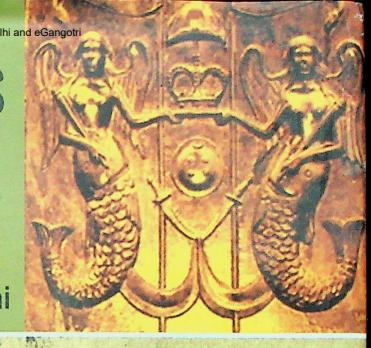
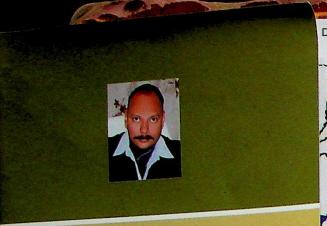
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# TA'ALLUQDARS OF OUDH

Kr. Amit Singh • Pawan Bakhshi

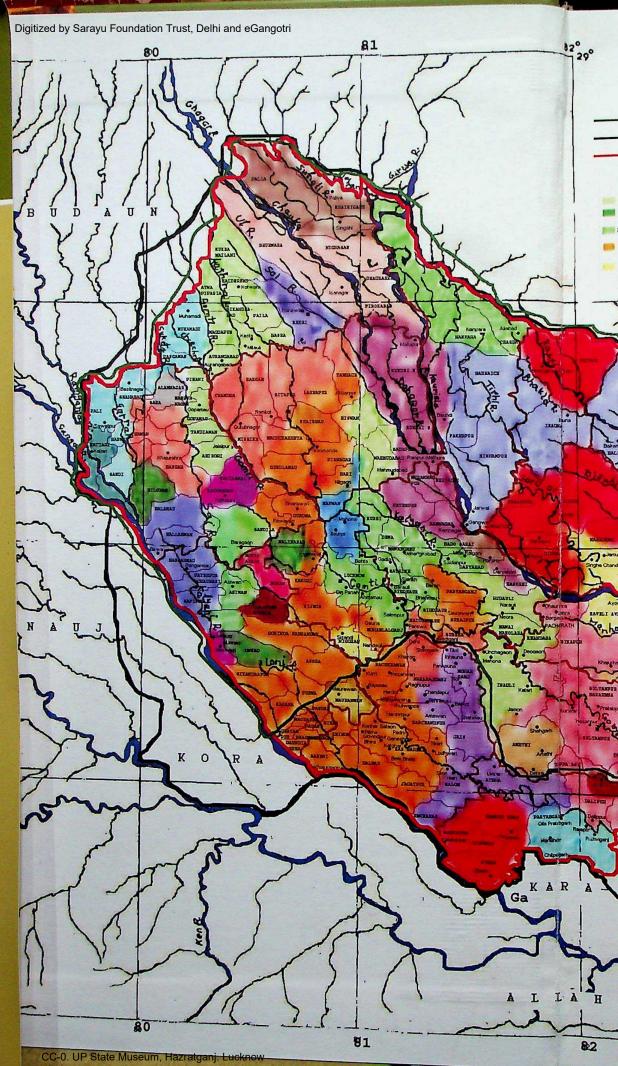


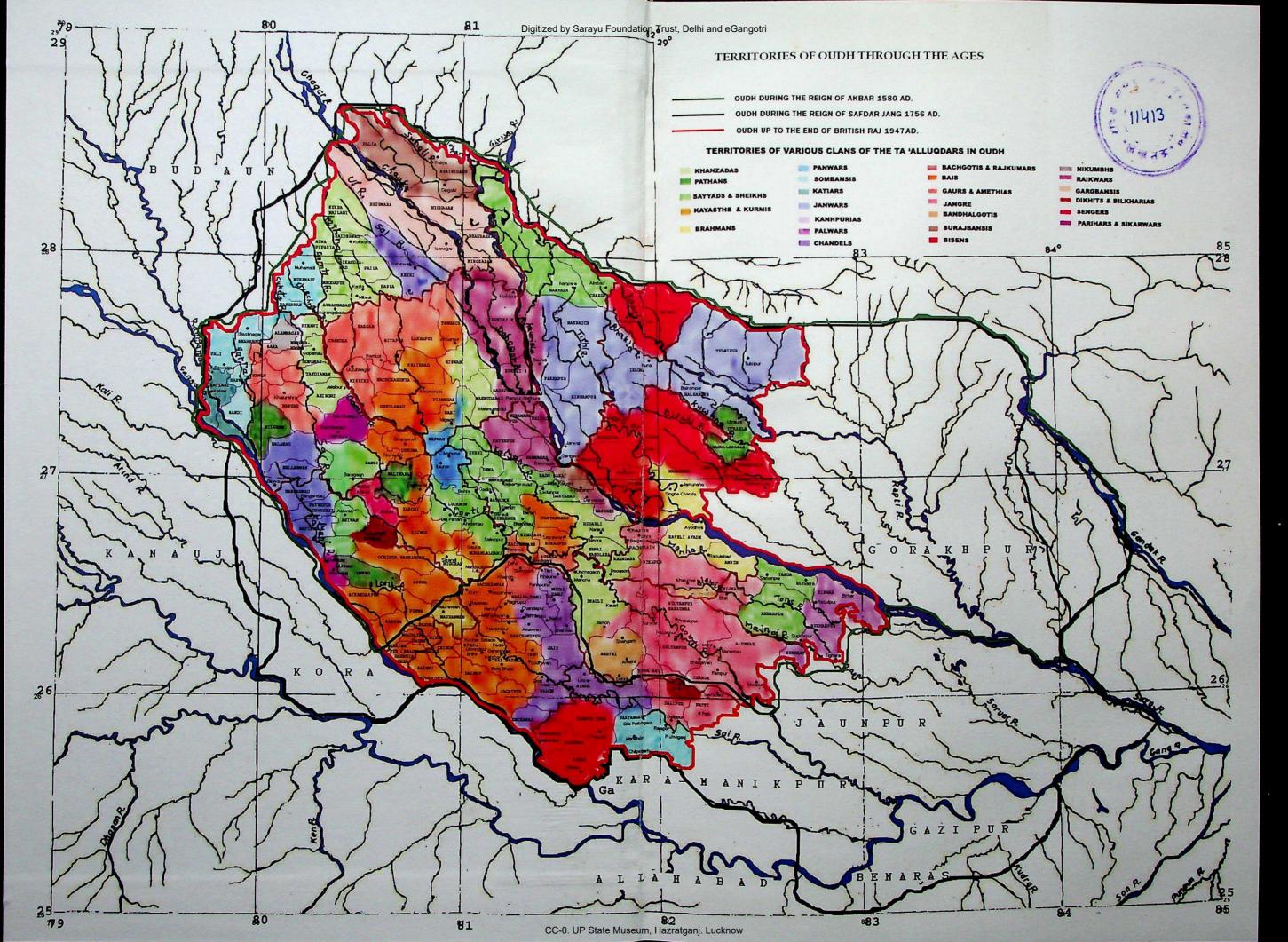




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Contact amitsinghgoraha@gmail.com for feedbacks, if any.





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## Ta 'alluquars of Oudh



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## Ta 'alluquars of Oudh

Kr. Amit Singh Pawan Bakhshi



London • New Delhi • New York • Sydney



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### Foreword

As the name suggests, ta 'alluquars are landed aristocracy controlling an area of 84 or more villages, called a Ta 'alluqua in Arabic. Most ta 'alluquar dynasties in Oudh have maintained meticulous genealogies from time immemorial. They consisted of the finest stock of people settled from ancient times or having migrated to Oudh from other parts of India at different times. Comprising Hindus, Muslim, Sikh and even some Christian communities, ta 'alluquars represented a blend of different cultures fabled as the Ganga-Jamuni culture of Oudh.

Ta 'alluqdari system evolved during the Sultanate period (1206–1526), adopted by the Mughals (1526–1857) and the British (1857–1947) continuing in independent India up to 1952 when it was abolished through special legislation called UP Zamindari Abolition and Land Rehabilitation Act.

At the time of establishment of Islamic rule in India in the twelfth century, the vast area of the Indo-Gangetic plains was inhabited by non-descript tribes scattered in the Doab and northern Terai, the erstwhile great empires like the Kosala, Panchala, Magadha, etc., of the ancient Hindu and Buddhist period having disintegrated and established in splinter groups in other parts of India. Early *Mamluk* rulers, particularly Ghias-ud-Din Balban, realizing the benefit of inducting Hindu Kshatriyas, who were collaterals of Hindu chieftains, began sending them in command of cavalry or infantry contingents to subdue frequent rebellions in different parts of the province which they preferred to name Oudh, after the ancient kingdom of Kosala, with its capital at Ayodhya.

Many of these Hindu Kshatriya commanders, having subdued the rebellions were asked to remain in the area to maintain law and order, and also assist in collection of revenue. Depending on the performance, these military commanders were granted large tracts of land and villages in perpetuity through special *farmans* and elevated to the hereditary rank of *raja* or *rais*.

Having entitlement and responsibility for management of their respective ta 'alluques, they came to be addressed as ta 'alluques, performing the combined functions of commanders, administrators and hereditary lords of their principalities. Their allegiance and loyalty always, rested with the throne of Delhi, irrespective of the dynasty in control.

Ta 'alluquaris were established in three distinct periods; the Sultanate-Mughal period (1206–1707), the Nawabi period (1722–1857) and British period (1857–1947). A study of individual ta 'alluquaris reveals a distinct rivalry between those who

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may be termed as Sultanate Ta 'alluqdars owing loyalty to Delhi; and the Nawabi Ta 'alluqdars who owed loyalty to their appointees, the Nawab Wazirs of Lucknow.

A typical case occurred in 1750. The Mughal power in Delhi was on rapid decline while the Subedar, Nawab Vazir of Oudh, Sufdarjung, was emerging as the most powerful individual in the Mughal court having been appointed to the exalted position of Wazir-ul-Mumalik-i-Hindustan by Emperor Ahmad Shah Bahadur in 1748. Court politics in Delhi succeeded in creating a wedge between him and the emperor, which encouraged him to take military action against Delhi court contemplating to usurp the throne of Delhi. This news was ill-received in Oudh and the 'Sultanate Ta 'alluqdar' rallying under the call to arms by the Raikwar Raja of Ramnagar Dhameri, marched to Lucknow to overthrow the recently created Nawabi court at Lucknow and thereafter march to Delhi to provide relief to King Ahmad Shah Bahadur.

Anticipating such a move, Nawab Sufdarjung had kept an armed contingent under the Sheikhzadas of Lucknow in readiness. Led by the Raja of Mahmudabad, the Sheikhzadas met the advancing hordes of the ta 'allugdars at the Kalyani river in

the pargana of Nawabgunj in the district of Barabanki.

A fierce battle ensued resulting in terrible loss of life of over 15,000 people on both the sides. The ta 'alluqdars were defeated. A son of the ta 'alluqdar of Balrampur was killed in this fracas. Ta 'alluqdars who took part in this aggression were the Rajas of the Trans-Ghagra region, namely the Rajas of Gonda, Balrampur, Tulsipur (district Gonda), Amoha (district Basti), Charda, Ikauna, Baundi, Chahlari (district Bahraich), Ramnagar (district Bara-banki). This is the only reported combined rebellion in the history of ta 'alluquars against the Nawabi rule. This uprising gave rise to even stricter control by succeeding Nawabs.

By the time of Nawab Asaf-ud-Daula, another power was fast emerging on the Indian scene, the British East India Company. The defeat of Nawab Shuja-ud-Daula at Buxar in 1764 resulted in the cession of eastern territories of Oudh and placement

of a permanent English resident at Lucknow from 1771.

Similar to the decline of Mughal power in Delhi, the Nawabi rule began showing signs of weakness in their once powerful hold on the province of Oudh. Ta 'alluquars too felt the roller-coaster effects of changing administration at Lucknow, giving rise to some unscrupulous Nazims and Chakledars (Nawabi officers) who gained authority of management of 'Muffassils' or districts through dubious means from the Lucknow court. Coercion and extortion with unrelenting tyranny became the order of the day.

Even those ta 'alluquars who were controlled by 'Hazur Tehsils' (depositing land revenue directly into the Kings treasury and exempt from assessment from Nazims), were not spared. Falsely implicating them in anti-state activities and forcibly evicting them from their Estates, the nazims indulged in large-scale pillage and plunder leaving many Estates to become desolate and uncultivated. Ta 'alluquars of Gonda and

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Bahraich have chronicled the names of Ghalib Jung and his kinsmen, Shankar Sahai Pathak, Mir Mohammad Hasan in particular for their infamy.

The ta 'alluquars' were constantly pitted against one another by the mechanism of such Nazims resulting in frequent violent collisions. Such was the plight of the ta 'alluquars' that they even feared approaching the Lucknow court for redress, since they were prevented by threats of molestation and physical harm if they sought an audience with the Nawab. They had to represent their case through Vakils (agents) at the King's Durbar, or venture into Lucknow by obtaining pledges of powerful members of court elite, for their personal safety and safe conduct back to their Estates. In many such cases, the English Resident played mediator between the Nawab and ta 'alluquars' often obtaining favourable remedies in favour of the appellant ta 'alluquars'.

The treaty of 1801, which was signed by Nawab Saadat Ali Khan II, a British protégé, after deposition of Nawab Wazir Ali Khan, the legitimate successor of Nawab Asaf-ud-Daula, further reduced the power of Oudh court, as half the territories of Oudh were ceded in favour of the British East India Company. The British succeeded in convincing Nawab Saadat Ali Khan to disband his armed forces and allow them to maintain army garrisons in the remaining districts of Oudh under the guise of providing security from internal and external aggression. The *ta 'alluqdars*, aware of the developments, were moot spectators as the gap between them and the Nawab had widened.

Throughout the late eighteenth and the nineteenth century the British were gradually encircling Oudh by evicting the Marathas from the south, the Sikhs in the north-west and containing the Ghurkhas in the north. By mid-nineteenth century they had grown impatient with Oudh and in 1856 decided to annex it into the domains of the East India Company. Nawab Wazid Ali Shah was deposed, though allowed keeping his title with a pension for maintenance. The Nawab preferring to represent his case to the English Queen, Victoria, left for Calcutta on way to England but not before issuing a 'farman' or proclamation, to the ta 'alluque to remain obedient and faithful to the British as they had been to him and his predecessors. Many ta 'alluque's believed this farman to have been written under duress.

The British placed Oudh under Sir Henry Lawrence as Chief Commissioner. The Governor-General Viscount Canning at first decided to circumvent the ta 'alluquars and settle the land revenue directly with the 'Rai 'yats' or peasants. The first Settlement of Oudh 1856 resulted in a complete and strict revision of revenue assessment along with confiscation of usurped ta 'alluquas' by powerful ta 'alluquars' during Nawabi rule, and return to original owners. To the British this seemed to be a populist move but in turn irked many ta 'alluquars' as they perceived it as a deliberate attempt to curtail their power and prestige.

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While the British were busy establishing their rule in Oudh, an incident in faraway Barrackpore in Bengal sparked off the greatest upheaval of the time, the Rebellion of 1857.

The unceremoniously disbanded sepoys of British Oudh Irregular Army, returning from Bengal, seething with indignity, carried tales of English brutality and desecration of their religious sentiments by contaminating the cartridges with objectionable material. By June 1857, the country was engulfed in flames of rebellion. Sensing trouble, the *ta 'alluqdars* were quick to react and took defensive positions in their forts, making split second decision for future course of action.

Lucknow witnessed a surge of congregating sepoys, ta 'alluquars and their armed soldiers. Nawab Birjis Qadr was placed on the thrown of Oudh and his guardian mother, Begum Hazrat Mahal took control of the Government. The British were completely taken Unaware by the swift change of events and huddled inside the Residency under protection of the British Garrison at Lucknow. The siege of Lucknow lasted for six months with unyielding fury. The battle for Oudh witnessed the best and worst aspects of warfare on both sides. Lack of leadership, planning, organization and impulsive stratagem, gave leverage to the British to retaliate with superior fire power and the siege ended as abruptly as it had begun.

The English regained lost ground and suppressed the uprising. The ta 'alluqdars, who survived the holocaust of 1857, went about finding their bearings in the new environment. The British realizing the importance of the ta 'alluqdars and their standing amongst the peasants offered armistice. A veritable Magna Carta that enshrined their rights as ta 'alluqdars was formalized. Legal and military protection against neighbours was assured. Some ta 'alluqdars were given magisterial powers with exemption from appearing in civil courts. Additional protections were granted by passing of Oudh Estates Act of 1869. Oudh Encumbered Estates Act of 1870 proved beneficial to ta 'alluqdars against their own profligacy and indebtedness, which often resulted in unfortunate sale of their estates to moneylenders. Thus the ta 'alluqdars' pre-annexation role of a petty raja, brawny local leader was transformed into wielding a semblance of political power. They were now landlords, compared with European Knights possessing grand titles like K.C.S.I., K.C.I.E., K.B.E., etc, and were often called as 'barons' of Oudh.

A ta 'alluquars' association known as 'Anjuman-e-Hind' or 'British India Association' was created in 1861, giving an institutional base to this elevated gentry, through which they would deliberate, resolve, create laws for management of their Estates and also represent their case with the British Government.

The ta 'alluquars took active interest in building the foundation of modern Oudh. They supported wholeheartedly, public projects like establishments of hospitals

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and Medical College. Educational institutions like the Canning College, Colvin *Ta* 'alluqdars College, Amin-ud-Daula public library, etc.

By early twentieth century, the *ta 'alluqdars*, once considered rustic country dwellers lacking in etiquette of urban elite had transformed themselves into an educated, suave, gentlemen in shark-skin suites and patent leather shoes, speaking chaste Queen's English. Some *ta 'alluqdars* ventured to travel abroad to see first-hand, the benefits of the industrial revolution in Europe and educate themselves with the progress of the Western world.

It was during this period that the modern ta 'alluquars' were created by the British from amongst the urban notables. Selected philanthropists, businessmen, bankers and publishers were elevated to the ranks of ta 'alluquars'.

After more than half a century of peaceful existence the ta 'alluquars, once again began to feel the winds of change. The Indian National Congress, founded in 1885, began propagating against the colonial British rule inculcating the idea of self-rule through independence. By second quarter of the twentieth century the movement grew stronger with the arrival of Mahatma Gandhi from South Africa in 1915. His theory of agitation through non-violent Satyagraha caught the imagination of the people. The British sensing potential threat to their rule took stringent and coercive actions, inviting widespread resentment amongst the Indian masses.

Motivated by such stalwarts of the freedom movement as Bal Gangadhar Tilak, Gopal Krishna Gokhle, Mahatma Gandhi, Sardar Patel, Maulana Azad and Pandit Nehru, demand for 'Purna Swaraj' (complete independence) was given in 1929 at Lahore. Gandhiji's Quit India Movement of 1942, proved infectious as India witnessed massive demonstrations and burning of Western clothes and books.

Economically weakened and military power greatly reduced, by the Second World War, the British Government in London, sensing the inevitable, began preparations to peacefully hand over power rather than face another backlash as witnessed in 1857. On 15 August 1947, India attained independence which was curtains for the old order. Zamindari was abolished in 1952.

From Soldier, Administrator, Raja, Rais, Maharaja and finally as citizens of free India, the ta 'alluqdars had traversed a full circle.

Woven into the larger fabric of life in Independent India, the descendants of erstwhile ta 'alluquars have perfectly blended in the new society, pursuing various interests. By remaining virtuous indeed, industrious in their endeavours, superimposed by the backdrop of their grand heritage, there can be no dearth in opportunities of life. I wish them all the best.

Maharaja Dharmendra Prasad Singh (TA 'ALLUQDAR OF BALRAMPUR) Digitized by Sarayu Foundation Trust, Delhi and eGangotri

## Preface

Outh is a florid region in the world rostrum – chiefly attributed to its *sui generis* culture; basically reflective of the flamboyant *Nawabs* of Lucknow. However, very few are privy to the crystallisation of this culture. It was, in fact, the outcome of a unique system of feudal lordship which catapulted the concept of civilization to new heights.

This book, in effect, introduces these feudal lords, the *ta 'alluqdars* – with an insight which has remained un-attempted till date. The present study deconstructs the prevailing notion about Oudh. The book delineates, not merely the *ta 'alluqdar* and "his" profile, but also about the "institution" of *ta 'alluqdars*, their trajectory of evolution and decline in the labyrinth of history, and their concomitant contribution to the societal fabric.

Through the combination of spirited chivalry, mass support, a superior code of conduct and pragmatism, the *ta 'alluqdars* of Oudh succeeded in creating an "Order" that remained stable throughout the Mughal, the *nawabi* and the British periods. Nevertheless, *ta 'alluqdars* were at their zenith during the Uprising of 1857 when they almost uprooted the British army – then formidable military power of the world.

The brave and dignified conduct of the *ta 'alluqdars*, irrespective of whether they fought for or against the British government, had an indelible imprint on the British Crown – who re-organized them into 278 heads and offered them position and respect befitting a royal house of Europe.

Post-mutiny Oudh was ta 'alluqdars' Oudh. Independent India, however, saw them as anachronistic entities with hardly any socio-economic utility. The sudden status withdrawal by the State after 1947 has made most of the post Independence generations of the ta 'alluqdars to follow retreatism. Their crumbling mansions and financial distress have resulted into invariable loss of a great amount of historical documents. As a result, today the information on ta 'alluqdars' is not readily available despite the so called IT revolution with its instant cyber information. This paucity of historical material was a major set back in writing this book, which we tried to overcome by getting access to authentic first hand information and facts through rare documents preserved by ta 'alluqdar families, through the intensive ground survey in the twelve districts of Oudh region of UP, posting questionnaires and conducting interviews of ta 'alluqdars. Our secondary authentic source of data and information are the gazetteers and other official publications, which are compilation of bastas

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of Settlement Reports of Land Revenue conducted by various Mughal and British governments. The cartography is our own, and we duly apologize if any location is wrongly made. The photographs are mostly taken from the personal collection of ta 'alluqdars. We have also added some old photographs taken in 1874 by Daroga Haji Abbas Ali involving a great expenditure of time, labour and money. These are one of the earliest true portrait photographs of the Oudh ta 'alluqdars and were compiled in 'An Illustrated Historical Album of the Rajas and Taaluqdars of Oudh', which was printed by NW province and Oudh Government Press, Allahabad in 1880, for which we are indebted.

We are grateful to the present generation of ta 'alluquars' who have willingly contributed towards bringing this work to fruition by giving valuable information and photographs; our special gratitude goes to Maharaja Dharmendra Prasad Singh of Balrampur, whose inspiration as well as archival material could make this work possible. We also acknowledge the contribution of Raja Dhyan Pal Singh of Nimdipur regarding his help in legal and theoretical concepts of the ta 'alluquari system, and Raja Muzaffar Ali of Kotwara for writing an Introduction to this book. BIA also deserves acknowledgement from us for full cooperation and support. Similarly, Neeru Mathur of Delhi provided valuable assistance, especially on ta 'alluqua Daryabad. Last, but not the least, is the contribution of Chander Prakash Bhargava of Universal Booksellers, Hazratganj, Lucknow: he not only motivated us to complete this work in time, but also convinced us to get this book published by Bloomsbury Publishing India Pvt. Ltd.

This book, in short, is a tribute to the *ta 'alluqdars* – their intensity and energy, which aided them to carve out a niche in history. Despite being sidelined in the mainstream of Indian affairs, their contribution and historic relevance will always echo in the corridors of the historical edifice of Oudh.

Kr. Amit Singh & Pawan Bakhshi

## Introduction

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The title of the ta 'alluqdar, 'holder of dependency' came into use by the end of the eighteenth century in Awadh. Raja and ta 'alluqdars were interchangeable names for the ruler of the lineage-dominated principalities of the late eighteenth century.

By the mid-nineteenth century the ta 'allugdar of Oudh had reached an invincible position of power. The cultural policy of Nawab Wazid Ali Shah had created a strong bonding between the central court of Awadh and most ta 'alluguars of the region. This also created an amiable atmosphere between the Hindu and Muslim ta 'allugdars. Invariably each ta 'allugdar had a sizeable population of the other faith and had endeared themselves to them by according them respect and protection if they were in a minority. An instance recalled by my late father Raja Syed Sajid Husain of Kotwara illustrates this beautifully. One day, in his early thirties, he went to see Raja Krishan Dutt Singh of Oel, whom he revered as his uncle and was particularly fond of him. It happened to be in the first ten days of Mohurrum and Raja Sahab was sleeping on the floor, as many village Muslims did as a mark of mourning in those particular days. My father surprised at this happened to say 'Uncle, why do have sleep on the floor'. The old Raja flared up 'You are a fool! A Raja has no religion. Whatever is his subject's religion is his religion.' This left an indelible mark on my young mind as an example of the broad mindedness of the ta 'allugdari culture. I suppose it was this rather than ill-administration of Awadh, built up on Sleeman report, that moved them to create a case to annexe the Kingdom. In February 1856, following the rejection of an ultimatum issued by the Governor General, Lord Dalhousie, Nawab Wazid Ali Shah was deposed and exiled to Calcutta.

This incident created an emotional void in the aristocracy of Awadh and became the backbone of the first war of Independence in 1857. The *ta 'alluqdars* of Oudh united under Begum Hazrat Mahal put up a formidable front for eleven months called the Seige of Lucknow. They considered her as their *mata* and lived up to the expectation of this sacred relationship.

The Company acquired Oudh at the zenith of ta 'alluqdars' power which had become formidable, from 17 forts in 1800 to 249 forts in 1858, mounted with 476 pieces of cannons. According to the Company the 'refractoriness' of the ta 'alluqdars was the main reason of misrule in Oudh. The sword of revenge squarely fell on their heads. They wanted them removed as middlemen. In the 1830s, Robert Merttins Bird had literally flattened out the Zamindars in the Ceded and Conquered Provinces. In 1858, plans were made to destroy their forts and capture their cannons. Qaisarbagh, the Palace of the Nawab, was ordered to be destroyed as the lethal weapon of composite

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culture was born there and all the *farmans* against the British in 1857 were issued from that place. Lack of funds saved Qaiserbagh from this calamity however a thoroughfare was passed through it and the west wing was demolished so that it could not be fortified. Of the 23,543 villages which the company acquired, 13,640 were settled with the *ta 'alluqdars*. There was uneasiness and simmering unrest in the populace. Lord Canning emerged as the messiah and eased the noose around the *ta 'alluqdars'* neck. On 26 October 1859, Lord Canning, the greatest benefactor of the landed aristocracy of Oudh, upheld the ancient *ta 'alluqdari* system and as long as the *ta 'alluqdars* were loyal and faithful subject, his pride and dignity as a *ta 'alluqdar* would be upheld. Under the policy of reconciliation in 1859 a new settlement had begun and 22,658 villages were settled with the *ta 'alluqdars*. They, thus returned to the preannexation position in Oudh. *Ta 'alluqdars* were honoured and knighted, received judicial and administrative powers.

The following years saw the emergence of new landed elite with growing political clout. Most of the ta 'alluquars were extremely well-educated and promoted education in Lucknow and their own ta 'alluqa. The Colvin Ta 'alluqdar College, the Canning College, the Lucknow University, King Georges Medical College are some of the significant contributions of the ta 'alluquars. Besides these, centres of religious educations too were created or supported by the ta 'alluqdar. The contribution and patronage of the ta 'alluquars in the field of art and culture is equally significant such as the Amiruddaula Public Library and the Maurice Music College. The challenge today however, is equally great. Their gross understanding is still more relevant and sensitive than most. Their sense of belonging and sense of responsibility is stronger than most. Big or small, they are, if anyone is, the custodians of the composite culture of Oudh. If it is anywhere that you find the continuity of the tradition of hospitality, it is in them. Individually and collectively they can still make the difference to the rural countryside and the cityscape. The ta 'alluqdars in a big or small way have been the custodians of craft and culture. Each in their own way has contributed to poetry, literature, music, dance and the performing arts. Each in their own way has added to tradition of hospitality and culinary arts of Oudh. They have been conscious of habitat, environment and architecture, having built temples, mosques, dargahs, palaces and havelis, created water bodies, planted huge forest tracts and orchards. Today, all these are highly sought after elements and values to make our nation proud. Today, the ta 'alluqdar is viewing hospitality, which comes naturally to him, as a serious means of productively and graciously occupying himself and discharging his duty to his people and those dependent on him. He is emotional about his commitment which is his biggest asset and also his biggest setback.

> Raja Muzaffar Ali (TA 'ALLUQDAR OF KOTWARA)

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# Oudh through the Ages

The history of Oudh can be seen as a series of struggles for hegemony over a vast stretch of agriculturally fertile alluvial landmass irrigated by the rivers Ganges, Gomti, Ghagra, Sai, Saryu and Rapti. In records this landmass is variably known as Kosala (the word is used in the sense of a political unit in early Sanskrit and Buddhist texts), Saket (the word used mostly in Buddhist and Jain texts from Sunga period onwards), Avadh (used in medieval texts, the word is derived probably from Ayodhya, representing the territory speaking the Avadhi language), and Oudh (mostly in British records, an English rendering of Persian pronunciation of word Avadh). Oudh has seen the Rajput subduing the Pasis, Bhars and Thatheras tribes about tenth century; then the Turks, overwhelmed the Rajput and other indigenous clans in the thirteenth century followed by the Mughals chastising the Afghans, Turks and the Rajputs in the sixteenth century; and lastly the British occupied Oudh in the middle of nineteenth century. Yet the local rajas and chiefs could never be decimated.

All through the ages Oudh struggled against foreign elements, and it was the place of the stiffest resistance to Mughal forces from the sixteenth to the eighteenth centuries; to the Lucknow nawabs during the eighteenth and nineteenth century; and to the British during the Revolt of 1857-58. The impostors had no greater effect than a series of bad harvests. When they were gone, all the old elements of society resumed their various functions and repaired a desolation which could only last for a time. It is this stability rendered by the institutionalisation of local elements and its fertile plains which have saved Oudh from the fate inflicted by the hostile foreign elements. The national spirit and character of the people was the product of the Oudh legends of the utopian *Ram-rajya*; 'nowhere are the traditions of the past more ancient and more vividly felt, and nowhere is the civilization-rooted in the soil of unsurpassed fertility and grown up in a population of exceptional density – more fully developed and more homogeneous than in Oudh.'1

It was basically a hostile environment imposed upon this stable agrarian system that bred the creed of the *ta 'alluqdars* – the brave men who carved out the history of Oudh with their swords. The Mughals dreaded them; the nawabs of Oudh were unable to contain them and the British were humbled and made to recognize them. The Uprising of 1857 was the struggle by the *ta 'alluqdars* for the restoration of the 'Feudal Order' and 'traditional values' against the wave of modernisation brought by the British government, and they were probably the first in Asia to raise a concerted effort against the military supremacy of the West. The *ta 'alluqdars* hit them hard,

and the British rule in India was almost finished during 1857-58. It was only due to the brave resistance in the 1857, that the ta 'alluqdars not only for themselves, but also for the other left-over Princely States of India, got a further lease of survival against the overwhelming wave of British annexations started by Lord Dalhousie and also earned a reputation of their Order in the eyes of the British government. After the Great Rebellion of 1857, the British Crown conferred sanads to confirm their perpetual rights over their ta 'alluqas making them allies in the governance of Oudh. In 1947, the British left India to its people; the Indian National Congress gave birth to a new Democratic Republic India, cutting the umbilical cord of the old order of the rajas and ta 'alluqdars of great antiquity; their instrument of accessions and sanads became merely pieces of paper!

#### THE TRIUMPH OF CLANS

The political structure of ancient India begins with various clans called Jana meaning 'people' or by extension 'ethnic group' or 'tribe' referred to in early Vedic texts, settling in various regions known as Janapadas.<sup>2</sup> The term 'Janapada' literally means the foothold of a tribe. This process of first settlement on land had completed its final stage prior to the times of the Buddha and Panini about 600 BC. Panini in Astadhyayi tells that a Janapada stands for country and Janapadin for its citizenry and each of these Janapadas was named after the Kshatriya tribe (or the Kshatriya Jana) who had settled therein. The Ikshvaku people were the first to spread in the Ganga Valley up to the east of the river Gandak.<sup>3</sup> Here the Kosala clan settled at Ayodhya and Sravasti in the Himalayan Terai, while the Vedeha clan settled east of Gandak. Buddhist sources speak of Kosala as one of the Mahajanapadas, whose northern boundary was the Himalayas, eastern boundary the Gandak or Sadanira River, while Kuru and Panchala janapadas share its western border, and Vatsa and Kashi Janapada as the southern border along the river Ganges.

The Kosala and Videha clans were allied and were sometimes jointly ruled by one king, as Para, son of Atnara figures as a king of Kosala and Videha.<sup>4</sup> Further, there were matrimonial alliances between these clans as King Siradhvaja Janaka,<sup>5</sup> son of Hrasvarom and the father of Sita, married his daughter to Rama, son of Kosala's Ikshvaku king Dasaratha. This Janaka is a historical figure as he is said to have defeated and killed the king of Sankasya and installed his brother Kushadhvaja on the throne of Panchala.<sup>6</sup> Unfortunately, no references are preserved in the Vedic literature regarding King Rama, the epic hero of Ramayana depicted as an Ikshvaku ruler of Kosala and the perfect man – 'purushottam', who resided at his capital Ayodhya at river Saryu. Ayodhya has been described as 'a city built by gods and being as prosperous as paradise itself' in the Atharvaveda. Ayodhya is also said to

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be the birthplace of Rishabhadeva, an Ikshvaku prince and the founder, as well as four other *tirthankars* of the Jain sect. However, in the records of history, Ayodhya declined while Mithila prospered. Even in the days of its desertion, Ayodhya is said to have remained a comparative paradise; for the jungle by which it was overrun was the sweet-smelling Keora, a plant that to this day flourishes with unusual luxuriance in the neighbourhood. Though Ayodhya declined, but the Ikshvaku clan spread in the region as small clan-based monarchies emerged such as the Katyuris of Kartekeyapur near Almora with their branches of Askot and Doti in the valley of river Kali, the republic of Licchavis of Vaishali, Sakyas of Kapilavastu and Mallas in the terai region of Himalayas. A small group of the clan with republican tendencies remained at Ayodhya, which later on made further settlements in the Benaras and Jaunpur region.

Similarly, the clans of Yadus and Turvasa, the Druhyus, the Anus and the Purus<sup>9</sup> with the aid of five aboriginal allies fought with the Bharata clan in the battle of ten kings on the banks of river Purushni (Ravi)<sup>10</sup> but were defeated. Later on, they reconciled with the Bharatas and settled in the region from Punjab to Ganga-Yamuna doab. The Turvasas became merged with the Panchalas and settled in the Panchala Janapada. The Purus remained in the Sarasvati valley and one of their branches, the Kurus settled in the region known as Kurukshetra and later on spread up to Kasi at Ganges. Another Kuru clan-Vatsa made settlements at Kosambi and Prayaga at Ganges, and the region was known as Vatsa Janapada. These Lunar or Sombansi Kshatriyas retained their ancient domain and slowly developed clan-based monarchies with capitals at Jhusi and Koshambi near Allahabad, and the republics of Yaudheya and Arjunayanas in the Kurukshetra and Matsya region.

Thus, each Vedic jana or clan, which acknowledged descent from a single ancestor of Kshatriya Solar or Lunar race, settled throughout the north Indian subcontinent and founded kingdoms mostly on their clan-names, which were known as Janapadas. To maintain this possession required political organization, as either a republic or a monarchy. The ample fertile land and captured prisoners of war<sup>11</sup> gave surplus that made the rajanyas powerful in the Ganga plains and led the way to absolute monarchical kingship.<sup>12</sup> These kings, who were primus inter pares in their clan, came to be known as rajas and their vast progeny were known as Rajputras or Rajputs, who in due course of time gave to Oudh 169 out of 278 of its ta 'alluquars.

The principality of Kosala, or Saket as referred in Buddhist texts, had two capitals, Sravasti and Ayodhya, and a number of minor towns as Setavya, Ukattha, <sup>13</sup> Dandakappa, Nalakapana and Pankadha. <sup>14</sup> Of them Sravasti was counted among the six great towns of the subcontinent known to be bountiful in all desirable things required for better living – *sabbam atthi saavaththi*. <sup>15</sup> Gautam Buddha, a prince of Kapilvastu, regarded by many as one of the greatest persons ever born on earth, is the first known historical figure with definite chronology, who often introduced himself

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thus 'Just straight, upon the Himalayas, there is, in the district of Kosala of ancient families, a country endowed with wealth and energy. I am sprung from that family which clan belongs to the Solar dynasty, by birth to the Sakyas.' At Sravasti's Jetavana Vihara Buddha is said to have spent no less than twenty-five monsoons. Even after the age of Buddha, Sravasti remained an important centre of Buddhist learning as well as a trade centre, as it was situated on one of the the main trade routes.

During the Mauryan period, Kosala was administratively under the viceroy at Kosambi. 18 The Sohgaura copper plate inscription, probably issued during the reign of Chandragupta Maurya, deals with a famine in Sravasti and the relief measures to be adopted by the officials.19 Asoka, grandson of Chandragupta Maurya, visited several sacred places of Kosala in the twentieth year of his reign, that is, 248 BC.20 The 'Yuga Purana' section of the Gargi Samhita mentions the Yavana (Indo-Greek) invasion and subsequent occupation of Saket during the reign of the last Maurya ruler Brihadratha.<sup>21</sup> Brihadratha was murdered by his commander in chief, the Brahman Pushyamitra Sunga in front of the army on parade. 22 Very soon after seizing the throne, Pushyamitra transferred his capital from Pataliputra to Ayodhya, and performed two Asvamedha sacrifices at which Patanjali, the author of Mahabhashya is believed to have acted as a priest. Pushyamitra's rule over Saket is proved by his Ayodhya Inscription. It was during this time that the Yavanas (Bactrian Greeks) attacked and laid the siege of Saket,23 but had to retreat because of the outbreak of civil war in their homeland. After the Sunga dynasty of Ayodhya,24 Kushanas, who formed a large empire with capital at Purushapura (modern Peshawar) under Kanishka, annexed the Kosala region to his territory. Under them, the Magha rulers gained Kosambi and Kosala region.25 Probably Rudramagha, the last Magha king, was defeated by Gupta king Samudragupta (AD 330), described as Rudrasena of the Allahabad Pillar inscription of Samudragupta, mentioning him as one of the eight kings of Aryavrata uprooted by the great Gupta ruler between 330-336. Gold coins of Samudragupta with legend Licchchavayah and portraits of Chandragupta and Kumaradevi have been found at Ayodhya, Lucknow, Sitapur and Tanda (Fyzabad district) which supports the contention that Kosala had became a part of Samudragupta's empire. Skandagupta, grandson of Samudragupta, who bore the title of Vikramaditya, reigned from 445-465, had Ayodhya as his capital, since Parmartha, in his biography of Vasubandhu, which was written in China between 546-569, says that King Vikramaditya of Ayodhya, who had at first patronized the Samkhya school of philosophy, was inducted by Vasubandhu<sup>26</sup> to take an interest in Buddhism, and the king sent his queen, with the crown prince Baladitya, to study under the famous teacher (at Nalanda). When Baladitya became king, he invited Vasubandhu to Ayodhya and favoured him with special patronage. King Vikramaditya, thus, was most probably Emperor Skandagupta, one of whose titles as evident from his gold coins was Vikramaditya,

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and whose short reign saw a lot of construction activity. He fortified Ayodhya and erected many temples in Kosala region such as Varahi Temple in Tarabganj *tehsil* of Gonda district, Devi Patan temple in Balrampur district, Prithvinath Mahadev Temple at Khargupur, Gonda district. The Bhitari Yupa inscription of Gazipur tells the overall victory of Prince Skandagupta against the mighty Huns about AD 445. He is said to have patronized Asanga and Vasubandhu, the great Buddhist scholars, and Vasurata, the Brahmin scholar. He sent his brother's son Prince Baladitya to study at Nalanda, the construction of which he had recently got completed. After obtaining these rare accomplishments in military, literary and religious fields, he got written on the famous Girnar rock of Junagarh, beneath the inscriptions of the all-time greats Chandragupta Maurya and Asoka, the following words: 'Perfection has been attained.'<sup>27</sup>

Under the Guptas, the territory was divided into bhukti (province), visaya (district) and patala or pethi (cluster of villages or chiefship). The headquarters of the Kosala bhukti was Ayodhya while Sravasti, Kosambi and Kannauj were the visayas. Kosambi was administered by an ancient Somabansi Kshatriya family - the Maukharis,28 who might have emerged from this region only. Jaunpur inscription of Iswarvarman (undated) and Haraha (Barabanki) inscription of Isanavarman dated AD 554 refers to their expansion of territories up to the Himalayas.29 It was the latter who founded his capital at Kannauj, and gradually Kannauj replaced Ayodhya as the power centre of the northern India. His successor Isanavarman assumed the lofty imperial title of Maharajadhiraja soon after the death of Vishnugupta Chandraditya, the last powerful Gupta emperor. His territorial expansion had now reached from Sutlej River up to the Shahabad region of Bihar.30 He then conquered Magadha from Mahasenagupta, the later Gupta king in 580. King Prabhakarvarman of Thanesvara married his daughter Rajshree to Prince Grahavarman Maukhari of Kannauj. Since he was issueless, Prince Harshavardhan, son of Prabhakarvarman of Thanesvara, ruled from Kannauj on behalf of his sister Rajshree. During the time of Harsha, Kosala was a bhukti (administrative unit) with headquarters at Sravasti, where the bhuktipala (governor) was Dharmavardhan31 and the empire was from Jallundhar to Mudgagiri (Munger), with capital at Kannauj. Xuanzang (630-645), a Chinese pilgrim, visited Kosala region during the reign of Harsha. He calls Harsha as Vaish (Fei-she) Rajputra.32 Another contemporary Vaish Thakuri dynasty was ruling at Nayakot in Nepal who were following the Harsha Samvat, and claiming to be the descendants of the Lichchavis of Vaishali region.

After Harsha's death in 647, his empire disintegrated; and Vatsaraj Pratihara, son of Maharaja Devashakti defeated King Indrayudh of Kannauj in a battle about 783–85, who then became a feudatory of the Gurjar Pratiharas. Thus, whole Kosala came under the sway of the Gurjar Pratiharas. His son, King Chakrayuda switched over his

loyalty to the Pala Emperors of Gauda, as a result Nagbhat II Pratihara (794–833) attacked and defeated Chakrayudh of Kannauj about 807 and then defeated King Dharmapala of Gauda in the Battle of Mudgagiri. In this decisive battle, he was assisted by four sons of Madan Singh Gaur of Marwar, in reward they were given the *jagir* of Kalpi *visaya* in the modern Kanpur district along with the title of Raja by Nagbhat. The Gaurs founded the fort of Narkanjari at Ganga (near modern Kanpur) and their clan soon multiplied, crossed Ganges and entered Hardoi-Sitapur region.

Bhoj Pratihara (836–888), son of Nagbhat II granted the lands of eastern districts and Kosala to his Kalchuri feudatory Gunambodhi Deva of Tripuri (near modern Jabalpur) who assisted him in the battle against Devapala of Bengal in which Bhoj was victorious. His son Bhamandeva Kalchuri gained victory over Siyak II of Malva in reign of next Gurjar Pratihara king Mahipala of Kannauj, as per Kahla (Gorakhpur) inscription of Sodhadeva Kalchuri dated 1077.35 The Kalchuri or Dahal (named after their place of origin - 'Dahal' which means Tripuri region from where the main Kalchuri line ruled) dynasty of Sravasti visaya, whose territories extended from Saryu or Ghagra to Gandak and comprised the modern districts of Bahraich, Barabanki, Faizabad, Gonda, Basti and Gorakhpur in Uttar Pradesh. These Kalchuri feudatories, who were stationed as visayapati of Sravasti, probably supported the Jain religion for we find during this period a few Jain buildings coming up at Sravasti. The third Jain tirthankar Shambhu Nath was born at Sawatthi (Sravasti), while both his immediate predecessors and both successors were born at the neighbouring city of Ayodhya. Local tradition connect a Jain dynasty of ninth and tenth century with following list of names – Mayuradhwaja, Hansadhwaja, Makardhwaj, Sudhanya Dhwaja and Suhir Dahal or Sohel Deo. Sohel Deo or Sohir Dahal's capital was at Sravasti, and had a fort at Ashokpur or Hatila or Raza, about half way on the road between Gonda and Fyzabad. First quarter of eleventh century was a turbulent period witnessed by North India during which Turks and Persians under Mahmud of Ghazni invaded India several times. Ghazi Mian or Masud Salar, the general of Mahmud Ghaznavi, made some lightening raids far into eastern India and the invaders fought a great battle under the walls of Sahet Mahet, and finally, after a long occupation of the country for three years, the decisive battle was fought at Bahraich, where the Muslims were completely exterminated.36 Masud Salar was eventually killed in this final battle of Bahraich by Raja Soheldev (Sodhadeva) of Sravasti in 1034.37 This king seems to be Sodhadeva of the Kalchuri dynasty, as his inscription mentions the problem in which he temporarily lost his kingdom.38 The Gurjar Pratihar reign saw its end as a result of these Turkish raids. Bacchil was an old dynasty of Chandrabansi Kshatriyas39 ruling along the Sarada River in Shahjahanpur-Kheri region from their ancient capital of Deval, who formed allegiance to Gurjar Pratiharas, but they survived these raids and continue to dominate their region. A line of Gurjar Pratiharas, connected to the Kannauj

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Pratiharas, ruled over Gwalior-Jhansi area with their headquarters at Siyodani. In 906 Undabhata, who bore the titles of *mahapratihara* and *mahasamantadhipati* and enjoyed the privilege of having the five *mahasabdas*, governed Siyodani and probably Kalinjara. Yasovarman Chandella probably conquered the Kalinger fort from the Siyodani feudal Pratiharas in the reign of Vinayakapala.<sup>40</sup>

The vacuum created by the downfall of Gurjar Pratiharas was filled by a Rastrakuta dynasty, which starting from Myankhet in the south, got a foothold at Vadamayuta (Budaun)<sup>41</sup> during one of the raids of their king Indra III,<sup>42</sup> and ultimately gained Kannauj and the territories of Kosala and Kashi.43 They began to call themselves as Gahadawalas, with capital at Kannauj, but the treasury was at Manikpur, in the Pratabgarh district. The founder Chandradeva (1084-1100) is recorded to have made a pilgrimage to Ayodhya and Kosala. His grandson Govinda Chandra's inscriptions have found from Itaunja (district Lucknow), Sahet Mahet (district Gonda), Rewain (district Sitapur) and Bangavan (district Barabanki)44 which reflects the rule of the dynasty over the Oudh region. It was probably under these Rastrakuta-Gahadawalas of Kannauj that many of the Kshatriya clans were invited from different regions of India and offered a tract of the Oudh country. The ancient clan of Arjunayana (also known as Tomara) at Jaipur-Agra-Delhi region ruled from Pehoa (Kurukshetra) and Indraprasth (Delhi) were made feudatory by Chandradeva. Raja Hum, a scion from the House of Majhauli (Gorakhpur) was invited by Raja Manik Chand of Manikpur, and was made to settle in Pratabgarh region. Unwant Singh Bisen of Manikpur then founded Unwantpur or modern Unnao and established his dynasty during the reign of Vijaichand Gahadawala (1156-1170).45 Dikhits were also in the services of the Rastrakutas during their raids on Kannauj, and were given the principality of Ranbhirpur or modern Purwa in Unnao district. 46 Similarly, one of these Kannauj kings gave their daughter to a Gautam Raja, along with the territory of south Oudh, who founded the great Gautam House of Argal.<sup>47</sup> The Sengers, who were known as Dakshin Pathpati, joined the Rastrakutas in their struggle against the Pratiharas and gained the region between Yamuna and Sengar rivers. They founded their capital of Kanar (Jagmohanpur), and gained prominence by marrying Deokali, a daughter of Jaya Chandra the last king of Kannauj. From the colony of Narkanjari near Ganges, the Amethia Gaurs found their way into Oudh when Kuber Shah, their clan-head was deputed by Raja Jai Chand to collect tribute from the Thatheras of Bangar in Hardoi, and was granted their territories. 48 They soon spread in Hardoi, Sitapur and Barabanki region.

During the same time, the Ahbans from Anhilwara Patan in Gujarat, who had come for pilgrimage to Gaya, were besought for aid by Raja Jaya Chandra and in subduing the turbulent rebels – the Thatheras who held the land from the Ganges to Mitauli and southwards to the Loni Nadi. Throwing a leaf of pan and betel nut

(bira) on the ground he cried, 'Who is so bold as to undertake this enterprise.' And Gopi and Sopi stepped forth and took it up and each ate half. Summoning their clansmen, they first took the fort of Buria and then Bhainsri, and then they fell upon at the Diwala. A princess of Kannauj raja was married to Gopi, along with fourty-two villages as her dowry in Lakhimpur-Kheri region. The Kachwahas under Sudha Rae Kachwaha of Narwargarh, subdued the Bhars at Amethi, while on pilgrimage to Ayodhya, and was rewarded with a Jagir by the Kannaauj King in district Sultanpur. A body of Nikumbhs of Abhaner in Alwar, joined the Kannauj Emperors and got a jagir in Farrukhabad region after defeating the Bhains Ahirs of Pipargaon, from where they migrated into Hardoi. But the power of Jaya Chandra was dented by the Chahamanas of Ajayameru (Ajmer) when Vigrahraja Visaldeo wrested Indraprastha from Tomara feudatories of Jaya Chandra.

Thus, Oudh during this period witnessed the Rastrakuta-Gaharawara dynasty of Kannauj lavishly distributing agraharas and patalas (parganas), adding a variety to the body of the Kshatriya clans of Oudh who became assertive, revolving around kinship, power and military entrepreneurship, to which numerous other social lineages of the region readily subscribed. Thus evolved 'little kingdoms' who were self-sufficient in economy and were represented by the clan-head having legal authority over them. Their chiefs held the title of Raja, Rao, Ranaka, Chaudhari, Rawat, etc., based on the degree of political authority his clan wielded.<sup>52</sup>

#### FROM CLANS TO MAHALS AND QASBAS

Mohammad Bin Sam of Ghor (1192–1206) started invading India, but after a crushing defeat at Tarain in 1191 by Chauhan Prithviraj of Delhi and Ajmer, he recovered and was victorious in the Second battle of Tarain in 1192. Prithviraj was caught near Sursati and killed. The Turks now started decimating the Chauhans of Delhi and Sambhal, as a result, a great body of Chauhans under Bariar Singh fled from Sambhal, Moradabad and took shelter with the Bilkharias of Patti *tehsil* in Pratabgarh district. Within two centuries, his descendants became numerous and divided themselves into the Bachgoti, Rajwar and Rajkumar clans in the region of Pratabgarh, Sultanpur and Faizabad districts. In 1194, Mohammad Bin Sam of Ghor defeated the Rastrakuta Jai Chand in the battle of Chandawar near present Firozabad district followed by an attack on Jhusi near Allahabad where King Jai Chand had shifted his treasury before the battle of Chandawar. The Sombansis of Jhusi<sup>54</sup> after this defeat, migrated to the nearby Pratabgarh region, where their descendants founded small principalities at Araul and Panchosiddha.

Qazi Qidwaluddin, son of Mirak Shah, King of Rum in Iran, had joined the forces of Sultan Sahabbudin Ghori and was rewarded with a grant of *mahal* comprising fifty-

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es ytwo villages at Juggaur.55 Another man of fortune was Amir Hisham Hajjaji, a Sheikh of Arabia, who entered Oudh with the Sultan, and was made the Qazi of Deva. His descendants soon became numerous around Deva in Barabanki district and formed a gasba. In 1199, another companion of Sultan Ghori, Sheikh Nizam-ud-din of Herat conquered Sihali in Barabanki from the Siharia Kshatriyas and founded yet another qasba. Then, Kuntur was captured and its Bhar queen Kintama slain.56 Muhammad Bakhtiar Khalji, who was given these territories, established Oudh as his base for fresh military operations in Bihar and Bengal. He was so successful that after the death of Qutbuddin Aibak (1206-10), the first Sultan of Delhi, he refused to pay allegiance to a mere slave like Shams-ud-din Iltutmish (1211-1236). Though Iltutmish could not control establishment of a hereditary governorship in Bengal, but he wrested Ayodhya (described in Persian annals as province of Oudh for the first time) from the Bengal dynasty and kept as a iqta (province) of Delhi lying between Bahraich and Manikpur. These iqtas were further divided into pargana or qasba (compare the similar unit under the Gahadawalas patala or pethi) which were a composite group of villages called tappa, mahal and mauza (big village community).

In 1217, Shams-ud-din Iltutmish poured his troops in the Kannauj region to complete the subjugation of the country; two Mohammedan captains Shekh Mohammad Faqih of Iraq and Syed Mohammad of Wasit in Iraq marched to Bilgram with a large force of Firshauri Sheikhs, drove out the Raikwars and settled there around Bilgram.<sup>57</sup> Similarly, one Syed Qasim Hamza of Naishapur got a grant of twenty villages mahal known as Tappa of Salemabad in Kursi pargana from Sultan Iltutmish.58 A great Hindu rebellion then ensued in which a large number of Muslims, many of them probably converts, are said to have been killed. To quell this revolt, in 1226, Malik Nasir-ud-din Muhammad, elder son of Sultan Shams-ud-din Iltutmish, was appointed as governor of Oudh to 'overthrow the accursed Bartuh under whose hands and swords more than one hundred and twenty thousand Musalmans had received martyrdom; he overthrew the rebel infidels of Oudh and brought a body of them into submission." It was under his auspices that the first colonies of Muslims settled in the south of the Bahraich district in Pachamba, Hisampur and Tawakkulpur mahals, occupying some two hundred and fifty villages. In the last mentioned village, they built an imposing fortress with fifty-two towers.60

In 1250, the Raja of Argal refused to pay tribute to Sultan Nasiruddin (1246-1266) of Delhi and defeated the troops sent by Arsalan Khan, the *subedar* of Oudh. Soon after, when the rani of Argal accompanied by her unmarried daughter and very inadequately escorted, went to bathe in the Ganges at Baksar in Unnao district, the subedar sent his men to capture the rani. She was timely aided by two brothers Abhai Chand and Nirbhai Chand who were from the Bais clan which by now had gained considerable authority in south Unnao along the river Ganges up to the fort

of Dalmau where Bhars dominated. The two brothers, with their clans-men pushed back the troops of the Sultan and escorted the rani back to Argal. Nirbhai Chand died of his wound, but Abhai Chand recovered and was suitably rewarded with the hand of the princess along with the districts of Rae Bareli and Unnao in dowry. This was the beginning of the ascendancy of Bais clan in South Oudh.<sup>61</sup>

The governors of Ayodhya were not having cordial relation with the Delhi Sultan. In 1255, the emperor's mother, having married Katlag Khan and quarrelled with her son, was sent with him to Ayodhya as a governor, where Katlag Khan rebelled and was expelled. Amir Khan or Alaptagin was the next governor; he was ordered, after he had been in Oudh for twenty years, to attack the rebel Toghral. He was defeated, and Sultan Balban (1266-86) ordered his head to be struck off and placed over the gate of Ayodhya. Togral was accordingly killed by a small party, which burst into his camp and struck off his head, inside his tent and in the middle of his army. Shortly afterwards, Farhat Khan, another governor of Ayodhya, when intoxicated, killed a person of low birth. The widow complained to Balban. The emperor, once himself a slave, sympathizing with her, the governor received a public whipping of five-hundred lashes, and his mangled body was then made over as a slave to the widow of his victim. Khan-i-Jahan then became governor of Oudh, and in his time the court of Ayodhya was adorned for two years by the presence of the poet Amir Khusro. 62

The great Persian Empire of Iran/Khorasan as well as Baghdad in the latter half of thirteenth century was devastated by the Mongols under Changhiz Khan. It led to an influx of nobles from Persia and Middle East to Delhi and later on to Jaunpur. In 1286, the Sayyads of Jarwal under Aziz-ud-din arrived from Persia to Delhi and came to Oudh where Aziz-ud-din took up quarters at Bodo Sarai in the Barabanki district with his grandsons, Jalal-ud-din and Jamal-ud-din. The king bestowed on the brother Jamal-ud-din a mahal of 25,000 bighas of land, revenue free, in Barholi and the same area in Jarauli on the Bahraich side of Gogra. Sultan Jalal-ud-din (1290–1296) during 1290-91 appointed Alla-ud-din, his own nephew to the governorship of Kara-Manikpur, and shortly afterwards bestowed on him in addition to make it his headquarters, so that for a time at least the Oudh government was administered from Manikpur. It was at Manikpur in 1295 that he stabbed his uncle, the Sultan of Delhi, in the back, and the old man's headless corpse lay uncared for on the sands of the Ganges.

In 1340, Sultan Muhammad Tughluq (1325–1351) paid a visit to the tomb of Sayyad Salar at Bahraich, and in connection with this visit the Sayyads of Jarwal against the Bhars who were turbulent in the Sitapur region, and was rewarded for good service by the grant of large *Mahals* in and about Fatehpur. <sup>63</sup> Qamar-ud-din Qaran

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and then Farhat Khan were made governor by , who declared himself independent king and made Jaunpur his capital. Deo Ridh Rae Panwar of Ujjain joined the forces of Sultan Mohammad Tughluq and was send to quell the rebellious Kurmis and Muraos of pargana Mohana in Lucknow district. He did his duty and was given the pargana which was soon disintegrated into separate tappas of Itaunja, Mohana and Saraura, in north of Lucknow.<sup>64</sup>

Firoz Shah Tughluq (1351-1388), the next Sultan, made several expeditions to Bengal. During one such expedition, he was accompanied by a young risaldar, Bariar Shah, youngest of six sons of a Janwar chief whose clan had settled in the fort of Bomgarh near Neemuch.65 In 1374, the Sultan again visited Bahraich to pay his devotions at the shrine of Syed Salar along with the risaldar. The eastern portion of the district was at that time infested with lawless marauders, and Firoz Shah selected the Janwar risaldar and charged him with the duty to restore order. So speedily and completely did he accomplish the task that his master gifted him the territory comprising entire tract of country. The risaldar took up his position at Ikauna, then called Khanpur Mahada66 When Firoz Tughluq lay waste the Rohilkhand country to take revenge for the massacre of the Governor of Budaun by the Katerhrias, 365 forts were levelled and 23,000 of the inhabitants were carried into slavery. Nigohi, the fort on the Sarda River, ruled by the Bacchil dynasty was also taken. These Bacchils reigned at Nigohi over the country now included in pargana Muhamdi, Pasgawan, Atwa Piparia, Bhur in Oudh and Baragaon and Shahjahanpur in Uttar Pradesh since time immemorial.67

Firoz Shah Tughluq died in 1388 and was succeeded by Ghiyas-ud-din Tughluq II, during whose reign Khwaja Jahan, the *subedar* of Kannauj, Oudh, Kara, and Jaunpur had asserted his independence, and founded the Sharqi dynasty of Jaunpur. The Delhi Sultanate was on decline, and Timur's invasion (1398) had added the confusion. There was a large influx of nobles from Persia and Middle-East Asia to Jaunpur, where the new Sharqi kingdom was flourishing on the ruin of Delhi Sultanate. Shah Makhdoum Syed Ashraf Jahangir, son of Ibrahim, King of Isahan Khorasan, who had his government at Samna in Siestan, Persia abdicated in favour of his younger brother Muhammad Shah, and came to Hindustan in Jaunpur about the year 1388 which was under Sultan Ibrahim Sharqi. He was given the *pargana* of Rasulpur where he died, and succeeded by his nephew Haji Abdul Razzaq. His five sons settled in Jais, Daryabad and Rasulpur *Qasbas*. Similarly, Syed Sulaiman, a powerful and wise Shia merchant of Naishapur in Khorasan came in 1403, and was given *mauza* Atrora in Akbarpur *pargana* of Fyzabad where his successors carved out considerable villages Pirpur and Samanpur.<sup>68</sup>

Shams-ud-din Ibrahim Shah Sharqi, the next successor, applied himself to consolidate his power. by conquering 52 forts including Salon, Parshedpur, Jais,

Manikpur and other places in Rae Bareli district which were the Bais strongholds. Bais clan were the feudatories of Raja of Argal in Fatehpur district, and had recently expended enough to occupy the area of Rai Bareli. When the Sharqi forces displaced them, the chief of the clan migrated to the king of Mainpuri, to whom they had matrimonial alliance. In order to counter the turbulent Bais clan, Ibrahim Sharqi gave the mahals of Bhilwal and Amawan to the Pathans who settled here with their clan. He also appointed Shekh Makhdum Baksh as qazi of Rae Bareli, whose two sons were given mahals of Jalalpur, Dehi and Bahi.69 The Bais chief is said to have then entered the army of the Delhi emperor, and to have served with distinction, and most accounts represent that he died fighting under his standard against some rebellious chieftain.70 His son, Raja Satan, successfully invaded the territories of the Sharqi Sultan. Having re-occupied his ancestral dominions, and acquired the new territory of Khiron from the Bhars, he pushed his conquests to the north, and taking advantage of the unsettled state of Jaunpur Empire, occupied the strong fort of Kakori after a severe contest with the Sharqi troops. Thus, Bais gained 22 parganas in Oudh, known as Baiswara. The Amethia Gaurs also enlarged their mahals around Haidergarh, and Kanhpurias at Tiloi.71

About the year 1414, during the anarchy that prevailed throughout Hindustan on the decline of the house of Tughluq, two brothers, Partab Shah and Dunde Sah, Surajbansi Rajas, migrated from Raika in Kashmir and finally took up their abode at Ramnagar in Barabanki district. They took service under the Bhar chief of Ramnagar and after slaying his master, possessed the *pargana* in 1450 and their clansmen became the master of the both sides of Ghagra for about sixty miles in the districts of Bara Banki, Sitapur, Kheri and Bahraich. About the same time, Sahaj Singh Kalhans migrated from Narmada region of Gujarat as a soldier of fortune and joined Dariao Khan, the *subedar* of Oudh. He was granted a fief of eight villages where he founded his capital at Bado Sarai at Gogra. His clansmen in a few generations transformed it into the chiefship of Bhabhanipair and six great *Chhe-dwara* houses of Kamiar, Paska, Shahpur, Dhanawan, Paraspur and Ata on both sides of Ghagra in district Gonda.

At the same time, about 1450, Syed Baha-ud-din, descendant of Zaidi Sayyads from Wasia set out from Jaunpur, the kingdom of the Sharqis, to avenge their old blood feud with the Bisen clan of Unnao. It may be recalled that a young ancestor of him, by name Baha-ud-din, had fallen in the taking of Kannauj by Shahab-ud-hand of a Bisen Raja of Unnao, who as vassal to the raja of Kannauj had come to do had encouraged the Sayyad to take this endeavour. Representing themselves as horse number that he was unable to pay in ready money, and the raja was obliged to make

over to them a portion of the estate. They got a footing and sent for their family and other companions, and on the day of marriage in the raja's family, they came inside the fort in disguise and slaughtered every man within the fort. Only one son who was out on hunting at Manikpur got escaped. The raja of that place took up his quarrel and sent a force to reinstate him but was defeated at Raihan and again at Kwelaghara. At that time, Tilok Chand Bais, who was enjoying the undisputed supremacy over the whole Rajput community, came for mediation and resolved the dispute, and the estate became a Sayyad *qasba*.<sup>74</sup>

In 1451, Bahlol Lodi (1451-1488) ousted the Sayyad Sultans of Delhi. A long struggle occurred with Husain Shah Sharqi (1458-1479) of Jaunpur over supremacy of Oudh. In 1479, Bahlol Lodi overturned the Jaunpur kingdom and in this struggle, the Hindu rajas of Oudh yielded valuable assistance to Bahlol Lodi.75 Tilok Chand, the Bais chief, laid the foundation of his greatness when he rescued Bahlol Lodi who, after capturing Etawah in 1479, was trapped by Husain Shah at Raigaon Khaga. Tilok Chand joined Bahlol's army and led him across the river Jamuna by a ford at Kalpi. Husain Shah had to retreat rapidly and was ultimately defeated.76 In 1488, Bahlol Lodi, prior to his death, had divided his dominion: Jaunpur went to his eldest son Baibak, Bahraich to his nephew Kala Pahar and Delhi to his younger son Sikandar Lodi. After a furious battle between Sikandar Lodi on the one side and Kala Pahar and Baibak on the other, Oudh and Jaunpur again passed under the dominion of Delhi; Baibak kept that province as governor, and one son, Sher Khan, was in charge of Manikpur, while another, Mubarak Khan of Dalmau. The chiefs who had formerly joined the Delhi kings against the Sharqi of Jaunpur now were willing to change side. They rose in one body, and were aided by Rae Bhed of Betia in Bundelkhand. The burst of the attack fell upon Manikpur. Sher Khan was captured and killed; his brother Mubarak Khan captured but spared. After several other risings and battles, diversified by the marriage of the emperor to Sher Khan's widow, by dethronement of Baibak, by the hunting expedition of Sikander Lodi in Oudh and Ayodhya, and by the refusal of the Raja of Betia to give his daughter in marriage to the emperor, the rebellion was finally crushed.77

Thus, before the arrival of the Mughals in India, Oudh consisted of a large number of mauzas or mahals consisting of Rajput and Muslim villages where their clans had settled, which is beautifully detailed in Ain-i-Akbari. Many of these mauzas or mahals were reinforced with forts. The Rajput principalities were mostly formed during the Rastrakuta-Gaharwars of Kannauj by grant of fiefs, and the rest of them were formed by the individual men of fortune who were in the services of the Tughluq Sultans of Delhi. The battle of supremacy between the Lodi Sultans of Delhi and the Sharqi Kings of Jaunpur led to further growth of these Rajput mahals. Thus at the beginning of the sixteenth century, the Sultanate documents and texts

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speak of the iqta (province) of Oudh consisting of administrative units known as pargana or qasba meaning thereby an aggregate of mauzas/mahals/tappas (villages) whose boundaries represented the area of the dominant clan. Oudh had the great Bais territory of Baiswara comprising of twenty-two mahals such as Kharonsa (with brick fort) in sarkar Bahraich, Ambodha (with brick fort) Rudauli (with brick fort), Satanpur (with brick fort) in sarkar Oudh, Asiwan, Unchchgaon, Bari, Bharimau, Pangawan, Panhan, Deorakh, Satanpur, Sidhpur, Khanjrah, Lashkar, Malihabad (with a brick fort), Malwah, Mohan (with brick fort), Harha (with brick fort) and Hanhar in sarkar Lucknow; Dikhit territory of Dikhitana comprising of fourteen mahals extending from Baiswara in east to Sandi Pali in west, and from the Gomti to the Ganga; Panwar territory in pargana Mahona consisting of eight tappas in modern districts Lucknow and Sitapur; Raikwari territory of nine mahals on both sides of river Ghagra about sixty miles including Husampur (with a brick fort) and Fakrapur (with brick fort) in sarkar Bahraich, while Daryabad (with brick fort), Silak (with brick fort) and Gawarchak in sarkar Oudh; the Janwar territory of ten mahals such as Dangdun, Sujhauli, Sultanpur in sarkar Bahraich and Sadrpur, Kheri in sarkar Khairabad; Bandhalgoti mahal of Garh Amethi (with brick fort) in sarkar Lucknow (district Sultanpur); Bisen mahals of Salon (with brick fort), Qarat Kararah, Qarat Paegah and Manikpur (with brick fort) in sarkar Manikpur (Partabgarh district) and Unhaula, Bhawaparah, Dariaparah, Dewaparah, Rihli, Rahlaparah, Ratanpur(with brick fort) and Mahauli in sarkar Gorakhpur; Kanhpuria mahal in Rae Bareli, the great Bachgoti mahals of Isauli (with a brick fort on Gomti) in sarkar Lucknow, Kahlot (with brick fort), Kot Bilkhar (with brick fort) in sarkar of Manikpur (Partabgarh district), Bilehri, Basorhi, Bhadaon and Baktha (all with brick forts) in modern district Fyzabad, Sultanpur(with brick fort) and Sarwapali in Sultanpur district of sarkar Oudh; Sombansi mahals of Mangalsi in sarkar Oudh, Sandi (with brick fort) in sarkar Khairabad, Arwal (with a brick fort) in sarkar Manikpur (district Partabgarh), and Rasulpur and Ghosi, Mandwah in sarkar Gorakhpur; Kalhans ta 'alluqa of Chhedwara in district Gonda; Palwar ta 'alluqa of parganas Surharpur and Chandipur Birhar in Fyzabad district and Surajbansi mahals of Binaikpur (with a brick fort), Telpur, Gorakhpur(with a brick fort) in sarkar Gorakhpur. Ahban mahals of Pali, Bawan, Kharkhela and Bhurwara (with brick fort) in sarkar Khairabad, Asoha in sarkar Lucknow; Bachchil mahals of Baswah (with a fort), Basara, Sadrpur and Khairigarh (with six brick forts) in sarkar Khairabad, Sandila (with brick fort) in sarkar Lucknow and Pachchimrath in sarkar Oudh; and Chandels in the mahals of Jhalotar, Saipur, Sarosi, Fatehpur Chaurasi and Kachhandan in sarkar Lucknow.78 These mahals were clan-based and though they consisted of many houses, they united under single leadership in case of external threat.

The Muslim mahals during the Sultanate period comprised four groups. The first group consisted of the military officers of different nationalities who accompanied

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rst ed Sultan Shahab-ud-din Ghori in his invasion of India. They settled in the urban qasbas, such as Satrikh, Bahraich, Deva, Kursi, Juggaur, Misrikh, Sihali, Pachamba, Hisampur, Bilgram, Kara and Jaunpur. Another group was from Persia which migrated in the last quarter of the thirteenth century to the mid-fourteenth century, when the Mongols ravaged the Persian Empire. These nobles were the Sheikhs and Sayyads who founded the qasbas of Jarwal, Fatehpur, Safipur, Unnao, Jais, Daryabad, Rasulpur Bijnaur and Salon. The third group consisted of the Pathans who were enrolled intensively by the Lodi Sultans from Afghanistan to counter the turbulent Rajputs. They were made to settle in areas notorious for Rajput turbulence since Sultan Balban's time, where they played a crucial role in partial 'de-Rajputisation' of northern India. Some of such colonies were Dalmau, Pahremau, Amawan, Utraula, Manikpur and Malihabad. The fourth group was the Khanzada group, Rajputs converted by the Delhi Sultans and favoured with big grants such as the Khanzadas of Hasanpur, Sheikhzadas of Mahmudabad, Raja of Kotwara, Chaudharis of Chaahora and Baragaon in Fyzabad, and Khanzadas of Muhamadi.

#### DEHAT-I-TA 'ALLUQA

The year 1526 marked a watershed in the history of India as the Lodi Sultans of Delhi were completely routed in the battle of Panipat by Babur (1526-30), the Mughal who founded a new empire. In 1527 Afghan chief Shekh Bayazid of Oudh submitted to Babur. This officer had in his services two Sengers from Jagmohanpur, across the Jamuna, by name Jagat Singh and Gopal Singh. They had raised and commanded a cavalry regiment, which was cantoned near Simri in *pargana* Asoha of Unnao district. They silently settled in the *tappa* of Kantha. The Afghans of Oudh again revolted in 1528. Babur bridged the Ganges lower down at Nanamau Ghat near Bangarmau, reoccupied Lucknow, and pursued and routed the Afghans near Ayodhya. He speedily captured the Oudh region, which was infested by the Lodi colonies. Babur himself encamped at the junction of the Serwa and Ghagra rivers, two or three *kos* east from Ayodhya, on 28 March 1528, and there he halted seven or eight days, hunting in the forests on the bank of the Saryu. Babur bridged the Saryu.

In 1534, during the reign of Humayun (1530-56) Mohammad Sultan Mirza, Babur's governor of Kannauj rebelled and raised an army of six thousand Afghans and Rajputs. In two years he made himself master of the territories from Kannauj to Jaunpur and fixed his seat at Bilgram. The Emperor's brother, Hindal Mirza, headed a successful campaign against the insurgents and defeated them in the neighbourhood of Bilgram. Meanwhile another Afghan, Sher Shah, had emerged in Bihar and all the Afghans turned to him. Humayun marched against Sher Shah but met with disaster at Chausa. Sher Shah recovered Bengal and overran the country of

Oudh as far as Kannauj. 84 In 1540, Humayun once more marched against Sher Shah, who by this time had re-crossed the Ganges lying opposite Kannauj. Humayun gave orders for the army to cross the river at Kannauj near Mehndighat; Sher Shah was encamping opposite. On the day of the battle, Sher Shah's fifteen thousand armed soldiers suddenly quitted their trench and moved in columns of seven and twenty horse-tail standards, to meet the forty thousand forces of Humayun. As Sher Shah's three columns approached, a cry of defeat was heard and before an arrow was shot from a bow they fled like chaff before the wind. It was not a fight but a rout, for not a man was even wounded. The enemy followed the fleeing army who were running towards the Ganges. Very few of the soldiers, surviving the Afghan butchery, escaped to the other bank. 'Humayun, the King of Hindoostan, emerged from the river on the other bank mounted upon a wretched spavined horse, with both his head and feet bare'. 85

Akbar (1556-1605), the son of Humayun, regained India after the battle of Panipat in 1556. He in 1582 administratively divided the empire of Hindustan into subas, sarkars and parganas. Akbar recognised the potential authority of these parganas which existed in India even before the Sultanate period86; and by his imperial farmans created a body of imperial officers, called Chaudhary or Zamindar, from the local rajas and chiefs of the parganas of each suba. These zamindars collected revenue (jama) of their own mahals as well as of the other tenents, and deposited the collected amount (hasil) in the royal treasury. Oudh saw systematic and peaceful governance during the reigns of Akbar and his son Jahangir (1605-1627) despite some troubles from the Dikhit chiefs of Unnao, Bais of Baiswara and the Pathans of Bilgram. It was a big indication of the gaining of momentum of the agrarian clanheads of Oudh, as the seventeenth century witnessed high economic growth and prosperity due to flourishing of trade and artisanal production followed by increase in agriculture production. 87 The available jama figures 88 suggest a remarkable rise in revenue from the end of sixteenth century. However the hasil figure or the payments to the State was not increased much, which proves that the zamindars' collections from the peasants had risen more substantially making them more powerful. It also led to price hike in seventeenth century as people had now more purchasing capacity, which was utilized by the agrarian clan-heads of the ulus or biradari to keep armed retainers, repairing and erecting mud forts, and accumulating cash, as evident in the case of Jats in Suba Agra and Rajputs in Suba Oudh.89 Thus, the next ruler Shah Jahan (1627-1658) was not so lucky as his predecessors. Shah Jahan at the beginning of his reign had conferred on Salona Begum, wife of his favourite child Prince Dara, 148 villages in Nanpara Ilaga. But due to turbulence of Banjaras, the lady abandoned the jagir. In 1637, Rasul Khan Togh, a Pathan risaldar in the service of Shah Jahan, was appointed keeper of the fort at Bahraich. He and his descendants cleared the

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area and held the *jagir*. Shah Jahan and his son Auranzeb's reign (1658-1707) saw the Oudh *ta* 'alluqdars in revolt against the central authority. A number of *mahals* in Baiswara such as Bijnaur, Ranbirpur, Parinda, Jhalotar and Daundia Khera were disturbed by *zamindar* revolts at the time of Aurangzeb. The letters of Ran Andaz Khan, the *fauzdar* of Baiswara in the last years of Aurangzeb's reign strongly suggest that the *zamindars*' clashes with revenue officers were a major source of disturbance in agrarian Oudh. The Sheikhzadas of Lucknow; the Pathans of *pargana* Malihabad and Bilgram; the Bais of Baiswara; the Gaurs of *pargana* Sadrpur, Laharpur and Sandi in district Sitapur; Kanhpurias of *pargana* Ibrahimabad in district Sultanpur; and the Bachgotis of Pratabgarh became the hereditary rebels in Oudh.

Chin Qilich Khan, who was made the subedar by Aurangzeb, resigned due to the turbulence in Oudh.92 His resignation was his inability to cope with the difficulties of administration in Oudh.93 The same was the fate of Sarbuland Khan, and Chabile Ram, who had a bad time as subedar of Oudh.94 In September 1713, a fortress of Afghans in pargana Mandiaon was captured95 but the rebels managed to escape and took shelter in another fortress and within a month mobilized the Afghans of the pargana for armed resistance against the Mughals. 96 In 1715, the garhi of Zafarabad and Jahangirabad were the centres of Afghan resistance in pargana Dewi of sarkar Lucknow.97 In 1714, the zamindar of pargana Bar in Baiswara had build five strong fortresses and raised an army of 2000 horsemen. It was to a strong army under the command of Sarbuland Khan, the governor, that the zamindar was forced to surrender.98 The Ajaib-ul-Afaq records a letter from Chhabile Ram to the Emperor beseeching the latter to supply him with adequate arms and ammunitions, 'for the seditious elements (mufsids) in the province which possesses a strong fortress in almost every village require proper chastisement." A news-letter of 9 May 1714 offers a convincing example of the combined resistance of the zamindar clans against the Mughals in Oudh. The Rajput zamindars of almost the entire sarkar of Oudh assembled in certain fortresses in the sarkar, and in the ensuing battle about a thousand Mughal soldiers were slain. 100 In 1714, the Bais zamindars along with a large number of clansmen collected in the garhi (fortress) of Mardan Singh in Daundia Khera and could be only temporarily subdued by the Mughal forces under Chabile Ram after three days of battle. 101 Within one and half years, the Bais were again unified under the joint leadership of 'ta 'allugdars' Mardan Singh of Daundia Khera and Amar Singh of Jagatpur and mobilized his clansmen at different places, namely Jagatpur, Bhika and Shankarpur. Durgamal Gaur, the 'ta 'alluqdar' of pargana Katesar, is mentioned as the leader of the Rajput rebels in sarkar of Khairabad. In 1715, the Gaur Rajputs collected in a fortress at Kanha which belonged to the 'ta 'allugdar' of Katesar. Girdhar Bahadur, the governor's nephew was deputed to chastise the rebels. The battle that took the lives of 300 Gaurs and over 50 Mughal soldiers ended ion

the victory of the latter. Twenty-five fortresses in the neighbourhood subsequently fell to the Mughals and the Gaurs fled to the jungles. Girdhar then moved towards Katesar with a view to subjugating the remaining fortresses of the pargana. The fortress of Noner, an important centre of the Gaurs in Khairabad which had earlier been reduced by Sarbuland Khan after about a month's siege, also fell to Girdhar. 102 The garhi of Tiloi in pargana Ibrahimabad of sarkar Oudh was another refuge of the Rajput rebels who could not be subdued even after two campaigns, that of Girdhar Bahadur in 1715 and Syed Muzaffar Ali Khan, the Governor, in 1716. 103 In 1716, Muzaffar Ali Khan sent a detachment to Tiloi, but the campaign failed to contain the 'ta 'alluqdar' of Tiloi. Muzaffar Ali Khan was also removed in July 1716 and was replaced by Aziz Khan Chagta (July 1716-December 1717) a leader of the Afghans of Shahabad in the sarkar of Khairabad. Again, he was replaced by Muhammad Amin Khan on 11 January 1719, but he refused to take charge of the Subedari and Awadh remained for some time without a full-fledged governor. In 1719, Girdhar Bahadur was made Subedar of Oudh. Thus, in rural Oudh of early eighteenth century, it was common-place for a mufsid (disturber) zamindar besieging a fortress (ihdas-i-qilacha) and mobilizing his kinsfolk (ulus) and an armed retinue (jami'at-o-sipah) to gain a large number of villages for his clan, and carve out an independent ta 'alluqa. One or more zamindars would thus proclaim the central position of their biradari (clan) and villages in the area-pargana or a group of parganas where they had zamindari, acquire an independent or semi-independent status and were known as ta 'alluquars. Thus, the emergence of Daundia Khera, Jahangirabad, Amethi, Katesar and Tiloi as important ta 'alluqdaris in the eighteenth century is to be seen in this light in the Mughal documents.

The situation was aggravated by two severe famines that marked north India in 1712 and 1717 followed by failure of monsoon, due to which two hundred people died daily in the towns and villages, and price of food grains became twice as high as those of 1707. Farrukhsiyar, the then Mughal Emperor of Delhi found himself powerless as violent Sikh revolting in Punjab, Jats revolting in Agra and Rajputs in Oudh, while his *Subedars* were grabbing power by attributing *fauzdaris* to themselves, and rendering the Mughal central authority weaker.

During this turbulence, a Persian adventurer Muhammad Naseer had come to Patna from Khurasan (in Persia) and was working for Murshid Quli Khan, Subedar of Bengal. Muhammad Naseer's second son Muhammad Amin started his life as a Fauji Sardar under Faujdar Sarbuland Khan of Kara Manikpur. Somehow, he got annoyed with Sarbuland Khan, left his services, and joined the force of Emperor Farukhsiyar at Delhi and got the title of Hift-e-hazari. When Muhammad Shah came to power, Muhammad Amin was given the title of 'Saadat Khan Bahadur' and made governor of Agra on Oct 15, 1720 and the governor of Oudh on September 9,

1722 including the army-in-charge of Gorakhpur. Oudh during his time included five districts Khalilabad, Faizabad, Gorakhpur, Bahraich and Lucknow. While travelling by a boat from Farrukhabad to Mehdighat on the Ganges, to join the new assignment of subedari of Oudh province, a small propitious sign happened, for a fish leaped out of the Ganges into his dress; and henceforth it became the royal insignia of Oudh. 104

The jagirdari crisis or be-jagiri which meant non-availability of jagirs (paibagi) to pay the Mughal officers was an important factor that led to the downfall of the Mughal Empire, leading to the foundation of independent principalities in north India such as the Kingdom of Oudh as well as the rise of powerful ta 'alluqdari estates within Oudh. Emperor Aurangzeb wrote to Prince Azam, stating frankly that 'there is shortage of paibaqi and surfeit of claimants for pay. 105 The world has become jagirless. The available area of paibaqi was like one pomegranate required to serve a hundred sick men.'106 Saadat Khan Burhan-ul-Mulk, subedar of Oudh styled as Nawab wazir, as a result of shortage of Jagirs, merged the subedari with the diwani rights and put his own men on all the imperial posts, and thus, becoming more powerful. He, and his successor Sufdarjung, gave to his family and friends almost all the jagirs of his suba, without bothering to even inform the Delhi Emperor. A jagir roll of the time of Muhammad Shah (1720-48) shows that Oudh was assigned to over 500 small jagirdars; of them, large numbers were mentioned as the companions (hamrahiyan) of Sufdarjung. 107 Thus the imperial system collapsed and the Nawabs of Oudh made the suba their hereditary fiels. A large number of new ta 'allugdars, mostly from the officers loyal to the nawabs, were created during this period from the jagirs given by Sufdarjung.

Burhan-ul-Mulk and his successors provided patronage to Mardan Singh and his son Achal Singh the ta 'alluqdars of Daundia Khera, Bisen ta 'alluqdar of Gonda, Saroman Das of Sandi, Mutahir Ali Khan of Rasulabad, the Panwars of Safipur, Balbhadra Singh of Tiloi and others. It not only stabilized their subedari, but also led to increase in the revenue (hasil) of the suba. Yet this system made ta'alluqdars more powerful; being local, they had an added advantage of topographical conditions as well as local social ties. Due to his prudent fiscal management and taking into confidence the ta 'alluqdars of Oudh, the revenue collection during the reign of Saadat Khan (1720-1739) rose from Rs 70 lakh to Rs 2 crore. Emperor Muhammad Shah was very pleased on this and gave him the title of 'Burhan-ul-Mulk'. Saadat Khan enlarged the state boundary on eastern front by taking Banaras, Jaunpur, Ghazipur and Chunar under his control from Jagirdar Murtaza Khan in 1728. Saadat Khan was the greatest warrior of his time. Even in old age the prowess of his arm equalled his military skills; his Hindu foes recorded with awe how he slew in single combat Bhagwant Singh Khichar of Fatehpur, and how his troops when almost beaten rushed

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again to the combat where the long white beard of the old chief was seen in the thick of the battle. 108

For his assistance, Saadat Khan called his maternal nephew (Bhanja) Muhammad Muqeem from Nishapur and got him married with his elder daughter. Saad'at Khan, through the favour of Muhammad Shah, got the post of Deputy Governor of Oudh for Muhammad Muqeem, and moved to Delhi to assist the king in central administration of the country. Saadat Khan died on 19 March 1739 leaving two claimants for the governorship of Oudh-Saadat Khan's nephew Sherjung and Abul Mansoor Muhammad Muqueem. One crore eighty lakh from Oudh and twenty lakh from the Delhi's residence of Saadat Khan were given to Nadir Shah, the invador who had occupied Delhi, and thus Muhammad Muqueem was made the governor of Oudh, with title of Sufdarjung (1739-1755). In 1740, the Nawab was called Wazir, and thereafter he was known as the Nawab Wazir. He soon faced the revolts of the Rajas of Tiloi, Hasanpur, Garh Amethi and neo Pathans of Jagdishpur near Tiloi, but succeeded on all the fronts, crushed these ta 'alluquars and maintained peace in Oudh. 109 He, thus, gained the confidence of Emperor Muhammad Shah and was awarded with the title of 'Meer-e-Atash' and the governorship of Kashmir. Emperor Ahmad Shah after his accession in 1748, made Sufdarjung his wazir and gave him the charge of 'Harem'. His son Jalaluddin Haider has been given the title of 'Shuja-uddaula' and was made the Superintendent of Imperial army. This was a fact that all the power of Mughal Empire was bestowed upon Sufdarjung by the end of second half of eighteenth century. Apart from these responsibilities at Delhi, Sufdarjung had not neglected the Oudh and its prosperity, which he considered as his family property. He built the fort of Jalalabad towards south of Lucknow to keep vigil over the refractory ta 'alluqdars of Baiswara. Due to confrontation with Ahmad Shah, he returned back to Oudh in December 1753, where he died in October 1755 at the age of 46 years.

An important event occurred during the last years of the reign of Sufdarjung. In 1748, the Bangash Pathans of Farukhabad overran the whole province of Oudh, and Newal Rae the Naib of Oudh was defeated and killed at the Kali nadi. Sufdarjung anticipated them with his 60,000 men including many ta 'alluqdar levies, but was defeated by them. Sufdarjung in 1750 had to bribe the Bangash and the Rohillas to keep them out of Oudh. The Raikwars of cis-Ghagra region, in order to gain from this opportunity, headed a great Hindu ta 'alluqadars' movement to shake off the Nawabi Government of Sufdarjung, probably to help the Mughal Emperor to get rid of Sufdarjung. They under the leadership of Anup Singh, the Raja of Ramnagar lords for an attack on Lucknow, now denuded of the troops which had gone into Rohilkhand. The Sheikhzadas of Lucknow came out to meet the enemy; they were joined by the Khanzadas of Mahmudabad and Bilahra, who were connected by

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After Sufdarjung, his son Shuja-ud-daula (1756-1775) concentrated on his province Oudh, which by now had become a strong and important state. Saadat Khan was subedar of Oudh since 1731, but he seldom appeared at his capital Fyzabad, nor his son-in-law and successor, Sufdarjung; but in 1756 Shuja-ud-daula became a permanent resident at Fyzabad. In 1764 Shuja-ud-daula fought against the British East India Company forces at Buxur along with Mir Qasim but was defeated. Still the people tell with pride how he had almost won the Buxur when his treacherous general of artillery loaded with hay cartridges, and the battle was lost, but not the honour of kingdom. He fled along the banks of the Ganges to Farrukhabad, unlike the ta 'alluqdar Sheikhs of Qidwara who died fighting the British till the last man was killed, as their honour and patriotic zeal could not make them to run away from the battlefield. Achal Singh, the ta 'allugdar of Daundia Khera in this distress gave Shujaud-daula both men and supplies, and as he was travelling too lightly to carry a large treasury with him, and sent a quarter's revenue which was due from Baiswara to him at Farrukhabad.111 Thus, the Battle of Buxur had a few lessons to everyone in Oudh. Firstly, the pride of Oudh ta 'alluquars and other people still made them to believe that Oudh was not militarily defeated but was stabbed in the back. Secondly, that the ta 'alluquars were patriots, had firm roots in the soil and could be potentially a tough source of opposition to the British East India Company, had the coward Nawab and his family, whose sole interest was personal comfort and debauchery, had not ran away from the battlefield of Buxur. These notions settled in the mind of Oudh people which became evident when Oudh rose in revolt of 1857.

However, after debacle in Buxur, peace was made with the British; alliance against the Maratha and Rohilla followed. Shuja again fought against the British with the help of Marathas at Kara Jahanabad but got defeated. So on 16 August 1765 he signed on 'Allahabad Treaty', by which Kara and Allahabad district were ceded to the Company along with war indemnity of Rs 50 lakh from Oudh. However, Shuja-ud-daula so organized and strengthened his army by 1768 that it posed threat to East India Company. Company then imposed a new term in 1768 that the Nawab's army will not increase by 35,000, as a result of which the *ta 'alluqdars* gained much power in Oudh and they freely expanded their *ta 'alluqas*. At his death in 26 January 1775, one of his widow, Bahu Begum, who had been guaranteed by the British Government the

possession of her enormous jointure, remained at Fyzabad, while his successor, Asifud-daula, who was on bad terms with her, and aimed at appropriating her property, removed to Lucknow. Asaf-ud-daula (1775-1797) was made Nawab of Oudh on March 4, 1775. The British Company took over Benaras, Jaunpur and Ghazipur districts for wants of arrears. The finances of Oudh were in doldrums as monthly burden for British had increased from Rs 2,10,000 to 2,60,000. The Nawab died on 21 September 1797. In his reign he transferred his capital from Faizabad to Lucknow, and constructed big palaces, bazaars, gardens such as Husenabad Imambara, Roomi Gate, Kaisar Bagh, Chhatar Manzil, Residency and many others. It forms a group of buildings whose dimensions and picturesque splendour render it one of the most imposing in the world.

After the death of Asaf-ud-daula, Wazir Ali Khan (1797-1798) came to power for four months only. He was the adopted son of Asaf-ud-daula, whose mother was a servant of his Harem. Nobles of Royal court and Bahu Begum signed a letter and sent to Governor General to remove Wazir Ali. But the people were in favour of Wazir Ali Khan as he was against the British. Sir John Shore got the information that the nawab's brother Saadat Ali Khan (1798-1814) is living a secluded life in Benaras, and he after the assurance from Saadat Ali Khan for acquiescence to the company half of Oudh and to carry out its orders, announced his accession on 21 January 1798. Governor asked him to reduce the force of Oudh (which was 80,000 at the time of Asaf-ud-daula). His powers got reduced very much within three years of his reign, and unable to pay the dues to the Company, the Company took over, half of the Oudh after his signature on 10 November 1801. Company got the area of Ruhelkhand, Farukhabad, Mainpuri, Etawa, Kanpur, Fatahgarh, Allahabad, Azamgarh, Basti and Gorakhpur, from where Oudh was getting an income of Rs 3 crore. Saadat Ali Khan, by his able management and extra-ordinary calibre, brought again happiness in his reduced Oudh. He also encouraged poets, writers and artists. He was poisoned by his brother-in-law in 11 July 1814. After the death of Saadat Ali Khan his son Ghazi-uddin Haider (1814-27) became Nawab Wazir on 11 July 1814 with the promise that he will continue to obey the previous treaty and will act as an independent prince and must be subservient to the British Government. Relation between him and British Government became pleasant. British Government asked him to declare himself as an independent king in 1819. Ghazi-ud-din Haider started the practice of ijaradari or revenue farming of khalisa (government) lands. He transferred a large number of the khalisa lands of defaulters to the neighbouring ta 'alluquars. His successors institutionalized ijaradari with the ta 'alluqdars; it meant fiscal and administrative control over the revenues to the ta 'alluquars without any checks and supervision of the central authority. It led to the rise of big ta 'alluqdari estates in Bahraich, Gonda, Faizabad, Khiri and Sitapur districts. He died on 10 October 1827.

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After the death of Ghazi-ud-din Haider his son Nasir-ud-din Haider (1827-37) ascended the throne on 20 October 1827 at the age of 25 years. He was fond of woman and wine and there was total mismanagement in his reign. He was enamoured of English dresses and culture. He had commenced an era of extravagant expenditure on purely personal objects. In the Chattar Manzil lived his wives, in the Qaisar Pasand and other buildings his concubines, in the Shah Mazil his wild beasts. He himself lived in the Farhat Baksh, the Huzur Bagh, at Bibiapur, Chinhat, Nawabganj and numerous other palaces. After the death of Nasir-ud-din Haider her mother Badshah Begum declared Munna Jan (Faridoon Bakht) sun of Nasiruddin as King. Company was not ready for this, as a result, a battle ensured in which Badshah Begum and Munna Jan were arrested and Muhammad Ali Shah (1837-42) brother of Ghazi-ud-din Haider and uncle of Nasir-ud-din was declared King after getting a written assurance that he will accept any new treaty put up by Governor General. Administrative, financial and defence powers were reduced very much. He was supported in this event by Bakhtawar Singh, an officer of the East India Company at Oudh, and was rewarded with the ta 'alluqa of Mahdona in Fyzabad district. Muhammad Ali Shah died on 7 May 1842. After his death, his son Amjad Ali Shah (1842-47) was put on the throne. He constructed Iron Bridge on Gomti River, a metal road from Lucknow to Kanpur for the benefit of his people. He died on 13 February 1847 at the age of 48 years and was succeeded by Wazid Ali Shah (1847-56). British Government now started framing different charges of mismanagement, public unrest and inefficient ruler against Wazid Ali Shah. Lord Hardinge warned him on November 1847, 'if there is no improvement in the administration, Company will take over the charge of Oudh in her hand'.

The year 1848 became the turning point of the political history of India, when 36 years old Lord Dalhousie landed the shores of India as the Governor General of British East India Company. He viewed that the princely States of India including Oudh as an unnecessary anachronism. He, in 1849 appointed Colonel Sleeman as Resident of Oudh especially for this work. Sleeman made extensive tours of Oudh, saw the mismanagement of Nawab of Oudh and the plight of the *ta 'alluqdars* against the *nazims* and *chakladars* of the *nawabi* government and prepared reports. In the words of Samual Lucas '...The character of his report was determined for him. He professed to examine but he was under orders to sentence, he pretended to try, but he was instructed to simply condemn.' After 9 years, on 4 February 1856 Resident General Outram read out the orders that 'you are no more a king and company has taken over the full charge of Oudh'.

The historian Peter Reeves has noted that Oudh was important to the British, not for what it could do but for what it had to offer. No wonder that British administrators often saw Oudh as something that could be eaten. Lord Wellesley had promised

London, 'a supper of Oudh'<sup>112</sup>; and Lord Dalhousie had described Oudh as 'a cherry which will drop into our mouths some day.'<sup>113</sup> It has long been ripening. It was 7 February 1856 when Lord Dalhousie annexed it to the British Empire in India. When the British Resident asked him to sign a treaty handing over the administration to the English East India Company, Wazid Ali Shah refused to sign. He ordered his subjects not to oppose the British annexation of Oudh when he came to know that many of the *ta 'alluqdars* were ready to resist. Wazid Ali Shah was exiled to Metia Burz in Calcutta. When he left his beloved Lucknow, the people recited *nanha* (dirges) and followed him all the way to Kanpur. A song of the period said, 'Noble and peasant all wept together/and all the world wept and wailed/Alas! The chief has bidden adieu to/ his country and gone abroad.'<sup>114</sup> A contemporary noted: 'The condition of this town [Lucknow] without any exaggeration was such that it appeared that on the departure of Jan-i-Alam [as Wazid Ali was fondly known], the life has gone out of the body, and the body of this town had been left lifeless... there was no street or market and house which did not wail out the cry of agony in separation of Jan-i-Alam.'<sup>115</sup>

# TA' ALLUQDARI TURMOIL

But the annexation was not the end of Oudh's ancient glory. The end came through an even more tumultuous event, the revolt of 1857 which in Oudh began with the mutiny of the Lucknow garrison by 71st NI on the evening of 30 May. The mutiny spread swiftly to the cantonments in the districts. On 3 June at Sitapur, the 41st NI and 9th Irregular Cavalry broke out in Mutiny. On 4 June, the rebels of Malaun and Muhamdi revolted. By the second week of June the ta 'alluqdars allying with the sipahis of the cantonments of Sikrora, Gonda, Malapur, Bahraich, Sultanpur, Daryabad, Salon, Purwa revolted. The Raja of Mahmudabad was the first to join, providing leadership to the Sitapur rebels who fought under his naib Khan Ali Khan at Chinhat. In fact, the ta 'alluqdars, especially in southern Oudh, had begun to collect men, recruit sepoys and prepare ammunition as soon as they were sure that British authority had collapsed in the districts. 116

The increasing trouble in the countryside was result of a new land settlement, called the 'summary settlement', which was imposed by the British on the people they found actually farming the land. This meant that the ta 'alluqdars, who were the real owners of much of the land, lost out and were dispossessed. Before annexation they had owned 67 per cent of the land. After the 'summary settlement' this was reduced to just 38 per cent. An indication of the war-like atmosphere was already present in armies, men that they could call up and arm in times of trouble. In September 1856, the Chief Commissioner ordered 574 forts in Oudh, belonging to ta 'alluqdars and

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zamindars to 'surrender all warlike stores or artillery' immediately. The attitude of the ta 'alluqdars is best illustrated by what Hanwant Singh, the Raja of Kalakankar, told Captain Barrow whom he had saved from the wrath of the sepoys: 'Sahib, your countryman came into this country and drove out our king. You sent your officers round the districts to examine the titles to the estates. At one blow you took from me lands which from time immemorial had been in my family. I submitted. Suddenly misfortune fell upon you. The people of the land rose against you. You came to me whom you had despoiled. I have saved you. But now, I march at the head of my retainers to Lakhnao to try and drive you from the country.'117

Once the British authority in the districts of Oudh had collapsed, the *ta 'alluqdars* recovered the land they had lost. Very often in a remarkable act of loyalty the village proprietors returned the land voluntarily to the *ta 'alluqdar*. Captain Barrow, who had sought shelter with Hanwant Singh, watched this act of allegiance. Sepoys from the Cantonments began to pour into Lucknow, and *ta 'alluqdars* and their retainers joined them. Faced with the destruction, plunder and killings that the sepoys perpetrated in Lucknow, the British soldiers and families under Henry Lawrence, the Resident for Oudh, took refuge in the Residency on 12th June. On 28th June, Henry Lawrence came to know that the Raikwar *ta 'alluqdars* of Barabanki have advanced in force to the village of Chinhat, on the Faizabad road, 8 miles from residency. In the morning of 30th June, he set out in the direction of Chinhat, and crossing the Kukrail bridge, he found the rebels. After a great fight in this battle of Nawabgunj (Chinhat), the rebels were dispersed.

On the evening of 1st July, Henry Lawrence blew up the British arsenal at Machli Bhawan and fortified the Residency. The following morning, on 2nd July, a shell from howitzer of a rebel mortally wounded Henry Lawrence, who died in the morning of 4th July. The ta 'alluquars with their feudal armies, led by Raja Mahmudabad, Raja Jia Lal from Faizabad, Gurbux Singh of Ramnagar, the Pathan ta 'allugdars of Malihabad, Murdhun Singh, a ta 'alluqdar and Khan Ali Khan from Salone persuaded the revolutionary junta in Oudh to surround the British Residency. 119 Originally they had planned to march to Delhi to join the Emperor's troops. But having forced the British into a tight corner in Lucknow, they hoped to frighten them into surrender, because this would have had an important symbolic impact on the rest of the country. The battle to completely oust the British from Lucknow began. On one hand, there was fierce fighting around the Residency, while on the other hand there were scenes of great rejoicing in the city. The rebels went around in groups crying Bom Mahadeo and distributed sweets. They declared Birjis Qadr, the young prince, to be the King of Oudh with his mother Begum Hazrat Mahal as the regent. They called Birjis Qadr, embraced him and said, 'You are Kanhaiya', harking back perhaps to Wazid Ali playing Krishna in a rahas. 120 Begum Hazrat Mahal, the wife of Wazid Ali Shah

put her son Mirza Birjis Qadr on the throne of Oudh on 12 Zigada 1273 AH at the age of 12 years.

By mid-1857, leaders from the four main groups of people (king's family members, sepoys, officers of nawabi and ta 'alluquars') most affected had come together to form a revolutionary junta, at Lucknow called the Sazman-jawanan-Oudh. However, most of the besiegers of the Residency were ta 'allugdars' men, and it was believed that 'nearly every Talooqdar except the Raja of Balrampoor and Man Singh (sic) have sent his contingent to assist in the siege." The British garrison at Lucknow residency held its post for 87 days, when on 23 September, Brigadier General Havelock and Sir James Outram came from Cawnpore to relieve them. Fighting at Alambagh, Charbagh garden and Khas Bazar after a loss of 196 killed and 535 wounded, while 5,000 rebels were either killed or wounded, British troops under Outram and Havelock entered the Residency on 25 September 1857. But this offered no relief since their supply lines were cut off as rebels surrounded them; they could only reinforce the garrison. Man Singh, Hanwant Singh, Bishwanath Baksh, the son of Sangram Singh of Allahabad, the Raja of Amethi and Debi Baksh were the chief ta 'alluqdars who were personally fighting at Lucknow. 122 Rana Beni Madho with 2000 men, Raghunath Singh of Khajurgaon with 2,000 men, Bishan Singh of Simarpaha with 1,000 men, Bhagwan Baksh of Nain with 1,000, Sahajram of Pakhramow with 1,000 men, Kishan Dutt Pandey with 1,200 men, Lal Bahadur of Kalakankar with 1,000 men, Raja Gurbaksh Singh of Ramnagar with 2,500 men, Raja Nawab Ali Khan of Mahmudabad with 2,200 men, Raja of Surajpur Barhilah with 2,000 men, Raja Baljunder Singh of Palpur with 1,500 men, Jai Narain Singh of Dhaurahra with 300 men, Jai Prakash of Isanagar with 300 men, Raja Hardutt Singh of Charda with 300 men and Raja Shankar Singh of Tiloi with 80 men were also entrenched in the city and received khil 'ats binding them to attack the English in Alambagh. 123

Sir Colin Campbell, the Commander-in-Chief of the British army, after gaining Delhi, reached Cawnpore on 10th November. On 12th, he marched towards Lucknow. When they reached Bani Banthara (36 miles from Lucknow), Raja Hicha Ram proceeded with four regiments to oppose them. Lal Madho Singh also went off to fight at Bani Banthara with 2,000 men and four guns. He lost 200 men and two guns in the fight. Madho Singh warned the Begum that unless the British advance was stopped they would be at Alambagh. Campbell dispatched Adrian Hope to seize the fort of Jalalabad, to the right rear of Alambagh. At Alambag, Raja Madho men and gun were put at Talab Futeh Ali; while at Jurnail Bagh Rao DurgaBaksh with two regiments and Raja Sahajram of Banthra with 1,000 men and 3 guns were 15th Irregular were kept. At Jullalpur, Mallu Singh zamindar of Nara with 500 men

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were positioned. As soon as the news of arrival of British reinforcements at Alambagh reached Lucknow, these forces were reinforced with Raja Jilal Singh leading three regiments, 500 Sawars and four guns and by Raja Man Singh with 2,000 of his 7,000 men. <sup>125</sup> In the morning of 16th November, after the storming of Sikandarbagh by the Highlanders and the Sikhs of 4th Rifles, Hope stormed Shah Nazaf, a massive mosque in the direct route to Residency. They took it by night after the rebels offered considerable resistance. Next day, to use the language of Sir Colin, 'the relief of the garrison had been accomplished.' From 20th onwards the British troops evacuated the Residency through heavy fighting, in which General Havelock died on 24th. By 30th, Colin Campbell crossed Ganges with the entire garrison back to Cawnpore.

By January, Lucknow was 'swarming with fighting men'. 126 The ta 'allugdars were still fighting in Lucknow, led by Man Singh with four to five thousand men and by the Raja of Amethi with four guns and 3,00 men. 127 Meanwhile, the British sought aid of the King of Nepal, who send his 9000 picked Gorkhas, commanded by Jang Bahadur in person, to which a British officer, Col Mac Gregor was attached. Orders were issued to ta 'allugdars of Gonda-Bahraich to reinforce the fighting in Gorakhpur. 128 Defeating the rebels at Gorakhpur on 28 January 1858, Rowcroft and the Gorkhas entered the Oudh frontiers and occupied Amorha where they repulsed an attack made upon them by a greatly superior body of rebels, headed by Raja Debi Baksh Singh of Gonda with 10,000 men and 10 guns. At Sultanpur, Mehdi Husain, the nazim organized a rebel force of 8,000 men as Hasanpur supported by Raja Husain Ali of Hasanpur with 700 men, Kalka Baksh of Rampur with 200 men, Sogra Bibi of Maniarpur with 400 men and 2 guns, Raja Ali Baksh Khan of Mohammadgaon with 400 men and 2 guns, Bachgotis with 400 men, Udresh Singh, Umbresh Singh and Israj Singh of Meopur with 300 men each, Dalpat Singh of Bhadaiyan with 200 men, Baijnath Singh of Sheogarh with 100 men, Bakhtawar Khan of Umhut with 200 men, Sitala Baksh of Nanemau with 100 men and Bariar Singh, brother of Rustum Shah of Deara with 300 men at Chanda. 129 General Franks, with 22nd Cavalry, clearing the Azamgarh, reached Chanda on the borders of Oudh and Jaunpur near Sultanpur on 19th February and inflicted a severe defeat on the rebels. The rebels fell back on Sultanpur where they were 15,000 strong with 20 guns. 130 Occupying Chanda, British pushed on to Rampura, halted there for two hours, then moving to Hamirpur, defeated another body of rebels, marching to the assistance to those disposed of at Chanda. Pushing on thence, he occupied the strong fortress of Budhyun in the face of the rebels, and completely defeated them in the hard-fought battle at Sultanpur on 23 February.

In face of the unbroken British successes in the field, ta 'alluquars started deserting such as Udresh Singh, Umbresh Singh, Madho Prasad and Kishen Prasad at Sultanpur, and Man Singh of Shahgunj from Lucknow. But all the men of Man Singh still

wanted to fight and cursed him for refusing to oppose the British. <sup>131</sup> On 1st March, Aikman of Jullundur Cavalry after a skirmish caught a rebel chief, killed more than a hundred of his men and drove the reminder into the Gomti, capturing two guns. On the 4th March, Franks reached Amethi, within 8 miles of Lucknow and attacked the fort of Dhaurahra, but was repulsed by the *ta 'alluqdar*. On 10th March Jung Bahadur joined Sir Campbell at Lucknow, and also joined the forces of Franks. They stormed the Bank's house on 10th, took Sikandarbagh, Kadum Rasul and Shah Najaf on the 11th without resistance, but the Begum Kothi offered a fierce resistance. It was the sternest struggle that occurred during the siege. On 13th they stormed the little Imambara, and Tara Kothi, and then Kaisarbagh with some resistance. The rebels were completely destroyed and the whole Lucknow had lain helpless at the feet of Sir Colin Campbell by 20 March 1858.

The aftermath of Campbell's conquest of Lucknow brought the curtain down on the culture and the ambience of the city. The British troops were given a free rein to sack the city and they went berserk. For a few days, the British army had ceased to be an army at all. William Howard Russell, the correspondent of The Times witnessed the loot and the plunder: 'The scene of plunder was indescribable. The soldiers had broken up several of the store-rooms, and pitched the contents into the court, which was lumbered with cases, with embroidered clothes, gold and silver brocade, silver vessels, arms, banners, drums, shawls, scarves, musical instruments, mirrors, pictures, books, accounts, medicine bottles, gorgeous standards, shields, spears and a heap of things... Through these moved the men, wild with excitement, "drunk with plunder". I had often heard the phrase, but never saw the thing itself before. They smashed to pieces the fowling-pieces and pistols to get at the gold mountings and the stones set in the stocks. They burned in a fire, which they made in the centre of the court, brocades and embroidered shawls for the sake of the gold and silver. China, glass, and jade they dashed to pieces in pure wantonness; pictures they ripped up, or tossed on the flames; furniture shared the same fate.'132 One estimate said that the loot from Lucknow amounted to a million and a quarter sterling. Amidst such scenes, the graciousness of Lucknow passed into history to make way for colonial modernity.

Now the ta 'alluquars' were back in their forts preparing to meet the coming onslaught, while the Begum had set herself in a fort across the Ghagra. Narpat Singh of Ruea with his 20 guns inside his extremely strong fort surprised Walpole's force with his resistance. He escaped with his men and regained his fort of Ruea by June. British thana at Mahona and Loni Singh prepared himself to fight with 12,000 men in his fort at Mitauli. Agia Drigbijai Singh of Mahona raided the territories north In June, Drigbijai Singh destroyed the British thana of Talab Buxee and appointed

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his own tehsildar and prevented provisions from being brought into Lucknow. 135 The whole of Purwa pargana was held by Babu Debi Baksh, Mourawan pargana by Raghubar Singh of Mowai and Omrao Singh of Kantha, while Bhagwant Nagar tehsil was under Babu Ram Baksh of Daundia Khera and Sheoratan Singh of Patan Bihar. The parts of Unnao pargana and the southern part of Harha pargana were with Kalka Prasad Kanungo and Thakur Singh of Achalgunj, while Fatehpur Chaurasi was with the ta 'allugdars. In May 1858, the rebels under Mehndi Husain and ta 'allugdars of Budha Par, Pirpur, Lummipur and Gonda attacked and besieged Man Singh of Shahganj, who had defected to British. Operations lasted for more than a month and a thousand lives were lost but the old fort could not be captured. Similarly, the Raja of Tiloi was invested by the rebels for twenty-six days and the raja had to sue for peace. Rustam Shah of Deara, and Raja of Balrampur had also orders from the Begum of their estate confiscated by the rebels. In the south, Beni Madho was a big terror with his 25,000 men and 28 guns. He was so swift on foot that he was able to strategically spread out his force. Ta 'allugdars of Nain, Ata, Hanwant Singh of Kalakankar and Lal Madho Singh of Amethi were able to mobilise 6,700 men, 1500 cavalry and 11 guns at Sultanpur to take on the British. 136

Meanwhile, Sir Hope Grant, under the orders from Sir Colin Campbell, proceeded for carrying out his plan for the pacification of Oudh. First he marched westwards, and outmanoeuvring the Maulvi, defeated him at the battle of Bari. The Maulvi retreated to Mohamdi, and then to Shahjahanpur in British territory where he was killed by the Raja of Pawayan. Grant then moved eastward; and the Begum and Bala Rao, the brother of Nana Sahab, fled from Boondi, to the other side of Ghaghra in the fort of Boundi, where she got the asylum of Raja Hardutt Singh. At Mahadeva in Barabanki, the ta 'allugdars such as of Udit Prakash of Ikauna, Jagjot Singh of Charda, Balbhadra Singh of Chahlari, Hardatt Singh of Baundi, Debi Baksh Singh of Gonda and Sher Bahadur Singh of Kamiar assembled at Ram Chabutara and pledged by Lord Shiva that they will fight to the last for the Begum and get her back Lucknow. The Begum appointed the eighteen-year-old ta 'alluqdar Balbhadra Singh to lead the forces to re-gain Lucknow. The forces crossed Kalyani and stayed at the Kidwai village of Bhayara. Shekh Yasin Ali Kidwai prepared meals for the forces and joined them with his contingent and they all marched the next day and reached Nawabganj where they stayed the night in the forest near Jamuria Nalah. Sir Hope Grant came to know about this and took a strong force and travelling in the night, intercepted the ta 'allugdars' army in the morning of 13 June. Raja Udit Prakash of Ikauna and Hardutt Singh of Baundi were in the left flange, while Raja Jagjot Singh, Yasin Ali, Sher Bahadur and Narpat Singh were on the right side. Raja Debi Baksh, Mammu Khan and Balbhadra Singh were in the centre. It was a fierce battle first fought by artillery guns from both side. Sir Hope Grant, the eyewitness of the battle, praised the ta 'alluqdars fighting thus – 'A large body of fine, daring zamindari men brought two guns into the open and attacked us in rear. I have seen many battles in India, and many brave fellows fighting with a determination to conquer or die; but I never witnessed anything more magnificent than the conduct of these zamindars.' Though the British were victorious, yet the hero of the battle was the teenager raja Balbhadra Singh of Chahlari. A cannon injured the elephant on which Balbhadra Singh was mounting, and he took a horse. In the cavalry charge by the ta 'alluqdars under him supported by two cannons moved by the elephants towards the rear of the British forces, the British cannons were silenced. The horse also got injured and the hero took swords in both of his hands rushed forward into the lines of British soldiers, but Sir Hope Grant shot dead Balbhadra Singh from behind, putting an end to the battle. The ta 'alluqdars were defeated and dispersed.

From May to August 1858 Sir Hope Grant continued his operations, beating the rebels in every encounter, and finally halting at Sultanpur which fell on 13 August and many ta 'alluqdars and zamindars submitted. Lal Madho Singh remained refractory and fell back on his fort. Brigadier Berkeley recovered Eastern Oudh, defeating the rebel ta 'alluqdars at Amorha and Harha; Eveleigh had punished them between Huseingunj and Mohan; Dowson had captured Sandila. In October, the operations were resumed. The rebels began by attacking Sandila under the leadership of Narpat Singh of Ruea, while Raja Drigbijai Singh of Mahona also continued his raids. They were held in check by Dowson after two and half hours of fighting but they still remained strong in the district. But fifty-six ta 'alluqdars and zamindars submitted with initial thrust of the British forces in Mullaun. In the same month Eveleigh defeated the rebels under Mansab Ali and Wilayat Ahmad who moved from Banarmau and Miangunj for a combined attack but were defeated at Miangunj; whilst the Raja of Pawayan repulsed an attack of the Maulavi made upon his fortified town.

On 3 November, Wetherall and Hope Grant stormed Rampur Kasia of ta 'alluqdar Hardatt Singh of Kanhpuria clan. Hope Grant now moved against Amethi on one side, while Lord Clyde attacked it on another. Lord Clyde sieged the fort of Amethi, and asked Lal Madho Singh to surrender. After much delay, the Raja surrendered on 8 November. He appeared in the British camp at the dead of night, while his Colonel Hale from Farrukhabad and Brigadier Troup from Shahjahanpur started subjugating the Hardoi-Sitapur region, and were resisted by Narpat Singh and Firoz jungles of Shahabad. Prom Amethi, Lord Clyde moved through Baiswara to meet Beni Madho at Shankarpur. He was asked to surrender, and the Raja of Tiloi also the British saying that he (the son) was willing to throw out the father, provided the

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British settle the estate with him. To the Raja of Tiloi, Beni Madho wrote, 'One king was all he could serve and that he had pledged his fealty to Birjis Qadr, and should not desert him or his cause.' The strong fort of Shankarpur in Baiswara was evacuated by Rana Beni Madho on the night of 10th, and occupied the next day. Eveleigh, following Beni Madho, caught him two days later at Daundia Khera, and defeated him, taking three of his guns. For next seven days four British columns under Lord Clyde, Hope Grant, Evelegh and Horseford respectively scored the country to locate Beni Madho, but he was elusive.

In Sitapur, Raja Lone Singh collected a large force near Mitauli joined by Khan Bahadur Khan and Khan Ali Khan, but were dispersed from Mitauli towards Aliganj on 13 November by Brigadier Troup. After another encounter, they disappeared across the river and joined the Begum. 144 On 17 November, Beni Madho again attacked Evelegh at Bera. On the 24 November, Raja Beni Madho was again encountered, this time by Lord Clyde, and completely defeated at Daundia Khera near Ganges. Once again, with his men and considerable treasure, he moved off towards Ghagra. On 25 November, Hope Grant encountered a large body of rebels under the Raja of Gonda and Mehndi Husain, and at Tulsipur under the Rani of Tulsipur and Bala Rao Maratha. These were fierce encounters. On 4 December, Beni Madho crossed Ghagra and joined Begum at Bahraich. 145 In the meanwhile, the strong places in eastern Oudh had fallen in succession, and by the end of November that part was completely subdued. At Khairabad, Firoz Shah reappeared with the forces of Harprasad which were eight thousands. This force was defeated at Biswa by Troup in December but the leaders escaped with 1500 men and joined the Central Indian rebellion. Drigbijai Singh offered a resistance at his fort in Umeria, early in December, and escaped with his followers across the Ghagra to the Begum. 146 Troup had cleared the ground as far as Sitapur; Gordon, Carmichael and Horseford had done the same in the districts south of Ghagra, whilst Hope Grant, catching the rebels beaten by Rowcroft at Tulsipur, had swept them into Nepal. Then Lord Clyde, moving to Sikrora, and in touch with Grant on one side and Rowcroft covering Gorakhpur on the other, drove the Begum and Nana Sahib before him from Boundi and Bahraich, cleared the country between Nanpara and the Ghagra, defeating the rebels first at Bargadia and could capture the fort of Masjidia after three hours of fighting, then marching on Banki, close to Nepal frontier, where he surprised and defeated the rebels headed by Nana Sahab on 7 January 1859 and swept the survivors into Nepal which included ta 'alluquars Rana Beni Madho of Shankarpur, Drigbijai Singh of Mahona, Raja Narpat Singh of Ruea, Hardutt Singh of Rampur Kasia, Raja Debi Baksh Singh of Gonda, Bhagwan Baksh of Nain, Udit Prakash Singh of Ikona and Jyoti Singh of Churda. 147

Permission being given by Jung Bahadur, Sir Hope Grant now entered Nepal; and the battles of Sonar and Serwa Passes were fought. At the latter place, on 21 May

1859, the enemy opened fire with musketry from the hills on both sides and from the two last guns on the low ground. Though almost starving and in a wretched plight on account of pestilence, famine and what not, the rebels with their wives and children still fought desperately. Beni Madho said to his followers, probably his last speech, 'Rajputs, friends and members of my clan, our independence is gone, and I will not survive its extinction. Those, who wish to go home, leave me, your old companion in arms, and take whatever you like from this heap of all my money and jewels. Those who do not come forward, let us maintain our ancient reputation, either to conquer or to die.' Very few took the money; and all throwing it away at his feet, rushed headlong with their beloved chief, to the thickest fight, and gloriously died sword in hand.<sup>148</sup>

# TA 'ALLUQDARI CRYSTALLIZES

Begum Hazrat Mahal got asylum at Kathmandu (Nepal) where she married her son Birjis Qadr with Nawab Mahtab Ara, the grand daughter of the last Mughal King Bahadur Shah Zafar. Begum died there on April 1879. Brijis Qadr came to Calcutta at Metiaburj, where his father Wazid Ali Shah was kept by the British Government, and it was there that he was murdered with poison in food on 14 August 1893. 149

After reoccupation of Oudh by the British forces, the estates of the ta 'alluquars of Oudh, who fought for the old regime, were confiscated and distributed to the Sikhs and the gentry that supported the British in the war. This was followed by Lord Canning's Proclamation in his address of 15 March 1858 for clemency to the rebel ta 'alluquars on their surrender. Since all proprietary rights were forfeited by the confiscation order of March 1858, and no person had any valid claim for any portion of property he formerly possessed, the government had the legal title - apart from political reasons - to make settlement with any person who would be a staunch supporter of the British rule, who would materially aid British authorities in reestablishing order in the province. The folly of pursuing a vengeful policy that would alienate the powerful rural rajas further and preserve them as enemies of the state was quickly sensed by General Outram (who had succeeded Montgomery as Chief Commissioner of Oudh) and he managed not only to mitigate the harsh confiscatory clauses of Canning's proclamation but to convert them in practice into a veritable Magna Carta that enshrined the rights of this class of landholders. He assured the ta 'allugdars that the reward for submission and future loyalty would be very generous: far from confiscating their property, the British would recognize them as proprietors of their estates, consider claims that they had brushed aside in 1856, give them legal and military protection against neighbours, and bestow upon the best among them the authority to act as deputy magistrates. They would then be able to adjudicate civil and criminal disputes among the populace on their own estates. 150

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For Oudh, Lord Canning followed a settlement tenure system with the existing ta 'alluquars who were occupying their jagirs during AD 1854 to 1855. Thus, on the first of May 1858 the 'Talookdaree' Settlement came into effect. However, its effect on ta 'alluqdars was negligible. Lord Canning, growing restless to restore tranquillity at any cost, called for General Barlow (then Major), a favourite officer of the chiefs, and made him Special Commissioner with extraordinary powers. The rebellion had created profound alterations in the status of families of the Oudh royalty; fortunes were lost and won in the terrible and destructive war. The British skilfully tried to refurbish the dwindling elite ranks (as most of them had already migrated to Metiaburj, Calcutta with their exiled King Wazid Ali Shah) with ta 'alluqdars who had a permanent stake in the stability of Oudh. The trauma of 1857 compelled the ruling elite groups to work out a formula for survival in the new era. The resultant horse-trading that marked this period not only achieved a symbiosis between the two groups, but accelerated the pace of social change in Oudh. 151

General Barlow was entrusted to make the most unreserved promises. 'There was in Oudh', says the Special Commissioner, 'a peace-at-any-price' party, backed and urged on by the highest authority. Proclamation of amnesty was issued and circular letters containing promises of pardon were addressed to all ta 'allugdars. They were invited to make their submission under a promise of getting restored to them the estates they held at annexation. 'A pass', says General Barlow on his notification of 23 June 1858, 'is attached permitting you to come unmolested to Lucknow. On arrival there the terms of the kabuliat and patta will be explained to you; and if you do not wish to agree to them, you will be allowed to return. The time allowed in the pass is thirty days.' Mr. Bright, Board of Director in London, argued in the House of Lords, 'the people of Oudh are not rebels; that they are not to be treated as rebels, but as enemies. If so, the Government has a right to treat them according to the rules which are observed by nations which are at war with each other." Thus, by fair argument and 'politic treatment' the distrust of the ta 'allugdars was removed. As one came in, another saw the treatment he received and so gradually confidence was restored. 'It was hardly a beaten foe', says the Special Commissioner, 'who claimed mercy at our hands, but men yielded to a politic invitation, and relying, after their distrust was overcome, on the good faith of British government.'153

The stubborn resistance which the ta 'alluquars hitherto maintained gave way and in rapid succession they yielded. As soon as general amnesty was made known and solemn guarantee of an unreserved settlement was given, General Barlow was surrounded every day by powerful chiefs, newly returned to their allegiance. He is described by an eyewitness as having been 'tossing about estates as larger as shires and whole kingdoms with the wave of his hand, just as Napoleon used to fling away empires.'154 Meanwhile in England, it became necessary to find a scapegoat for the disasters which had befallen upon India. In consequence, it was decreed to transfer the administration of India from the East India Company to the Crown; an act carrying out this transfer was signed by the Queen on 2 August 1858 and the benefits of *Pax Britannica* flowed freely.

The new policy with ta 'alluquars was reinforced with the Queen's Proclamation published on 1 November 1858. It declared the Queen would respect the rights, dignity and honour of the native princes and ta 'alluquars' as her own and she would sanction no encroachments on the rights of any one of them; she further declared that while administering law, due attention should be paid to the rights, usages and customs of India; that clemency should be extended to all offenders of the Mutiny. On the same day Lord Canning, dubbed 'Clemency Canning', arranged a Durbar at Allahabad and asked rebel ta 'alluquars to return back to mainstream before 1 January 1859, assured of unconditional pardon and restoration of their jagirs.

On 24 October 1859, the British government made the rights of the ta 'alluquars of Oudh hereditary. Accordingly Lord Canning issued jagirs and sanads to 177 ta 'allugdars in a Durbar on 25 October 1859.155 Here, the government invested six of the most prominent ta 'alluquars with powers to adjudicate revenue disputes and to act as Assistant Commissioners within their estates. 156 By the end of 1860, there were seventeen ta 'alluqdars exercising both magisterial and revenue powers and twelve more with revenue powers alone.<sup>157</sup> Together, they disposed of over 1,200 cases. Two years later, there were forty-eight ta 'alluquars handling 3,000 cases annually in the revenue, civil and criminal departments. 158 The ta 'alluquars took up their work with enthusiasm, and few appeals were lodged against them. Both Canning and Wingfield sent Home Reports full of praise for the ta 'alluqdar Commissioners. 159 The grant of revenue powers was one of the striking measures designed to enhance the status and position of the ta 'alluquars. Further, they were granted direct access to the District Officers, and more or less free from the harassments and petty tyrannies inflicted by the subordinates of the government. 160 Besides these, district officers were directed to show them utmost consideration and courtesy. In judicial proceedings, Montgomery urged that 'particular care should be taken to avoid summoning in person respectable talookdars to answer petty summons of some trifling complainant.' 161

In order to make the ta 'alluquars partners in the administration, the British government through the efforts of Sir Charles Wingfield, the Chief Commissioner of Oudh, founded British India association in a convocation held on 25 March 1861 at Aishbagh, Lucknow. It was chaired by Maharaja Sir Digvijay Singh of Balrampur, who was made President, while Maharaja Sir Man Singh of Mahdona was made Shekh Shahid Husain of Gadia was made Joint Secretary. It was soon discovered that mere restoration of the ta 'alluquars to their former lands and privileges would hardly

meet the situation. Custom might accord a ta 'allugdar superior status in society, but it provided no guarantee for its maintenance. According to C.J. Wingfield, Chief Commissioner of Oudh '...it quickly became obvious that if the ta 'allugdar was to be turned into a prosperous landed gentry on English model, special legislative assistance would be necessary. Without it their property would soon be broken up into fragments, or sold for debt, and the ta 'alluqdari system will disappear.'162 Moved by these considerations Wingfield suggested, in February 1860, that inheritance by primogeniture be inserted in the ta 'allugdari sanads as one of the fundamental condition on which they held the estates. 163 Indeed, the ta 'allugdars went even further, for they advocated the enactment of a law of entail, which would make it impossible for their estates ever to pass out of the hands of their families. On 8 January 1861, Lord Canning ordered the Chief Commissioner of Oudh to formulate a list of ta 'allugdars to whom sanad has been issued by the Government of India along with other vital information. The list was accordingly prepared and in 1867, and John Strachey, the then Chief Commissioner of Oudh introduced a bill on the lines which was finally passed into law in January 1869 as The Oudh Estates Act of 1869 (Act I of 1869) which provided for a list of 276 ta 'allugdars with ta'allugas in the twelve districts of Oudh. It was a political masterstroke that ensured the loyalty of the ta 'allugdars and gave them real cause to believe that their own rights and privileges were inseparable from the stability of the Raj. They were extended additional legal protection by special amendments in the Civil Law - 'The Special Rule of Succession to Talugedars of Oudh', for instance, in which the law of primogeniture was acknowledged. This was intended to keep the estates from fragmenting over the years in much the same

In the Delhi Durbars of 1877 and 1903, many ta 'alluquars of Oudh were invited. In the Delhi Durbar of 12 December 1911, held on the occasion of the coronation of King George V, twenty-one ta 'alluquars of Oudh were invited, which reflects their honeymoon with the British Raj. However, just like the ta 'alluquars of Oudh who lost their quasi-independent status after 1857 and were reduced to mere land-lords, the region of Oudh also lost its geographical status. It was given the name of north-western Province of Agra and Oudh in 1877, which included the Mughal subas of Agra, Allahabad and Oudh. It was renamed as United Provinces of Agra and Oudh in 1902, and United Provinces on 1 April 1937. 164

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#### THE ENDGAME

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hat Ily The twentieth century was full of activities against the British government by the newly founded Indian National Congress (INC), in which Raja Rampal Singh of Kalakankar was active from its inception in 1885, although he became less reactionary

in later years. He started a daily newspaper *Hindustan*, for which he roped in Madan Mohan Malviya. Many *ta 'alluqdars* such as the Raja of Bhadri supported INC and its leader Mahatma Gandhi. Raja Hind Pal Singh of Kurri Sidhauli headed the UP Socialist Conference held in Lucknow in 1908, and All India Socialist Conference in 1910. In 1916, he was member of the Provincial Legislative Council and nominated for the Imperial Legislative Council. Kunwar Mahesh Baksh of Birwa was instrumental in founding the INC in Hardoi district. Raja Suraj Baksh Singh of Kasmanda was highly educated, a D.Lit. He was member of the Interim government of UP and Simon Commission. Later on, he resigned from the Simon Commission.

The environment of Oudh got politically charged as a result of the Congress' volte face against the ta 'alluquars in 1920. INC started agitations of farmers against ta 'alluquars through newly founded Kisan sabhas in the ta 'alluquas of Oudh. Thus, Oudh witnessed a great peasant movement in 1919-22 led by the Kisan sabhas, and Eka Movement of Baba Ram Chandra in 1922. This created a rift and class difference and ta 'alluquars started parting from the INC.

However, the die was cast in the Haripura Session of INC, and ta 'allugdars and Rajas became the specific targets. The election of 1937 in UP was the turning point of the polity in Oudh. The unquestioned authority of ta 'alluqdars was already challenged in 1919-22 by the Congress. In the elections of 1936, the clear mandate to Congress indicated ta 'alluquars had lost their ground and Congress emerged as a dominating political power in the region. The major show of strength was the review of UP Tenancy Bill in 1938 in which the landlords of UP were divided into two factions, the ta 'allugdars of Oudh under Maheswar Dayal Seth and Agra Zamindars faction under the Nawab of Chattari. The proceedings of the Assembly were postponed and government declined to negotiate further. Arrangements were then made for a landlord delegation consisting of four ta 'alluquars and seven zamindars to meet the Congress High Command at Birla House during AICC meeting in Delhi on 22 September 1938. Maheswar Dayal Seth was prepared for 'an honourable compromise'. The Congress High Command was represented by Sardar Patel, Rajendra Prasad, Bhulabhai Desai, Acharya Kripalani and G.B. Pant. However, the ta 'alluqdars found that though Bhulabhai Desai was 'very favourable' to their views, Patel, who had been 'indisposed', did not take much part. The sight of the landlords 'begging for mercy' pleased the National Herald. The High Command was unwilling to take precipitate action and wanted the landlords to abide by the decision handed down. On this the Agra zamindars faction headed by Nawab Chattari and Oudh faction of ta 'alluquars differed. Thus, Oudh faction wanted negotiations on the basis of equality, while Agra faction claimed that there was no alternative but to submit to the inevitable and to surrender to the authority. Yet there was one another faction of Oudh ta 'alluquars that wanted to fight, to take direct action, as they proclaimed 'The question before

us is whether to live with honour or surrender with dishonour." The majority of Muslim ta 'alluquars were in the latter faction, whose sentiments were echoed in the report of Raja Syed Mohammad Mehndi, the ta 'alluquar of Pirpur. The Pirpur Report was an important tool used by the Muslim League to ask for a separate nation where the rajas and ta 'alluquars' could retain their geographical and cultural identity. The Report formed a base on which Muslim League supported the ta 'alluquars' cause in its ideology; and till this day the rights of the rajas and zamindars are protected in Pakistan, the creation of Muslim League.

Conferences and volunteers were the twin poles of the direct action strategy to confront the Congress, as evolved in a meeting in the Sitapur Conference called by the ta 'alluqdars on 19-20 November 1938. Against this a ta 'alluqdar wrote to the president of British India Association, the ta 'alluqdars' body that arbitration offered the best chance of gaining tangible rewards. Ta 'alluqdars thought that direct action or civil disobedience was 'impracticable' as the zamindars and ta 'alluqdars who were 'leading lives of comfort and ease can hardly be expected to pick up sufficient endurance and patience to bear the hardship of jail for months and years while the zamindari and other property is being sold for a song, for malguzari, and fines; and their dear wives and children are reduced to hardships and beggary.'166

Others like Raja Jagannath Baksh Singh were worried that while all the talks were going on, practical tasks, such as preparation of debates in the legislature, were being neglected. The *Pioneer*, since 1932 a ta 'alluqdar – controlled paper, espoused the anti-arbitration campaign. In its editorial of 19 October 1938 entitled 'Arbitration or Surrender?' it accused those who looked for arbitration of being guilty of creating divisions in the landlord body just when it was becoming united. The Congress newspaper *National Herald* claimed that a majority of ta 'alluqdars were in favour of arbitration; however, statements of ta 'alluqdars Guru Narain and Maheswar Dayal Seth maintained that there was widespread support of their stand against arbitration. Arbitration was 'political suicide' or 'surrender' an abject, unworthy course for landlords, who had to 'fight for their rights' – a view that was interpreted, outside Oudh, as an expression of ta 'alluqdars looking after their own interests.

At the ta 'alluqdars' Conference on 27 October 1938, Raja Jahangirabad gave a non-committal speech, followed by strong speeches by Maheswar Dayal and Guru Narain. Then arrived Lal Surendra Bahadur of Semri, a Congress MLA, who gave a pro-Congress speech. Then Raja Jagannath Baksh made a pro-arbitration move. A resolution was made, which was endorsed by the BIA and forwarded to the Congress High Command and UP government by the Nawab of Chattari, but was not well received.

The Raja of Jahangirabad's term in government came to an end on 25 November 1938, and for the nominations to the vacant seat, came up the names of Raja

Bishwanath Saran Singh of Tiloi (pro-arbitrationist) and Raja Syed Ahmad Ali Khan of Salempur (anti-arbitrationist). The Pioneer strongly supported the Raja of Salempur and denounced Tiloi as a weak candidate who would be welcomed by Congress circles as they knew that he would give in to them. Only Salempur would give 'the right lead' in the struggle against government attacks on the landlords through Tenancy Bills and other measures. The election showed just how divided they were: Tiloi won the poll of 297, by 147:145, with five votes invalid.

In February 1939, the All India Landlords' Federation was formed at Lucknow's Kaisarbagh Baradari where Guru Narain was elected Honorary Secretary. Guru Narain, at a landlord conference in Unnao in May, 1939, outlined his renewed thinking, regretting any talk of arbitration. He argued that negotiations must be given a chance before their 'fight against the government was launched'. 168 The ta 'alluquars' attempt continually to shift the ground for compromise as a delaying tactic, so that they 'get on right side of the government in the forthcoming elections to Legislative council early next year',169 elicited strong denunciation from Rafi Ahmad Kidwai, himself under pressure to get the bill moving.<sup>170</sup> The negotiations failed and the bill received the governors' assent. Raja Tiloi, the president of BIA, approached Rajendra Prasad who wrote to him on 13 December 1939 'it might not have been impossible to arrive at an understanding which should have satisfied both parties. But it is no use crying over spilt milk now.'171

The ta 'alluquars, having discovered during the UP Tenancy Bill debate (1937-39) the true intentions of INC, started affiliating with the Hindu Mahasabha and the Muslim League for survival. Nawab Muhommad Yusuf of Jaunpur was even willing to negotiate with the Hindu Mahasabha but not with the Congress. 'The community of interest between the League and the Mahasabha', he told Jinnah, 'can be created by the zamindars through their full weight in favour of such an understanding." The Raja of Mahmudabad persuaded Jinnah, who was frustrated with the Congress' clean sweep in the elections of 1936 and was thinking to quit politics, to fight for the cause of the agrarian feudal class and the Muslims at his meeting in Delhi at Hotel Clifton. The League was spearheaded by the Oudh Muslim ta 'allugdars such as the Rajas of Jahangirabad, Nanpara, Pirpur and Mahmudabad.

However, the Congress ministry resigned from the UP government and was imprisoned for the Quit India Movement, to be released only after the end of the World War II. General elections for the UP Legislative Council began in April 1946, primarily a battle between the Congress and the Muslim League. Again the ta 'alluqdars got caught between their desire to defend their agrarian interests and wanting to do without identifying with the Muslim League who had incorporated status-quo stand on zamindari policy. Maheswar Dayal, Guru Narain and Suresh Prakash Singh led the Hindu Mahasabha side; Raja Mankapur and Bhadri led the Congress side; while Raja Mahmudabad and Muhammad Yusuf Khan were with Muslim League. The result was that the *ta 'alluqdars* emerged from the elections without any organization and without any clear strategy to deal with the ultimate threat to their landlord privilege. Thus began the era of Congress-controlled provincial government, which moved quickly to commit itself to a policy of *zamindar*i abolition. The British were neither prepared to defend them nor able to act as brake on such reforms, as they had done earlier.

The Indian National Congress, in its election manifesto in 1946, incorporated the question of 'the reform of land system, which is so urgently needed in India, involves the removal of intermediatories between the peasant and the State." The abolition of "parasitical" zamindari system', the National Herald insisted, 'is one of the fundamentals of Congress policy." Ta 'allugdars tried to dismiss this talk of abolition as 'vote catching', the first electoral 'broadside' against the 'order', as Mubashir Husain Kidwai put it. 175 Maheswar Dayal wrote, 'The best interests of the country can be served not by abolition but by transforming the landlords into captains and pioneers of agriculture development.'176 Nawab Sir Muhammad Yusuf insisted: 'We are not today feudal lords who can tyrannize, but a class which will permanently play an important part in raising the economic level of peasants which will make it possible for the zamindars to have margins to serve the country, the dependents, employees and all those whose life is bound up with the existence of the zamindari System." 177 The Congress dismissed their remarks, identifying Maheswar Dayal as a Mahasabha supporter and Yusuf as a Leaguer, claiming that not even those bodies gave them the right to seek to maintain 'a dead social order.' Hindu ta 'allugdars attempted to persuade Congress by financial and other support that there was, in fact, no need for abolition, that landlords could be accommodated after the elections in ways useful to the new ministry. In a statement published in Pioneer, 179 the Raja of Ramnagar assured 'full support to Congress in its fight for India's independence with a request that Congress should not alienate itself with the zamindars.' The ta 'alluquars, in particular, he insisted, were 'second to none' in their enthusiasm for Indian freedom; they would march with 'other forces' for this end; however and here was the essential message - ta 'allugdars desired to 'preserve their rights and privileges and will do all they can to safeguard them.' The veteran ta 'allugdar publicist, Seth Onkar Nath Tandon of Sitapur, wrote quickly to denounce any alliance with Congress. 'Our fate is linked with Britain and its august empire'180 insisted Tandon, but Ramnagar was nearer the general new landlord line than Tandon.

Jawahar Lal Nehru continued to hammer away at the *zamindari* abolition theme during his February 1946 tour which *National Herald* reported thus: <sup>181</sup> 'It was an all out attack on the *zamindars* and *ta* 'alluqdars.' In Balrampur, his attack gained added emphasis, in Bahraich he left his audience with the remark that 'nawabs and rajas

would find no place in the new world order.' The National Herald's final editorial on the eve of the elections underline the significance of the abolition proposals towards the Muslim tenant voters: 'The Muslims of Oudh live on lands in villages. There are small artisans as well. Their economic interests are identical with the economic interests of the non-Muslim masses. Ghastly poverty and age-long tyranny divide them as nothing else can divide them from the Nanparas and the Mehmudabads... It is only the Congress government that can strike an effective blow at the zamindars.'182

Despite all these signs, the important strategy of the ta 'alluquars remained, above all, to get close to Congress. The Raja of Ramnagar, the BIA president, was still saying publicly that once organized, the landlords would be in a position to decide whether they could best serve the country by joining parties such as Congress. 183 The elections resulted in a sweeping victory for the Congress and in UP the results set the seal on zamindari abolition. Maheswar Dayal Seth lost no time in joining Congress. 184 Guru Narain, clinging to the strategy of accommodation, took the opportunity to spell out the expectations the landlords had. Guru Narain and other Hindu ta 'allugdars thus continued to hold out hopes that Congress promises of agrarian reform were mere 'electioneering' and that, once installed, the ministry would either be too intent on other matters to worry about land reforms or amenable to a 'deal' that would leave landlords firmly entrenched. 185 Ta 'alluquars obviously hoped, through accommodation, to prove to Congress they were too useful to eliminate in Independent India. Despite these hopes, however, zamindari abolition would be fashioned by the Congress governments over the first five years of independence. It is a great mystery that the ta 'alluquars, who conducted great struggles and rebellions against the Mughals for preservation of their hereditary lands, and even fought a greater war against the British in 1857 when deprived of their lands, let their lands and titles go away without shedding a single drop of blood.

### AT THE CROSS-ROADS

The British left India on 15 August 1947 and a truncated India found herself with the INC. One of the first legislations that the new State of India enacted were the abolition of Zamindari and Land Reform Act 1950 under which different States had to make their own legislations to abolish zamindaris in their province. On 8 August 1946, the UP Legislative Assembly accepted the resolution for abolition of zamindari in principle. Accordingly, a committee known as the UP zamindari Ballabh Pant, the then Chief Minister of UP; members were Hukum Singh (vice the lines proposed by the Zamindari Abolition Committee, a Bill providing for the

abolition of zamindari in the state was drafted. The UP Zamindari Abolition and Land Reforms (UP ZA & LR) Bill was introduced in the Assembly on 7 July, 1949. Going through several stages, the Bill was finally passed by the Legislative Assembly on 10 January 1951 and by the Legislative Council on 16 January 1951. When the Bill was presented to the governor for his assent, he reserved it for the consideration of the President. The Bill received the assent of the President of India on 24 January 1951 and was published in the UP Gazette, Extraordinary, dated 26 January 1951 when it became the law of the land.

The ta 'alluquars and zamindars tried one last trial of strength on the democratic platform by floating the Praja Party of 5-6 April 1951 under the leadership of Guru Narain, the Raja of Oel and the Raja of Jagmohanpur. In the first election to the UP Vidhan Sabha in 1952, only two candidates won, the Raja of Payagpur in Bahraich district and Raja of Jagmohanpur in Jalaun district; and the Praja Party, as the National Herald aptly commented, was 'completely swept off the board.' This ended the last vestiges of 'ta 'alluquars' position' in UP politics.

The Land Ceiling Act 1972 further limited the land holding, making the ta 'alluquars' difficult to even maintain their households, palaces and forts. Combined with the wave of modernization and Westernization, the ta 'alluquars' of the present generation are faced with a new challenge none of their ancestors had faced and they are struggling hard to safeguard not only their values and traditions, but their very existence.

Some of the ta 'allugdars managed to keep their status intact by moving into nearby towns and cities in search of better opportunities. A few families in the Barabanki district, living in close proximity to Lucknow, did well. Some reaped the rewards of being close to the Congress. They obtained private and government contracts, licenses and positions. 187 However, they could not get the higher portfolios due to the class-rift, but many of them are MPs and MLAs, and even Ministers of 'marginal' portfolios. Raja Ajit Pratap Singh of Qila Pratabgarh joined politics after independence, and was Chairman, Zila Parishad; Member, Rajya Sabha; Member, Lok Sabha; Member, Vidhan Sabha; Member, Vidhan Parishad and was Cabinet Minister in the UP government. Rae Bajrang Bahadur Singh of Bhadri remained as governor of Himachal Pradesh, Board of Director of RBI and Vice-Chancellor of GB Pant University. He founded the Flying Club and donated to the government of India along with staff and planes. He has written a book How to Train Your Dog. His great-grandson Raja Dinesh Singh of Kalakankar was private secretary to the Indian ambassador in London and later Paris. On returning home from Paris in 1951, Singh temporarily became private secretary to Nehru and tried joining the diplomatic corps but was offered a position only in category 'B' of the Indian Foreign Service. He declined, opted for politics and was elected to Parliament for the first time in 1957

from Banda in UP. Singh was appointed deputy foreign minister by Nehru in 1962 and four years later Indira Gandhi promoted him to junior external affairs minister. A year later he attained cabinet status as commerce minister before becoming foreign minister in 1969. He wrote two books, Towards New Horizons (1971, the year he was dismissed by Mrs. Gandhi) and India and the Changing Asian Scene (1973). Raja Rananjay Singh of Amethi was member of the Central Legislative Assembly in 1926. He was MLA from 1952-57, MLC from 1957-62, MP from 1962-67, and again MLA from 1969-77. He was a good player of tennis, and was the vice president of the UP Lawn Tennis Association. He founded a large number of schools and colleges in Amethi. Dr Sanjay Singh started his career in the Indian Army and was a Major when he left it. He was an MLA from 1980-89, and a minister from 1982-85. From 1990-96 he was member, Rajya Sabha, from 1998-03 an MP. Mubashir Husain (1898-1959) of Gadia and son of Mushir Husain Kidwai, the pan-Islamic ideologue in the early 1920s, was a judge at the Allahabad High Court until 1948. Begum Aijaz Rasul, the wife of the former ta 'allugdar of Sandila in Hardoi district, did quite well for herself, being elected to the UP assembly and the Rajya Sabha and holding ministerial positions until 1971. There were other successes too.

Many other ta 'alluquars have converted their palaces and forts into hotels and resorts and are in business. But only a handful are part of some success story. Rana Shiv Nath Saran Singh, ta 'alluqdar of Khajurgaon and President, BIA, says, 'Only 10 per cent of the ta 'alluqdars in the area are doing well. The rest are financially and mentally stretched." A large number of ta 'alluquars 'still cling to their eroding regalia', 190 and thus, could not adjust themselves to the shock of becoming a commoner; they are still a misfit in the present surroundings.

### **ENDNOTES**

- 1. W.C. Benett, ICS, Assistant Commissioner. Introduction. Gazetteer of Oudh, Vol I (Delhi, Low Price Publications, 1993 [1877-78]).
- 2. The Buddhist and other texts such as Anguttar Nikaya, Diggha Nikaya, Chulla-Nidessa, and Jain text Bhagvati Sutra refer to Solasa Mahajanapadas (sixteen great nations) which were in existence before the time of Buddha. Raychaudhuri, H.C., Political History of Ancient India (Calcutta, University of Calcutta, 1972), 85-86.
- 3. Satapatha Brahmana gives a detailed description of Agni of Solar race Kshatriyas burning a trail eastwards and eventually leapfrogging the Gandak River so as to ignite the forests beyond and clear its land for settlement and tillage by the Vedeha clan.
- 4. Satapatha Brahmana XIII, 5, 4, 4.
- 5. Ramayana 1.71.3-20 in which Siradhvaja Janaka, father of Sita narrates his family tree.
- 6. Brihadaranyaka Upanishada, III, 3-1 mentions Yajnavalkya and Kriti Janaka, 18th descendent of Siradhvaja Janaka, as great friends and pupils of sage Hiranyabha.

- 7. Gazetteer of Oudh, Vol. I, 4.
- 8. Ibid., 2-3.
- 9. For example, Rg Veda I, 108, verse 8 says, 'Oh Indra and Agni, even if you be among the Yadus and the Turvasas, the Druhys, the Anus and the Purus, you come here and drink the soma juice prepared for you.'
- 10. This battle is mentioned in the three hymns of Rg Veda, mainly Rg Veda, VII 18, 19 and 83.
- 11. They were used in agricultural farms and were soon incorporated into the Aryan fold as the 'fourth' *varna*! It was only during the end of Rg Vedic period that clear cut four fold division of Aryan society is mentioned for the first time Brahman, Rajanya, Vaisya and Sudra in *Rg Veda*, Book X, 99, 11-12.
- 12. Aitreya Brahmana for the first time gave the Divine theory of Kingship AB, VII, 20. It makes Kshatriya the legal owner of all the lands. One has to beg land of the chief for performing sacrifice, and the chief himself has to beg the same from Aditya who is the divine Kshatra. Sacrifices such as Asvamedha, Rajasuya and Bajapeya made the Kshatriya's kingship divine.
- 13. Ibid., 89.
- 14. Law, B.C. Tribes in Ancient India (Poona, Bhandarkar Oriental Research Institute (1973),132.
- 15. Prapanchasudani (Tika), Vol. I, 59-60.
- 16. Sutta Nipata, 3, 1 Pabbajja Sutta.
- 17. According to Xuanzang, the Chinese traveller who visited Sravasti in 7th c, the city wall of Sravasti was about 3 miles in circuit, where he saw several *viharas*, *stupas* and a portion of the palace of King Presenjit. He mentions Jetavana *Vihara* a mile to the south of the town.
- 18. V.D. Mahajan, Ancient India (New Delhi, S. Chand, 1960), 318.
- 19. Romila Thapar, Asoka and the Decline of the Mauryas (New Delhi, Oxford University Press, 2001), 7-8.
- 20. These buildings and pillars were seen by Fa-hsien in AD 410 as well as Xuanzang in AD 635, the Chinese pilgrims on their visit to India.
- 21. B. Lahiri, *Indigenous States of Northern India (Circa 300 BC to AD 200*) (Calcutta, University of Calcutta, 1974), 21-24.
- 22. Bihar through the Ages, ed. R.R. Diwakar, 201.
- 23. Patanjali mentions in his *Mahabhasya* that the Greeks besieged the capital of Saketa 'Arunad Yavanam Saketa'.
- 24. Some of them are known from the square copper coins issued by them. King Dhanadeva of the coins, however, is identified with king Dhanadeva (first century BC) of an Ayodhya inscription. In this Sanskrit inscription, King Kaushikiputra Dhanadeva mentions about setting a ketana (flag-staff) in memory of his father, Phalgudeva. He further claims himself as the sixth in descent from Pushyamitra Sunga. Dhanadeva issued both cast and die-struck coins and both the types have a bull on obverse. S. Bhandare, Numismatic Overview of the Maurya-Gupta Interlude in P. Olivelle, ed., Between the Empires: Society in India 200 BCE to 400 CE (New York, Oxford University Press, 2006), 77-78 and 87-88.

- 25. Four inscriptions of Bhadramagha dated 81, 86 and 87 Saka Era, an undated inscription of Sivamagha, an inscription dated 107 Saka Era of Vairasiva, and 130 Saka Era dated inscription of Bhimamagha have been found from Kosambi. *Epigraphia Indica*. XVIII, XXIV, and XXIII (Delhi, DG Archaeological Survey of India). Another ruler Rudramagha is mentioned in the Rajghat Sealing but the year is not mentioned.
- 26. Chinese sources (Takakusu J., Parmaratha's Life of Vasubandhu, 1905) tell that Vasubandhu was born 900-1000 years after the death of Buddha, and since Buddha died in 544 BC, thus Vasubandhu might have born somewhere between 366-466, or say 406 AD, and he died at the age of eighty, i.e. AD 486 which was twenty-five years after the death of Asanga. Thus Asanga died somewhere in AD 461. Asanga is reputed to have been the first abbot of Nalanda University, which was founded about AD 445; and it is also known that he spent his last fifteen years in the University, which comes close to AD 461 as calculated in our hypothesis.
- 27. Junagarh Rock Inscription, *Corpus Inscriptionum Indicarum*, Vol. III (Delhi, DG Archaeological Survey of India), 65. The inscription further says, 'While he (Skandgupta) is reigning, verily no man among his subjects fall away from *dharma*; there is no one who is distressed, in poverty, in misery, avaricious, or who, worthy of punishment, is over-much put to torture.'
- 28. Matsyapurana (113/36) and Garudapurana (55/16) refer Mukhah gana as the people of Madhyadesh. Panini's Astadhyaya also mentions the Maukharis (Astadhyaya, IV. I. 79). A clay seal from Gaya district secured by Cunningham (CII, Vol. III, 14) mentions 'Maukharinam' in Mauryan Brahmi script, while Barabar and Nagarjuni Caves near Gaya have three Inscription mentioning Maukhari rulers Yagyavarman, Shardulvarman and Anantavarman, the latter having 'adorned by his own (high) birth the family of Maukhari kings' (CII, Vol. III, 221-28). Badwa Yupa Inscriptions of VS 295 (AD 238) on the yupas mentions Senapati Balavarman Maukhari ruling as a feudatory of the Malavas (EI XXIII, 42). Banabhatt in Harshacharita mentions Maukharis as Chandravanshi Kshatriyas. In 1904, a hoard of coins of Maukhari Isanavarman, Sarvavarman, Avantivarman and Harshavardhan were discovered from Mitaura village in Faizabad district, while most of their inscriptions have been discovered from Jaunpur and Barabanki region.
- 29. CII, Vol. III, 230.
- 30. Devavaranark Inscription (distt. Arrah, Bihar) of last Gupta Emperor Jivitagupta refers to Sarvavarman with title *Paramesvara*.
- 31. Dandi's Dasakumaracharita. (Global Vision Publishing House, 2004).
- 32. Thomas Walters, On Yuan Chwang's Travels in India (AD 629-645), Vol. I, ed. TW Rhys Davids and SW Bushell (Delhi, Low Price Publications, 2004 [1904-05]), 344; Manjushri Mulkalpa (ed. Ganapati Sastri, Trivandrum, 1925) also describes the Thaneswara kings of Pushyabhuti dynasty as Bais. Banabhatt in Harshacharita writes about the marriage of Rajshri to the Maukharis as the union of Solar and Lunar families (Banabhatt's Harshcharita, Uchchhavassa (I-VIII), tr PV Kane (Delhi, Motilal Banarasidas [1986], xxxviii). Another contemporary Vais claiming to be the descendants of the Lichchavis of Vaishali region.

- 33. Mihir Bhoja's Saagartal Inscription.
- 34. Gwalior Inscription of Bhoja, Jodhpur Inscription of Bouka (AD 837), and Chatsu Inscription of Baladitya mentions the battle of Mudgagiri (Munger) in which Nagbhatta after taking Kannauj along with his feudatories defeated King Dharmapala of Bengal.
- 35. CII, Vol. IV, Ins. No. 74.
- 36. Gazetteer of Oudh, Vol. III, 284.
- 37. Abd-ur-Rehman Chisti, in the reign of Jahangir, wrote a historical work entitled *Mira-at-i-Masaudi*, based on book called *Tawarikh-i-Mahmudi*, written by Mulla Muhammad Ghazanavi, who was a servant of Sultan Mahmud Subuktagin, and who followed the train of Salar Sahu and Sayyad Salar Masud. Sayyad Salar Masud fixed his headquarters at Satrikh, sending out Sayyad Saif-ud-din and Mian Rajjib against Bahraich; Mir Sayyad Aziz-ud-din or Lal Pir against Gopamau and Malik Fazl against Benaras.
- 38. According to the Kahla plates of Sodhadeva, his ancestor Bhima is said to have lost his kingdom by the decree of fate. When the trouble was over, Vyasa the son of Gunasagara got himself crowned at the capital of Gokulaghata on 31 May 1031 AD. Vyasa's son and successor was Prince Sodhadeva who might have actually overcome the troubles by fighting the Turks under the banners of his father, King Vyasa. This Sodhadeva succeded at Sravasti as *Maharajadhiraja*, and was ruling in 1079 AD when the inscription was written. The descendants of these Kalchuris, are still to be found in Gorakhpur and Ballia district, headed by the Raja of Haldi.
- 39. A long inscription dated 992 AD describes this ancient race descended from Rishi Chyavana. The inscription recites that Raja Lalla, grandson of Vira Varman of the race of Chandra and his wife Lakshmi made many gardens, grooves, canals, lakes and temples. Alexander Cunningham Four Reports made during the Years 1862–65, Vol. I (Delhi, DG Archaeological Survey of India, 2000 [1871]), 352.
- 40. Siyodani (Jhansi) inscriptions dated 903, 907, & 912 mentions a Pratihara feudatory family which was a branch of the Pratiharas of Kannauj ruling at Jhansi and Gwalior region. Chanderi and Kala Bhawan, Benaras inscription of the Chandellas mentions the victory of Chandelas over this dynasty.
- 41. The Budaun Inscription of Lakhanapala, dated AD 1200 (EI I, 61), mentions the founder of the family as Chandradeva. It mentions Madanpal's fight with the Turks (*Turukshas*), the Amirs of Ghazani (*Hammiras*).
- 42. About AD 916, Indra III marched from Myankhet to Ujjain where 'the courtyard of the temple of God Kalapriya became uneven by the strokes of the tusks of his rutting elephants' and across the valley of the 'unfathomable Jamuna which rivals the sea' and then 'completely devastated that hostile city of Mahodaya (Kannauj), which is even today greatly renouned among men by the name of Kushasthala'. Cambay Plate of Indra III, E.I. VII, verse 19. p. 38 & 43.
- 43. Chandradeva, the founder of the dynasty inflicted a crushing defeat upon the Gadhipuradhipa

- (king of Gadhipura) and 'by the streams of the tears of the wives of the kings who could not resist him, the water of the Yamuna forsooth became darker' and thus 'by the valour of his arm acquitted the matchless sovereignty over the glorious Kanyakubja or Gadhipura' and Chandradeva became 'the protector of the holy places of Kasi, Kusika and Uttarkosala, the cities of Indra after he had obtained them'. Sarnath Inscription. *Indian Antiquary* XVIII, 15-18.
- 44. Itaunja Inscription dated AD 1129 (EI XIII, 295), Sahet Mahet Inscription dated AD 1129 (EI XI, 20), Rewain inscription dated AD 1130 (IA XVIII, 56), Bangavan Copper Plate Inscription of Govindchandra and Queen Gosalladevi dated AD 1151 (EI V, 116).
- 45. W. Crooke, The Tribes and Castes of North-Western Provinces and Oudh, Vol. I, 118 (District Gaz. Unnao, 20).
- 46. District Gaz. Unnao, 20-21. Later on they established themselves in the tract called Dikhitana in Oudh.
- 47. W. Crooke, The Tribes and Castes of North-Western Provinces and Oudh, Vol. I, 405.
- 48. Settlement Report of District Hardoi (p. 100); Also W. Crooke, *The Tribes and Castes of North-Western Provinces and Oudh*, Vol. I (Delhi, Low Price Publications, 2005 [1896]), 400.
- 49. Gazetteer of Oudh, II, 257.
- 50. Ibid., I, 44.
- 51. Ibid., II, 86.
- 52. The Gahadawala period saw high degree of decentralization, and the feudatories bear titles like Mahasamantadhipati, Mahapratihara, and even Maharajadhiraja. These lords succeeded in obtaining the privileges of Rajapatti (royal fillet or tiara), Panchmahasabda (five major privileges) and Samadhigatasesamahasabda, They were entitled of Bhoga (rights of fallow land of the villages) and Mayuta income (contribution of fruits and firewood from forests), Khalabhiksa (cess on thressing floors), dasaparadhandanda (fines for ten offences), aputrikadana (confiscation of property of one who dies sonless), etc.
- 53. W. Crooke, The Tribes and Castes of North-Western Provinces and Oudh, Vol. I, 93.
- 54. A tradition says that the Sombansi estate of Jhusi on the north bank of Ganges was cursed by a Mohammedan faqir Shekh Taqi, and was lost to them. Lakhan Sen, then founded the estate of Aror in Pratabgarh. Gazetteer of Oudh, Vol. III, 140. This tradition might be a cover up of the Turkish aggression after the defeat of Jai Chand.
- 55. Gazetteer of Oudh, I, 373-74.
- 56. Ibid., I, 255.
- 57. Ibid., I, 319.
- 58. Ibid., I, 292-93.
- 59. Tabakat-i-Nasiri by Minhaj-us-Siraj, tr. HG Raverty, London (1881); see also Cambridge History of India, ed. Sir Wolseley Haig, Vol. III, 53-54.
- 60. Gazetteer of Oudh, Vol. I, 114-15.

- 61. Bingley, Handbook of Rajputs (Delhi, LPP), 36-37.
- 62. Gazetteer of Oudh, I, 459.
- 63. Ibid., I, 115.
- 64. Ibid., II, 413-14.
- 65. Ajunayana (also called Tomaras) were ruling in Jaipur-Delhi territory during the reign of Samudragupta about AD 300. They continued to rule from Pehoa and then at Indraprastha. Chandradeva Rastrakuta conquered them and made them his feudatory. Chauhan Vigraharaja of Ajmer annexed Delhi, and the Tomars were compelled to shift to Aisah in the Chambal valley, Patan in the Alwar region and a certain Gujrat Malwa border region.
- 66. Gazetteer of Oudh, I, 116.
- 67. Ibid., II, 242.
- 68. Ibid., I, 16.
- 69. Ibid., III, 225-26.
- 70. Ibid., III, 224.
- 71. Ibid., III, 225.
- 72. Ibid., I, 117.
- 73. Ibid., I, 256.
- 74. Ibid., III, 553.
- 75. Ibid, I, 117.
- 76. District Gazetteer. Unnao, 25-26.
- 77. Gazetteer of Oudh, Vol. II, 467.
- 78. Ain-i-Akbari, tr. H Blochmann (Delhi, LPP, reprint. 1989), 175-90.
- 79. Afghans were especially in demand to deal with the Rajputs during the Sultanate as well as Mughal period, as demonstrated by the effacement of Rajputs by Bahlol Lodi in middle and lower doab. Chauhans and other Rajputs in the parganas of Kampil, Jalesar, Patiali, Samsabad, Suket, Koil, Etawa, Chandwar and Sambhal were uprooted and Afghan colonies were established at these places. Bahlol Lodi sent a message to the chiefs of Afghanistan to send men to preserve his honour and he promised them to share all his possessions with them as borothers. And so they descended to the plains 'like ants and locusts to serve Bahlol. Abbas Khan Sarwani, Tawarikh-i-Shershahi (trans. B.P. Ambasthya, Patna, 1974), 5-9. The Dilzak Afghans, for instance, completely disappeared from their native land as a result of intensive military enrolment in India. Even Sharqi rulers employed Pathans to settle in Rae Bareli to counter the Bais Rajputs. For further details, see Dirk H.A. Kolff, Naukar Rajput & Sepoy: The ethnohistory of the military labour market in Hindustan, 1450–1850 (Cambridge University Press, 1990), 13.
- 80. Elliot, Chronicles of Oonao, 45.
- 81. Gazetteer of Oudh, Vol. II, 58.

- 82. Baburnama (Memoirs of Babur), tr from original Turki text of Zahiruddin Muhammad Babur Padshah Ghazi by John Leyden and William Erskine, Annotated and revised by Lucas King, Oxford University Press, 1921.
- 83. William Erskine, A History of India under the two first sovereigns of the House of Taimur, Babur and Humayun, Vol. II (Oxford University Press, NY, 1974), 89.
- 84. Ibid., 176.
- 85. Memoirs of Humayun by Gulbadan Begum, tr. W.M. Thackston (2009), 21-23.
- 86. The Sultans of Delhi, Iltutmish and Allaudin Khilji had kept this unit as they were before. The territories of Hindu clans were incorporated as they were, making the chiefs as zamindars or maliks.
- 87. To cite an example, South west Oudh witnessed a number of new settlements like Ajgain, Murtaza Nagar, Husain Nagar and Ghaffar Nagar in seventeenth century while Daundia Khera, Jagatpur and Shankarpur became important in early eighteenth century. C.A. Bayly in his Rulers, Townsmen and Bazaars, pp. 81 and 96-9, mentions a very rapid proliferation of ganjs in the trans-Ganga Awadh, as many as forty-two between 1750 and 1819. James Rennell's map of 'Oude and Allahabad' (late eighteenth century) showed important trading centres across the Ganga showing important trade routes criss-crossing Oudh, Bais and Kanhpurias used to fight for the chaukidari, rahdari and other cesses from the vyoparis on these trade routes, which had considerably increased now.
- 88. IO 4489 (India Office Library, London) mentions a rent roll of AD 1755 which gives data of *jama* in dams in *Sarkar* Awadh as 5,87,31,515 compared to 4,09,56,347 in 1590 in Ain-i-Akbari (an increase of 43.4 per cent); in *sarkar* Bahraich as 3,74,25,644 compared to 2,41,20,525 in 1590 (an increase of 55.16 per cent); in *sarkar* Khairabad as 9,43,35,608 compared to 4,36,44,381 (an increase of 116.14 per cent); and in *sarkar* Lucknow as 13,99,33,358 compared to 8,07,16,160 (an increase of 82.66 per cent).
- 89. During the reign of Aurangzeb, agrarian clans such as Jats had erected or repaired eight powerful forts in the vicinity of Delhi and Agra such as Dig, Bair, Vallabhgarh, Bharatpur, etc., while in Suba Punjab Sikhs emerged with fortified settlements at Jahangirabad, Wazirabad, Ibrahimabad, Rahon, Phillaur, Nurmahal, Deara Baba Nanak, Taran Taran, Amritsar, Hargobindpur, Anandpur, Kiratpur, Kartarpur and Hoshiarpur. In Oudh, the Afghans and Rajputs had developed numerous small fortifications at their respective clan-centres.
- 90. Roshan Kalam, 6-7, 12 and 36-7.
- 91. Ibid.
- 92. After the death of Aurangzeb in 1707, Chin Qilich Khan (Nizam-ul-Mulk), combined his governorship of Awadh with a number of fauzdaris such as Khairabad, Lucknow, Bahraich and Jaunpur thus getting additional powers to counter the rebellions of zamindars as he believed that 'a difficult and thorny (khardar) province was entrusted to him'. His resignation 1710 was followed by his dismissal from the governorship of Oudh. Akhbarat Bahadur Shah, 1st reignal year, 311,362, 389 and 417; 4th regnal year, 254.

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- 93. Rustum Ali Shahabadi, *Tarikh-i-Hindi*, f. 217. British Museum Library, Or 1628 was compiled in 1742. It is a brief history of India from before the Turkish conquest, but with details of the events of post-Aurangzeb period.
- 94. In 1710 Sarbuland Khan was appointed *subedar* of Oudh but he also failed miserably in meeting the threat of the *zamindars*' revolts. He was replaced on 3 July 1714 by Raja Chabele Ram. Akhbarat Farrukh SIyar, 3<sup>rd</sup> RY, I, 141, 186 and 191. He was transferred out in October 1715 due to his failures in curbing revolts in Baiswara. His successor Muzaffar Ali Khan was also removed in July 1716 and was replaced by Aziz Khan Chagta (July 1716-December 1717).
- 95. Akhabarat, FS, 2<sup>nd</sup> RY, II 99, 130 and 154. Subsequently, the governor with a strong army, under the *thanadar*, tried to capture all the fortresses belonging to the leader of the Afghan rebels but he could subjugate only four of the Afghan *garhis* in the *pargana*.
- 96. Akhabarat, FS, 2nd RY, II, 99,130 and 154.
- 97. Akhabarat, FS, 4th RY, I, 7.
- 98. Ibid., FS, 3rd RY, I, 121.
- 99. Ajaib-ul-Afaq, f.35a. British Museum Library, Or. 1776 is a collection of letters of Chabile Ram, Girdhar Bahadur and the Saiyyad Brothers.
- 100. Akhbarat, 3rd RY, Vol. I, 147.
- 101. Akhabarat, FS, 3rd RY, II, 143.
- 102. Ajaib-ul-Afaq, f.36a.
- 103. Akhabarat, FS, 4th RY, I, 7.
- 104. Mookherji P.C., The Pictorial Lucknow (Asian Edu. Service, Delhi, 2003), 7.
- 105. Dastur-al Amal-I Agahi, f. 36 (Asiatic Society of Bengal, mss 381, it gives useful information on jama 'dami and topography the empire and emoluments of mansabdars).
- 106. Yak anar sad bimar (Mamuri, f. 157b); Mohammad Hashim Khafi Khan, Muntakhab-ul-Lubab, Vol. II, 602-03. It is a history of the Mughals in two vols. The second volume is a useful eye witness account of Aurangzeb and his successors. Tr. K.D. Ahmad and Woseley Haig (Bib. Indica, Calcutta, 1869).
- 107. IO 4506, Part II, and Part III. Part II enlists the *jagirdars* who had their *jagirs* in Awadh, while Part III records the *mansabs* of Sufdarjung and his 191 companions (*hamrahias*) with details of *jama 'dami* of their *jagirs* under three heads, namely *talab*, *muqqarrara talab* and *mawajib*. India Office Library, London.
- 108. Gazetteer of Oudh.
- 109. A.P. Bhatnagar, The Oudh Nights (Gurgaon, Shubhi Publications, 2005), 61.
- 110. Gazetteer of Oudh, I, 258.
- 111. Sir Charles Alfred Elliott, Chronicles of Oonao A District in Oudh (Allahabad, 1862), 123-24.
- 112. Article entitled A Study of a Dying Culture, by Rudrangshu Mukherjee, Seminar, issue-July

- 2007 (no 575). Also see C.H. Phillips, The East India Company, 1784–1834 (Oxford, 1961), 104.
- 113. Dalhausie to GC Bart, 30 July 1851: JGA Baird (ed), Private Letters of the Marquess of Dalhousie (London, 1910), 169.
- 114. W. Crooke, 'Songs about the King of Oudh', Indian Antiquary, vol. XL, 1911, 62.
- 115. Article entitled A Study of a dying Culture, by Rudrangshu Mukherjee, Seminar, issueJuly 2007 (no 575). Also see Qaisar-ut-Tawarikh, 180.
- 116. Letter from Lalu Harshay, Extra Asstt. Comm of Sultanpur, to Outram, 16 Sept. 1857: Mutiny Papers of Outram, Havelock and Campbell, Eur. Mss. C124, India Office Library and Records, London.
- 117. G.B. Malleson, History of the Indian Mutiny, 1857-58 (London, 2<sup>nd</sup> ed, 1878), Vol. I, 407-8...
- 118. Barrow's Memo on Hunwant Singh, 25 Oct. 1858: BROG File No. 1037.
- 119. Extract from a letter of Man Singh to Wingfield, 10 July 1857, For. Secy. Cons., 25 Sept. 1857: No. 516.
- 120. Ibid.
- 121. Letter to Outram, 30 Aug. 1857: Mutiny Papers of Outram, Havelock and Campbell.
- 122. Carnegy's Intelligence, For. Dept., Secret Branch, 26 Feb. 1858, Cons. No. 228 (News of 04 Oct. 1857).
- 123. Ibid. (News of 23 Oct. 1857).
- 124. Ibid. (News of 4 Nov. 1857).
- 125. Ibid. (News of 6 Nov. 1857).
- 126. Ibid. (News of 4 Jan. 1858).
- 127. Ibid. (News of 7 Jan. 1858).
- 128. Ibid. (News of 8 Jan. 1858).
- 129. Ibid. (News of 20 Nov. 1857).
- 130. Newsletter from Carnegy, No. 1137 (News of 23 Feb. 1858).
- 131. Ibid. (News of 27 Feb. 1858).
- 132 W.H. Russell, My Indian Mutiny Diary, 100-3.
- 133. McLeod Innes, The Sepoy Revolt, 250.
- 134. News of Khairabad and Sitapur from Jhau Lal, Akbar Nawis, to Capt. Orr, 18 April 1858: Lucknow Chief Court Mutiny Basta:FSUP, ii, 416.
- 135. Trial Proceedings, Govt. vs Raja Drigbijai Singh, Lucknow Chief Court Mutiny Basta, FSUP, ii, 380ff.
- 136. Forsyth to Edmonstone, 21 August 1858. For. Dept. Pol. Cons., 17 Sept. 1858, Cons. No. 119.
- 137. Ibid.

- 138. Forsyth to Edmonstone, 18 Sept. 1858. For. Dept. Pol. Cons., 8 Oct. 1858, Cons. No. 196.
- 139. Forsyth to Edmonstone, 17 July. 1858. For. Dept. Pol. Cons., 27 Aug. 1858, Cons. No. 30.
- 140. Innes, Sepoy Revolt, 265.
- 141. Ball, Mutiny, ii, 530.
- 142. Newsletter from Chedi Lal, resident of Shahabad, 12 November 1858, Lucknow Chief Court Mutiny Basta: FSUP, ii, 543.
- 143. Ball, Mutiny, ii, 532.
- 144. Forsyth to Edmonstone, 13 Nov. 1858. For. Dept. Pol. Cons., 26 Nov. 1858, Cons. No. 248.
- 145. Forsyth to Edmonstone, 4 Dec. 1858. For. Dept. Pol. Cons., 17 Dec. 1858, Cons. No. 250.
- 146. Forsyth to Edmonstone, 4 Dec. 1858. For. Dept. Pol. Cons., 17 Dec. 1858, Cons. No. 254.
- 147. Forsyth to Sec, Govt. of India, 6 April 1859: For. Dept. Pol. Cons., 30 Dec. 1859, Supp. No. 550.
- 148. Mookherji PC, The Pictorial Lucknow (Asian Educational Services, New Delhi, 2003), 56.
- 149. The family line still survives represented by Prince Nayyar Quder residing at p. 34, Wazid Ali Shah Road, Calcutta-700024.
- 150. Veena Talwar Oldenburg, The Making of Colonial Lucknow 1856-1877, 216-17.
- 151. Ibid., 182-83.
- 152. S. Harcourt Butler, Oudh Policy Considered Historically and with Reference to the Present Political Situation (Allahabad, 1896), 46.
- 153. Metcalf, Aftermath of the Revolt, 186.
- 154. Ibid.
- 155. Henry Crossley Irwin, The Garden of India; Or Chapters on Oudh History and Affairs, 203.
- 156. The six ta 'alluqdars were Maharaja Drigbijai Singh of Balrampur, Maharaja of Kapurthala, Raja Man Singh of Shahganj, Rana Raghunath Singh of Murarmau, Raja Hardeo Baksh Singh of Katiari and Raja Rustam Sahai of Deara. Papers Relating to the Administration of Oudh (1859), 35. From Sec. to Chief Commissioner Oudh to Sec. Govt of India, Foreign Deptt No. 187, 24th Oct 1859. (Tarikh-i- Anjuman-i-Awadh, Lucknow), Vol. I, p. 37.
- 157. Papers Relating to the Administration of Oudh (No. 1967 of 1860), 61-63. Notification, Fort William, Foreign Deptt, 7th June 1860. *Board of Revenue Oudh General* (BROG), Proceedings, UP State Archives, Lucknow.
- 158. Ibid, Appendix F.
- 159. Papers Relating to the Administration of Oudh (1865), 50. BROG Proceedings, UP State Archives, Lucknow.
- 160. Metcalf, Aftermath of the Revolt, 157.
- 161. Foreign Secret Consultations, 21st January 1859, No. 279. National Archives of India, Delhi.
- 162. Wingfield quoted in Metcalf, Aftermath of the Revolt, 157.
- 163. Papers Relating to the Administration of Oudh (1865), 53. Chief Commissioner Oudh to Sec.

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- Govt of India, Foreign Deptt 13th February 1860. Board of Revenue Oudh General (BROG), Proceedings, UP State Archives, Lucknow.
- 164. After 1947, the status quo remained same in the new garb of Uttar Pradesh, the name given to it on 24 January 1950. In 2012, the legislative assembly passed a bill to partition Uttar Pradesh into four parts, which includes Awadh Pradesh as a new State. But it will be a truncated Oudh devoid of Faizabad, Sultanpur, Rae Bareli and Pratabgarh districts. The resolution has been sent to Lok Sabha for approval, but is returned back to UP government for clarifications.
- 165. Pioneer (Lucknow), 7 October 1938. The Pioneer was founded in 1865 by George Allan at Allahabad, and it was shifted to Lucknow in 1933 where it remained a Lucknow based Newspaper till 1990s when it was purchased by Thapar group, and now it is published from various locations in India. It remained as the mouth- piece of the ta 'alluquars of Oudh up to 1947.
- 166. British India Association Papers (BIA Office, Lucknow and Jawaharlal Nehru Museum, New Delhi), Amtya Prasad to President, BIA, 13 October 1938.
- 167. BIA, resolution by Raja Jagannath Baksh Singh for executive Committee meeting, 14 October 1938.
- 168. Pioneer, 21 May 1939.
- 169. Pioneer, 12 August 1939.
- 170. See K.D. Malviya to Rafi Ahmad Kidwai, National Herald, 13 August 1939.
- 171. BIA, Tiloi to Prasad, 17 November 1939: Prasad to Tiloi, 13 December 1939.
- 172. Nawab Muhammad Yusuf to Jinnah, 4 October 1942, UP, Vol. VI, SHC.
- 173. Indian Annual Register, ed. NN Mitra (Calcutta, Indian Annual Register Office, 1945), Vol. I, 109.
- 174. "What the Congress Wants to do for the Cultivators", editorial, *National Herald* (Lucknow), 23 December 1945. The Newspaper *National Herald* was founded at Lucknow by Jawahar Lal Nehru on 9 September 1938. It remained the voice of Indian National Congress, until it was shut down on 1 April 2008.
- 175. M.H. Kidwai, Pioneer, 16 August 1945.
- 176. Pioneer, 4 September 1945.
- 177. Ibid., See also Leader, 22 September 1945
- 178. Leader (Allahabad), 10 September 1945.
- 179. Pioneer, 1 October 1945.
- 180. Pioneer, 9 October 1945.
- 181. National Herald, 12 February 1946; 13 February 1946; 15 February 1946.
- 182. "The Elections", editorial, National Herald, 5 March 1946.
- 183. Raja of Ramnagar at Unnao Landholder's Association Conference, 20 January, 1946, Pioneer, 22 January 1946.

- 184. Pioneer, 26 March 1946.
- 185. Richard Sisson, Congress and Indian Nationalism: the Pre-Independent Phase (Berkeley, University of California, 1988), 174.
- 186. National Herald, 2 February 1952.
- 187. Ibid.
- 188. NK Jain (ed.), Muslims in India, Vol. II (Delhi, Manohar, 1979), 65.
- 189. Still Playing King, Article by Farzand Ahmed, India Today, March 20, 2006 issue.
- 190. Ibid.

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# The Institution of Ta 'alluqdari

A taluqdar, ta 'alluqdar or talukdar (Urdu: رافل अ), Hindi: तालुकदार from Arabic ta'al-luq, 'district' and dor 'holding') is a term used for Indian landholders in Mughal and British times, responsible for collecting taxes from a district (ta 'alluqa). It may convey somewhat different meanings in different parts of India and Pakistan:

(a) a landholder (minor royalty) with administrative power over a district of 84 villages in Punjab, Gujarat, the United Provinces and Bengal;

(b) an official in Hyderabad State during the British era, equivalent to a magistrate and a collector; and

(c) a landholder with peculiar tenures in various parts of British India.1

According to the Punjab Settlement Report of 1862, great landholders were appointed ta 'alluqdars over a number of villages during the Mughal era. The ta 'alluqa' or district usually comprised over 84 villages and a central town. The ta 'alluqa' was required to collect taxes, maintain law and order and provide military supplies/manpower to the provincial government. In most cases the ta 'alluqdars were entitled to keep one-tenth of the collected revenue. However, some privileged ta 'alluqdars were entitled to one quarter and hence were called Chaudhary, which literally means owner of the fourth part. In Gujarat and Bengal, a ta 'alluqdar was next only to a raja or a big zamindar in extent of land control and social status; but in Punjab and the United Provinces ta 'alluqdars were much more powerful and were directly under the provincial governor. The late Mughal era saw the rise of powerful ta 'alluqdars in Oudh who seldom paid any collected revenue to the central government and became virtual rulers of their districts. They were basically countryside clan-heads/rural rajas/agrarian elites, who held varying degree of financial, administrative and political powers over their ta 'alluqas.

In the ta 'alluquari tenure in Oudh, the superior proprietary rights rested in one single person – the lord of the domain. The law of primogeniture was generally applicable for succession in the ta 'alluquari tenure. The ta 'alluquars were entitled to deposit the revenue directly into the treasury or Hazur Tehsil; while the zamindars or pattidars used to give the revenue through government officers, namely the nazim or the chakladar stationed at the sarkar. The exploitative outlook of the nazim or chakladar rendered it impossible to collect revenue from the zamindars, who often

turned hostile and refractory. It was mainly due to the high-handedness, corrupt practices and exploitation of zamindars by nazimslchakladars that the British government introduced the concept of tehsil where zamindars pattidars of various parganas of the tehsil could deposit the revenue.

The institution of ta 'allugdari have been viewed differently from time to time by the British authorities, who became the master of north India after the Battle of Buxur (AD 1764). As the British gained the province of Bengal after this battle, Sir John Shore the Chief Revenue Advisor and Muhammad Reza Khan, revenue consultant to the Governor General in Council (AD 1789), analysed the ta 'allugdari tenures in Bengal, which were described as of recent origin and the ta 'allugdars were found to be of an inferior status in hierarchy in comparison to powerful zamindars of Bengal.<sup>3</sup> When the British occupied the Ceded and Conquered Provinces of Agra and Oudh in 1803, a great difference of opinion prevailed regarding the nature of comparative rights of the ta 'alluquars versus zamindars in the large ta 'alluquaris during the Revenue Settlements in the districts. Holt Mackenzie (Secretary to the Government in Territorial Department, AD 1819) thought that the origin of most of the ta 'allugdari estates was of a questionable nature and that they were created by force or fraud in disturbed conditions prevailing before and immediately after the British annexation.4 He also thought that some of the ta 'alluqdari rights had been established by big zamindars (Rajas) or they might have secured possessions before the British conquest by their vigorous character, good management and indulgence to the under-tenants. However, The Regulation VII, AD 1822 (based on the Report submitted by Mackenzie) recognized a class of estates (ta 'allugas) in which there might be separate heritable and transferable proprietary rights, viz., that of the superior (ta 'alluqdars) and that of the inferior (the zamindars).5

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Lord William Bentinck, the Governor General (AD 1827-35) attempted a vague historical approach and thought that like the zamindari tenures, the ta 'alluqdari tenures were adventitious and artificial and were a creation of Mughal Empire and that ta 'alluqdar or zamindar was originally neither more or less than a contractor with Government for its revenues. He compared correctly the ta 'alluqdars of Ceded and Conquered Provinces to the big Zamindars of Bengal Province. J. Thornton, Secretary to the Government of north-western Provinces (AD 1844), while considering the comparative rights of ta 'alluqdars and the village zamindars, stated that the ta 'alluqdars, having been created by patent (sanads), were subservient to those of the village zamindars and biswadars who would have been recognized by the British Government as absolute proprietors if there had been no ta 'alluqdars.' A better and more elaborate historical explanation was given by his contemporary, James Thomason, Lt Governor of the north-western Provinces (AD 1843), who contended that ta 'alluqdari tenures were the grants of the governments or by voluntary act of the

people (village zamindars) themselves whereby a ta 'alluqdar became an intermediately between the primary village zamindars, exercising inferior proprietary rights and the state. The villages under his jurisdiction for revenue collection consisted of his ancestral villages, the villages he purchased and the villages of other proprietors as authorized by the government. However, Thomason did not run into any details of the history of the ta 'alluqdari families and as such could provide only general premise of the ta 'alluqdari institution.

After the annexation of Oudh by the British in 1856, it was thought that the oppressive revenue policy pursued under the ineffective rule of the native Nawabs constituted an important step in enlarging the estates and the importance of the ta 'alluquars.' C.A. Elliot, in his 'Chronicles of Oonao' disputed the theory of upstart growth of the ta 'alluquari and tried to give an historical analysis to the evolution of the ta 'alluqdari rights. He challenged the Thomason School of thought that the villages under the jurisdiction of a ta 'alluquar may have been absolutely unconnected with him prior to the stage they passed under his ta 'alluqa for the rights of collection at any stage of historical development. Elliot believed that the ta 'alluqu villages were the ancestral property of the Rajput and Mohammedan ta 'alluquars who may have either conquered or colonized them during the medieval ages from the fourtheenth to early eighteenth centuries; and the increase in territorial jurisdiction of the ta 'alluqdari families from the seventeenth to nineteenth centuries could be better explained on account of the multiplication and growth of the new villages and further colonization. The numerous ta 'alluque villages of a ta 'alluque' sprang out of a single parent village and were its subdivisions developed the villages with separate primary proprietors. He further contended that the fixation of village limits, when done by the people, was contingent on the sub-division of proprietorship, and not the proprietorship contingent on the existence of separate villages. He also believed that the ta 'alluqdari tenures, based on proprietary rights of the undivided clannish settlement governed by the law of primogeniture, were older than the village communities themselves. The true ta 'alluqdar belonged to the most primitive form of society where the clan was represented by their head, and all the proprietorship vested in him. 10 However, Elliot failed to distinguish the dual institutional character of zamindari and ta 'alluqdari embodied in the same person or family. He also failed to appreciate the historical and socio-economic changes which took place in Oudh in the latter half of eighteenth and first half of nineteenth century by which erstwhile Rajas also acquired ta 'alluqdari estates and came to be designed as ta 'alluquars.

Mr Wingfield, Chief Commissioner of Oudh (AD 1864) also attacked the Thomason theory and fell in line with Elliot's concept of evolution of proprietary rights and thought of the ta 'alluquas as the ancestral hereditary houses of the ta 'alluquas. Wingfield maintained that this was applicable to all the Rajput ta 'alluquas who

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rs. ho formed the larger portion of that class, and the Mohammedan ta 'alluquars who were descendants of the grantees of land about the middle of sixteenth century. Only three bankers or capitalists became the ta 'alluquars in Oudh and a few (not above twenty) nazims and chakladars acquired the status of the ta 'alluquars. Though Wingfield concedes recent growth of the ta 'alluquars from the commercial and administrative classes, he could not understand how the ancestral Rajputs or Muslim Chief zamindars of Oudh assumed the role of the ta 'alluquars during the course of the eighteenth and nineteenth centuries.

Mr Curie, Settlement Commissioner of Oudh<sup>12</sup> had the view that the *ta 'alluqdar* was a middleman unconnected with the soil, whose connection with his estate originated in having been appointed by the Government to collect the revenues of such estates. He considered that the composition of a *ta 'alluqa* of a hereditary *Raja-ta 'alluqdar* consisted of three categories of villages: ancestral villages inherited in direct line from the common progenitor of the clan; the villages of kith and kin (cadet villages termed *Bhaewadee* or *Biradari*), which having been from the parent estate were in some way or another incorporated in the *ta 'alluqa*; and the villages of other castes and clans (gentile villages) which had been acquired at earlier or later periods of history by the *ta 'alluqdar's* family. Apart from this, there may be *ta 'alluqdars* who had no hereditary ancestral villages but had built up *ta 'alluqas* through the purchase or auction of the villages of other clans and castes. Curie's concept of the *ta 'alluqa* was correct but he could not spell the dual status of *zamindar-ta 'alluqdar* and the evolution of *ta 'alluqdaris*.

Then W.C. Bennet, in his Report on the chief Clans of Roy Bareli District (1870) and Oudh Gazetteer (1878), traced the genesis of the Raja-ta 'alluquars from the latter half of the eighteenth century. He possessed great knowledge and experience and his description is the most accurate. However his historical analysis did not take into account the economic factors leading to the growth of the middle group of ta 'alluquars (ta 'alluqdaran-i-mufassalan) who can be traced back right to the seventeenth century. Then came the Compendium of Ta 'alluqdari Law by Sykes,13 who was on the same platform as Bennet on the evolution of ta 'alluqdari system. Baden Powell then came up with his book Land Systems of British India (1892, Oxford) relying on Settlement Reports and Mr. Bannet's Oudh Gazetteer. Though most of the historians now fall in line with his viewpoint, but his historical portion of ta 'alluqdari system is too sketchy and he failed to realize the fact that the eighteenth century Rajas had various limitations upon them during the proper Mughal age, when they were treated as state servants and tax gatherers with entitlements to jagirs and nankar under the state regulations. Apart from this the nineteenth century English records on Oudh divided the ta 'alluqdari class into two categories of 'true' (the Raja with hereditary claims) and 'false' ta 'alluqdars (not belonging to Raja's families). Baden Powell calls them 'pure'

and 'impure' ta 'alluqdars respectively. This distinction has no justification because as an institution, the ta 'alluqdari system based on socio-economic factors could be traced to the seventeenth century but the transformation of the rajas into ta 'alluqdars took place in the course of the eighteenth and first half of nineteenth century. English writers created another confusion when they associated the proprietary (malkiyat) right over the villages with the rights of ownership of agrarian lands therein, but actually ta 'alluqdars, except for their personal family lands, were not the proprietors of the land of the ri'aya. Similarly, the term ta 'alluqa during the Mughal age had been associated as much with the zamindari territorial jurisdiction of the primary zamindars as with those of the zamindars cum ta 'alluqdars, later on came to be applied only to the estates of the ta 'alluqars. Later on, the dependent zamindari villages were completely absorbed in the ta 'alluqa estates of the ta 'alluqdar whereas, the primary zamindars who were able to keep up their independent status for revenue settlement were regarded as simple owners of their zamindari villages than of a ta 'alluqa. This change in concept of a ta 'alluqa was not understood by the English administrators.

### **EVOLUTION OF TA 'ALLUQDARI SYSTEM**

The foundations of ta 'alluqdari system lay in the land revenue collection mechanism of the sovereign authority that ruled over the land. The need of the agrarian system requiring the collection of revenue led to creation of the institution of zamindar from the rural landed aristocracy to collect the revenue for the sovereign. Later on the zamindar gained power and evolved itself in due course of time into ta 'alluqdar. Literally speaking, ta 'aluq or mutaliq mean 'pertaining to', while ta 'alluqa clearly means ilaqa (region) or jagir (grant) or a zamindari territory; thus ta 'alluqdar means holder of an ilaqa or grant or a zamindari territory and the term can be freely associated with the territories of the tankhwah jagirdars, halsa officers, samindars and ijaredar. But in the technical territorial sense, the term ta 'alluqdar or ta 'alluqedar connote only the holder of a zamindari territory.

From Gupta period till the beginning of the Sultanate period, the province (bhukti) was divided into district (visaya) which was further divided into patala or pethi (group of villages). The Delhi Sultans used to call province by the term iqta, 18 which were divided into shiq (district) and pargana (group of villages known as mahal or qasba), but they never changed the territorial boundaries of the administrative division of the ancient bhukti (iqtas), visayas (shiq) and patala (pargana) which were annexed from the Rajput rajas and chiefs. These Rajput chiefs became the zamindars or the tax collectors of the conquered territories. Thus before the time of Akbar, in Oudh the pargana politics was the clan politics; since the central power was weak, the parganas were controlled by biradaris or lineages; rural magnates styled as rajas

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reigned supreme. This social and political territorial unit of pargana is variously called mahal, mauza or qasba if single and ta 'alluqa, tappa or, taraf, if a cluster. Often biradaris inhabited clusters of settlements called chaurasis (84 villages), chhattisi (36 villages), and chaubisi (24 villages). These biradaris wielded immense economic and political authority over men and materials in their territories, strengthening their ties with other powerful biradaris of the neighbourhood through marriage and political alliances. The Bais of Baiswara, the Palwars of Faizabad, the Ahbans of Bhurwara, the Bisens of Gonda, the Sombansi and Kanhpuria of Partabgarh, the Bachgoti and Amethias of Sultanpur, through these measures, expressed a new political and social identity. Many times these biradaris disintegrate into Houses comprising aggregation of families vesting proprietorship either as communal in the village communities or in the sole possession of the eldest male of the family, which in due course became perpetual. The fixation of pargana limit was in accordance with the sub-division of these family owned proprietorships.

Thus the original internal polity of a *biradari* was always republican, unless where any one small clan had acquired a political supremacy or military dominion over numerous subjects. If there arose dangers of oppression from without, or invasion by Muslim aliens, the frequent habit of military obedience became with time permanent feudal dependence, and the raja became the natural and chosen protector of the people; when again the Mussalman soldier tax-gatherer was warlike and near at hand in some walled city, the raja was often killed, the *mahal* broken up and very oppressive exactions and imposts taken from the people. Those rajas who survived compromised with the government, paid tribute and became mere tax gatherer. These tax gatherers have always been the most powerful element in the state; while there were no courts or police, he was the only authority; and if localized, his existence determined the political and social system. <sup>20</sup>

The first scientific land tenure settlement in India was done in 1582 by Emperor Akbar through his minister Todar Mal, in which the entire empire of Hindustan (the northern India including Afghanistan, undivided Punjab, Gujarat and Bengal) was measured, quantified and graded and was divided into twelve subas or provinces. Oudh was one such province. Each Suba was again divided into numerous sarkars (commissionaires), further divided into mahals or parganas (district). The mahal/pargana (district) was made the basic unit of administration and consisted of a number of villages. The pargana boundaries remained more or less same as it were in the ancient times and they generally corresponded with the limits of the distribution of these biradaris or clans headed by their hereditary chieftains; each pargana was entrusted with a body of hereditary revenue officer appointed by the emperor from that clan, <sup>21</sup> for smooth functioning.

The quantification and estimation of the land by Akbar was an important event

in the history of administration of land tenures in India, and this system more or less remained intact even in the British period. Akbar also created a set-up of imperial officers over the local landed aristocracy, which continued throughout the Mughal period. This system consisted of a hierarchy of mansabdars (imperial officials) directly appointed by the Emperor. At suba level, a mansabdar or high-ranked officer (rank of 2,500 to 7,000 zat) was posted as subedar to administer the province. Another officer for revenue functions at suba level was diwan. At sarkar level, the law and order as well as revenue administration was looked after by fauzdar or nazim or chakladar (military commandant) whose mansab was from 500 to 5,000 zat. In Oudh there were eight fauzdars (five for each sarkar and three small fauzdaris of Baiswara, Bilgram and Sultanpur Bilehri). In addition, there were officers posted outside the suba, but they were assigned jagirs in the suba.22 The salary of these mansabdars was given sometimes in cash but in general through the system of jagir, based on the calculations of jama (revenue assessment) and hasil (revenue realized) of the region. One more officer who was not a mansabdar - the qazi, at sarkar/pargana level - looked after the judiciary. He was independent and his salary was paid through madad-i-mash grant.<sup>23</sup>

At pargana level, the two imperial officers (generally not the mansabdars) were ganungo and chaudhary, the former an accountant and the latter a zamindar,24 who were generally hereditary but appointed by the Emperor for a lifetime and were of the local region. These two local officers were the kingpin of the entire edifice of revenue administration, since the imperial mansabdar posted in the field in his allotted jagir had to depend on these two officers for the collection of hasil. Generally the jagirdar I mansabdar also appointed a personal amil or amin to maintain accounts and collect revenue from zamindars. The zamindarlchaudhary was, thus, officially empowered to collect revenue at pargana or mahal level, and deposit it to the jagirdar/mansabdar through amil. This arrangement created and acknowledged a class of zamindars; they were always directly given farmans or sanads by the Mughal Emperors in order to reinforce their individual rights on the land they occupied. Since most of the zamindars, thus made, were the ancient hereditary owners of land, the Mughal chancery also uses the term zamindar to signify various tributary chiefs and autonomous rajas.25 A zamindar could not be dispossessed26 or appointed by any one except the Emperor. An official or jagirdar could only send his tajviz or recommendations to the court.27

Besides the State created zamindars from the clan-heads of the pargana, a large number of hereditary ruling chiefs entitled raja, rais, rana, rawat, rao etc were all rights and privileges, and were obliged to render military service to the State. They of zamindari. Territorially, each zamindari consisted of a two portions, namely one-fourth of the zamindari villages called hereditary watan jagir (patrimony) for

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ely for their maintenance and the other three-fourths (tankhwah-jagir) territory under his jurisdiction assigned by the State which were with other settlers (ri 'aya). The zamindar acted as revenue collector from both the territories of his zamindari, and the total collection as peshkash was deposited directly to the State or its assignees. The inclusion of zamindars among the officers of the State was no great innovation of the Mughals, but it is true that Akbar gave it great importance by granting mansabs to a large number of zamindars and their relatives. Their ancestral domains were left to them, being treated as their watan-jagirs, but as government officers ordinary jagirs were assigned to them in all parts of the Empire.28 A third category of zamindars were created by the Mughals when they granted jungles or waste lands (banjar) at a moderate price for reclamation of land for agricultural purposes. Generally the chaudharies and cadets of some ruling house, who had either surplus labour or great material resources, would cover larger areas for reclamation. The zamindar then sublet the land thus acquired to the tenants with a malikana (ownership share) in the produce of the land from the tenants. The zamindar had right to transfer, mortgage and sale of zamindari rights in such lands.

Another class of zamindars was created from the State officers (a mansabdar) in order to quell a revolt in a disturbed area. Thus, out of a total of 575 mansabdars during the reign of Aurangzeb from 1679-1707, there were 81 zamindars. Of these 52 zamindars were those whose father or blood relations were already mansabdars and 29 were other zamindars.29 A sanad in which such a zamindari is granted reads thus: 'Whereas it has been submitted to His Majesty that Nawab Bahadur Hasan Ali Khan, fauzdar of the chakla Islamabad has recommended the grant of zamindari of 25 villages in the pargana of Sahar in the province of Akbarabad, which was inhabited by rebels and lay in the jagir of Nawab Qasim, son of Daulat, to the said Qasim, and he has petitioned that a farman be issued from the Court to order the grant of zamindari of the said villages to the said Qasim, therefore, the imperial order has been issued that we have granted the zamindari of the said villages to Qasim, so that he might expel the ill-mannered rebels and settle revenue paying peasants there.... So long as these villages are held in his jagir, he can keep the land revenue and other taxes (ma-i-wazib wa huquq-i-diwani). And when the said villages are assigned in jagir to someone else, he will be answerable for the revenue-collections (hasil) to the amil (revenue-collector) of that place.'30 The order shows that though a jagirdar might be made the zamindar of an area, this did not make that locality his watan-jagir. The jagir remained transferable, while the zamindari was a permanent hereditary possession.

There is considerable evidence the zamindars paid the revenue on behalf of whole villages. The Waqa-i-Ajmer (1679-80),<sup>31</sup> and the letters of Ran Andaz Khan (c. 1700) relating to Baiswara and Oudh<sup>32</sup> provide us with numerous examples of zamindars paying the land-revenues (mal) in areas which, according to the Ain's tables of rates,

were under *zabt* or the standard administration. The Allahabad Papers pertaining to Aurangzeb's reign also shows the assessee as *zamindar* or *ta 'alluqdar* of the villages for which he paid the revenue.<sup>33</sup> Summary assessment of land revenue and collection through *zamindars* must have considerably simplified the task of the *jagirdars* and their agents.

Another major development that took place in Oudh by the early eighteenth century was the growth of agriculture and trade. 34 About 24 places acquired importance in Oudh, of which 18 were located in Baiswara and its immediate neighbourhood in southern Oudh.35 The setting up of three fauzdaris Bilgram, Baiswara and Dalmau in the region also indicated the strength and importance of local zamindars. The jama of Oudh in the Ain-i-Akbari was 20,17,58,172 dams, but it became 37,46,74,559 dams in early and mid-eighteenth century, a remarkable growth of 17,29,16,387 dams, about 85 per cent. On the other hand the hasil figures in Oudh was 63 per cent of the jama, while in neighbouring subas such as Benaras, sarkar Kora and Moradabad-Bareilly it was 84 per cent to 87 per cent of the jama. 36 This development benefited the zamindars the most, as they became more powerful. Later on, the Bais zamindars of Baiswara increased their strength through extortion of a higher share from peasants on account of improvements in the land by growth of agriculture and trade and thus transformed themselves into ta 'allugdars. This is borne by the ganungo's report to Burhan-ul-Mulk about the rent-rolls of Baiswara.<sup>37</sup> In another instance, the small peasants (reza ri'aya) and the revenue grantees (shurafa) are reported to have suffered heavily at the hands of the rebel Gaur zamindars of the parganas of Kheri and Laharpur.38 In fact, their power rose to such a limit that they started building fortress and openly challenged the imperial authority. A glaring incident of the zamindar's resistance to imperial regulation is reflected in the fact that the revenues of a very large number of the parganas in Oudh are given in round figures in the eighteenth century roll.39 For example, the rounding up of several thousands of the revenues of 27 out of 54 and 13 out of 25 parganas in Lucknow and Khairabad sarkars respectively, as against only one mahal in both these sarkars in the Ain, indicates how effectively the zamindars resisted imperial regulation.

In the Ain-i-Akbari's revenue tables of Suba Bengal, some of the mahals are mentioned as ta 'alluquas' and some of the ta 'alluquas' are described as independent. Thus, the term ta 'alluquar' was known to Bengal under Akbar or even in the pre-Mughal era but it is not evident in revenue texts of any other part of India. Traces of the ta 'alluquar' system begin to appear in government documents of Suba Oudh seen a farman dated 1642, in which the term ta 'alluquar' is mentioned, under a seal of in sarkar Bahraich refer to the assessee as the malik-wa-ta 'alluquar' of certain villages.

In this case, the assessee possessed both the rights of zamindari and revenue payment. Ghulam Hazrat in Kawaif-i-Gorakhpur describes three types of zamindars and says that the ta 'alluqdar or the owners of the ta 'alluqa are like the rajas. <sup>42</sup> Imdad-uls-Saadat uses the term raja for Mohan Singh of Tiloi, who had skirmishes with Saadat Khan Burhan-ul-Mulk, while Mirat-ul-Auda explicitly calls him the ta 'alluqdar. <sup>43</sup> However, the ta 'alluqdar was still not a government official. The difference of status between a hereditary chief or raja, a zamindar and a ta 'alluqdar in the minds of gentry in those times can be seen from a reference in Fathiya Ibriya which cites that the claimant to the throne of Arakan joined the Mughal banners during Shaista Khan's Chittagong campaign in the hope that 'at least, if they could not become rajas, they might become zamindars; if not zamindars, then ta 'alluqdars.' <sup>44</sup>

Aurangzeb's reign witnessed a large number of agrarian revolts, because of which the zamindars obtained new powers and privileges and became so powerful that they started resisting imperial regulations and carving out ta 'alluques.45 In royal correspondences, these refractory zamindars are referred as rajas46 or malguzars47 or ta 'allugdar48 since they ceased to be the official zamindar. Thus, the author of Miratal-Istilah, an eighteenth century text, defines the term zamindar as 'literally meaning master of the land (sahib-i-zamin) but actually it came to mean the proprietor (sahibi-malik) of the land of a village or township, who (also or may) carries on cultivation.49 Thus, those refractory zamindars who were the rajas of their biradari/ulus usurped the official system of land revenue collection and chalked out big ta 'alluques and came to be known as ta 'alluquars. The Siyaq Nama, a manual compiled in the reign of Aurangzeb, divides the land into two classes: rai 'yati (peasant or landlord held) and ta 'alluga (zamindar held). The term ta 'alluqdari was now slowly becoming a synonym for zamindari50 as the powerful zamindars had grown up to become intermediaries and were no longer giving revenue collections of the pargana to the estate. Thus, during the end of the Aurangzeb's rule when Oudh was under the occupation of the Nawabs, the ta 'alluquar was a term used for those who had succeeded in the struggle for power in the countryside and thereby claimed the right to collect revenue from an agglomeration of villages called ta 'alluques.51 They were the ta 'alluques rajus who had amassed power in specific regions but did not become landlord. The ta 'alluquars did not own the land in these areas (except the banjar land or jungles cleared by him), as the landed rights were of the lineage or biradari. They received a part of the crops from the land cultivated as tax and, in return, protected the cultivators. So, the ta 'alluqdar's power did not come from the control of the land but instead from the control of the resources of the land.<sup>52</sup> They only represented the biradari or the clan.

A ta 'alluqdar, once established, could dispossess any of his subjects who showed signs of treachery or disloyalty to the little estate he ruled. He had many wives and many sons, bastard and legitimate; all the Jungles and waste lands were his; all lapsed

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or forfeited villages likewise became his. With such lands he provided for the scions of his house and in this way much of the actual ownership of the land passed into the hands of his clan. The emergence of ta 'alluqdaris' of Raikwars and Janwars in Gonda-Bahraich region from a parent stem is due to this factor. In south Oudh, the boom in trade and commerce added by the growth of agriculture made the great houses of Bais, Kanhpurias, Bachgotis and Sombansi more powerful, who engulfed the surrounding estates which were provided to the scions of their houses, leading to emergence of the numerous Bais ta 'alluqdaris' in Baiswara, the great Bachgoti ta 'alluqdaris in Faizabad, Sultanpur and Pratapgarh districts and Sombansi ta 'alluqdaris in Pratapgarh district. Thus, Oudh after the reign of Aurangzeb, witnessed a large number of offshoot ta 'alluqdari emerging from the parent stem of big ta 'alluqdars.

When the Oudh subedars became independent and assumed the title of King, the final transformation of a government zamindar into an independent ta 'alluquar took place. The first two Nawabs, in order to root themselves in the new suba, made peace with the powerful barons of Oudh who had risen from the status of zamindars to ta'alluqdars and were actually holding the countryside. When Nawab Saadat Ali Khan (1720-39) was establishing authority in Oudh, he had to deal with the problem of integrating his power with that of the ta 'allugdars. He solved this dilemma by acknowledging the control and power of the ta 'allugdars over their respective estates and appointing them to collect government revenues.<sup>53</sup> Thus, Khwaja Yasin's Glossary of eighttenth century says that ta 'alluqdar is a kind of zamindar who collected revenue not only for his own zamindari, but also for the zamindari of others.<sup>54</sup> Generally, such arrangements were made by the amil and later on by the nazim or chakladar owing to convenience of revenue collection through big ta 'alluquars, instead of getting the same with a number of small zamindars.55 This was acceptable to the both parties as the ta 'alluquars, mainly the Rajputs, retained their control of the areas they dominated and Saadat Khan benefited from the ta 'alluqdar's collection of revenue and maintenance of law and order. This development was owing to the extreme weakness of the government of Oudh to conciliate the revolting chiefs and to recognise the fait accompli after they had acquired ta 'alluqdari rights through various means. The ta 'alluquars were showered with marks of distinctions, titles, robe of honour (khil'ats), standards (Jhanda and chattra) and kettle-drums (naubat and naqqara).

Saadat Khan also introduced a new system of ta'uhhud to re-establish the old powerful zamindars through giving sanads. In this system, the zamindar held some administrative and military duties under the provincial government. It was an in eighteenth century can be traced. For example, one Dharam Singh, a zamindar of to become a muta'ahhid for his ta 'alluqa and pay a fixed amount of Rs 24,000 per

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reed per annum against the state revenue demand.<sup>56</sup> One Shah Hidayat, a local zamindar, was made muta'ahhid of pargana Haveli Bahraich.<sup>57</sup> Similarly, the Lucknow Nawab started giving sanads of ta 'alluqdari to many nawabi officers such as banker(saraf) Diwan Baksh in AD 1769 for Maurawan, consisting of three villages; Darshan Singh Kurmi, a local fauzdar was made ta 'alluqadar of Mau-jadubanspur consisting of 64 villages by Gazi-ud-Din Haider; Jassa Singh Janwar, chakladar was made ta 'alluqdar of Fatehpur Chaurasi by Saadat Ali Khan; Bhagwant Singh Kayath, a revenue collector was made ta 'alluqdar of Aseni Gokulpur by Amjad Ali Shah. Other such examples are the ta 'alluqdar of Sissaindi and Shahghanj (Mahdona).

The conversion of khalisa into ijara lands was another catalyst in this process of ta 'allugdari formation. From the point of land-revenue, the land in the kingdom of Oudh was divided into four types: khalisa lands, hazur tehsil lands, ijara lands and amani lands. In the khalisa or Crown lands, revenue was paid directly to the crown treasury without intervention of intermediaries. But the lack of supervision of Oudh monarchs allowed corrupt chakladars to transfer khalisa lands to ta 'alluqdars. 58 Saadat Ali Khan, who died in 1814, never permitted the transfer of khalisa land to ta 'allugdars, but his successors such as Ghazi-ud-din Haider started this practice. He transferred a large number of the khalisa lands of defaulters to the neighbouring ta 'allugdars. His successors institutionalized ijaradari with the ta 'allugdars; it meant fiscal and administrative control over the revenues to the ta 'allugdars without any checks and supervision of the central authority. In the earlier amani tenure, if the harvest failed the amount of jama of the zamindar was remitted by the government, but in ijara or contract system the ijaredar (usually a big zamindar or ta 'alluqdar) had to pay the entire stipulated jama despite difficulties such as a natural calamity or issues in collection. This resulted in extortion by the ijaredar and the use of armed force, which the nazims tolerated because, for them, the cost of collection was minimal while receipt of revenue was much larger and safer.<sup>59</sup> In the process, the influence of the ijaredars grew disproportionately. The nazim was aware that if ijaredars were to rebel, large amounts of revenue would be imperilled. Thus, the chakladar and other government officers were compelled to accommodate ijaredars' ambitions by 'keeping peace' and throwing in the sop of an extra village or two of khalisa lands at judicious moments.60 Such a policy led to continuous enlargement of the estates of the ijaredars/ta 'alluqdars. As soon as the ta 'alluqdar got possession of khalisa lands, he plundered them. The ijaredars imposed exorbitant rates upon the proprietors and when the latter failed to pay, took all their property by forcing them to give over the bynammahs (sale deeds for lands) for lands which their families had possessed for centuries, often by confinement and harsh treatment. Here also, despite exactions the revenue hasil in the State treasury were deteriorating61 for the ta 'alluquars withheld more and more of the revenues due to the government using the money in building

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forts and strongholds, casting or purchasing cannons and maintaining large armed bands. In course of time, it became a part of honour to pay nothing to the sovereign without first fighting with his officers. Thus, in district Faizabad, there was no ta 'alluqdar who could pay revenue of Rs 10,000 in AD 1814, but by AD 1856, while one had Rs 50,000 in its rent rolls, there were several estates worth Rs 30,000 only to the State treasury. The ta 'alluqdars' whose estates were augmented by such *khalisa* tracts in Gonda and Bahraich district were Ikauna, Payagpur, Churda, Nanpara, Gangwal, Boundi, Bhinga, Ruhwa and Chedwara.

In hazur tehsil lands, the revenue payers paid their dues to the treasury through their agents, and this system was quite prevalent in Oudh. The chakladar could not increase the jama nor seize the village for begari. In spite of these advantages, a very small portion of Oudh was under this system. The corrupt diwan of Oudh as well as chakladars tried to reduce the lands under hazur tehsil. The amani system was an improvement of the ijara system; in it, no amount was fixed and the collecting official had to pay to the treasury whatever he could collect. But in mid-nineteenth century Oudh, due to corrupt officers, the extortions were the same; the collectors simply pocketed it. Unable to withstand the oppressive and inordinate demands of the nawabi officials (nazims), the village proprietors (ri'aya and the primary zamindars) sought the protection of their more powerful neighbours and surrendered some of their rights to them. Thus, at the cost of the State, nawabi officers helped existing ta 'alluqdars to expand their estates, even carving out ta 'alluqdaris for themselves.

During the later Mughal period, an interesting development took place when the ta 'alluquars started giving birts or sanads to individual parties. It expresses the right of the ta 'alluquar as suzerain, bestowing on certain parties his 'right of approvement' in the waste lands over which he received a nominal proprietary right. The birteeas claimed 10 per cent of the total realization (dehyak or do biswi) of land and paid to the ta 'alluquars in the shape of fixed lump sum amount (chutki). One such birt given by the ta 'alluqdar of Ikauna reads 'Birt patta dated Samvat Sudi 8, 1288 F. Patta executed by Sri Krishnaprasad Singh. 'I have given Tulsiram Misr, a birt. He is to get continuously village Ganeshpur, tanks, groves, dih, parja, anjuri, biswa, bondha. He is to get continuously the zamindari dues, whether the village is held direct or farmed. He is to take possession in confidence; Rs 70 have been taken'. (raja's signmanual) Witnesses – Bankan Singh, Sangam Misr, written by Bhawani Baksh, scribe 67 Another subordinate right ta 'alluquars bestowed was the seer holding, which was given to a cultivator at a favourable rate of rent. Sometimes, peasants unable to bear the oppression of the chakladar or nazim would voluntarily bring their holdings into the protection of a ta 'alluqdar. In such cases the ta 'alluqdar would look after the land, take whatever accrued from it and give the former proprietor a piece of land which was rent-free forever. Such a tenure was known as didari. Ta 'alluqdar also ed

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and also created an underproprietary right called *marwat* for the family of a man slain while fighting for the *ta 'alluqdar* in which a very low rent was paid by the descendant and the property was never resumed. Often a *ta 'alluqdar* brought his own kinsmen into his *ilaqa* and gave them rights of land at favourable rates. This was given as a kind of 'blood money' as these men and their descendants were expected to fight for the *ta 'alluqdar* and his family. By distributing these rights, the *ta 'alluqdar* not only exercised his supremacy over the land but also created a body of under-propreitary men who were bonded with the *ta 'alluqdar* family, forming a loyal base of support and the bulk of his fighting men.

A new transformation in the institution of ta 'alluqdari was taking place at the start of nineteenth century. Before the Nawabi period, the raja-ta 'alluqdars, ordinary ta 'allugdars of the countryside (ta 'allugdaran-i-mufassalam), zamindars and the muqaddams of the villages were all considered to be the official tax-gatherers and were entitled to nankar and inam, etc., in lieu of their malikana rights. But the Dastur-ulaml (code of revenue regulations) of Nawab Saadat Ali Khan (1798-1814) reveals the developed stage of ta 'allugdari with the concept of land ownership (malkiyat), by which the Raja ta 'allugdar (superior zamindar) became the owners (in the absolute sense) of the land in their ancestral self developed villages and over the other incorporated dependent zamindaris they only enjoyed malkiyat for engagement, revenue collection, transfer of land and enjoyment of the perquisites, provided the titles of zamindars and cultivators were not affected thereby. The ta 'allugdar entered into an agreement with zamindars for realization of his rights. The rights of the cultivators (ri 'aya) were regulated by the patta system, in which the engaging zamindar will give patta to ri 'aya for the assessed demand and other customary regulations, who would in return give written acceptance (qabuliyat). Whenever a zamindari was sold on account of arrears, the patta would be renewed by the new zamindar. Slowly, ta 'alluqdar digested the zamindars and became the masters of the ta 'allugas, while the zamindar was reduced to the level of ri 'aya during the oppression and disturbance that followed after the death of Saadat Ali Khan (1814 AD).

Thus, by the death of Saadat Ali Khan in 1814, the ta 'alluqdars had extended their power in the countryside at the expense of the Lucknow administration and the village zamindars. The most common process to become a ta 'alluqdar was to resist the revenue collectors of the Lucknow government while also bringing more and more villages under his control. Thus, by 'violence, fraud, and collusion'68, the ta 'alluqdars began to absorb the estates of weaker neighbours. The estates of Raja Man Singh of Shahganj (Mahdona), Bhure Khan of Deogaon, Raja Lonee Singh of Mitauli, Nawab Ali of Mahmudabad, Harpal Singh of Maniarpur, Raja Madho Prasad of Amethi, Beni Madho of Daundia Khera became fat by annexing neighbouring estates through collusion with the nazims, by fraud or violence in the first half of the nineteenth

century. The King of Oudh, in a letter, dated 31 August 1823, tells the Resident, 'that the villages and estates of the large refractory tallookdars are as flourishing and populous as they can possibly be; and there are many estates among them which yield more than two and three times the amount at which they have been assessed; and even if troops should be stationed there, to prevent the cultivation of the land till the balances are liquidated, the talookdars immediately come forward to give battle; and, in spite of everything, cultivate the lands of their estates, so that their profits from the land are even greater than those of the Government. '69 The British resident controlled the *Padshah*'s military and was reluctant to use these against the *ta* 'alluqdars. The Oudh government raised its own secret force to check the troublesome *ta* 'alluqdars but they were ill-equipped to stand in front of the powerful *ta* 'alluqdars, who had positioned themselves in 690 forts along with armed retainers.

By the middle of the nineteenth century, ta 'alluquars were virtually ruling the Oudh countryside, and the institution of ta 'alluquar had become a phenomenon; there was a strata of more than 342<sup>70</sup> ta 'alluquars of various degree who were the masters of twothirds of the Oudh countryside<sup>71</sup> and represented an imperium in imperio in rural Oudh. During his tour of Oudh in 1849-50, Sleeman observed that big ta 'alluquars in Oudh 'have, at present, about two hundred and fifty mud forts, mounting above five hundred guns, and contain on an average four hundred armed men, or a total of one hundred thousand trained and maintained to fight against

other ta 'allugdar, or against the government authorities.'72

The zamindars and ta 'alluquars' rebellion cannot be truly ascertained from the Mughal or Nawabi documents. For that, the system of oppression the Lucknow authority inflicted on the ta 'alluquars needs to be studied. The battle of Buxur in 1764 had made the Oudh nawabs secure from his neighbouring enemies through the subsidiary alliance with East India Company who took responsibility of protecting the Nawab's territories; now the Nawab's military was directed towards the rich ta 'alluqdari estates who were waxing from agrarian boom and increase in trade and commerce during eighteenth century. The rajas or chiefs along with their biradaril ulus were subjected to gross humiliation by the chakladar or nazim's forces and they had no option but to fight or to flee. Sitala Prasad, the terrible chakladar of Asif-ud-Daula, was prepared to crush the chief of any old Kshatriya clan who attempted to assert his claims to the leadership of the people. He used to 'cut off the breasts of captive Kshatriya women lest they should suckle young rebels'.73 A few examples of the atrocities committed by the Government officers of Nawab's government of Lucknow can be cited from the diary of Sleeman, even in the days when the Central authority was not as powerful as it used to be during the Mughal ascendancy or during the reign of first fifty years of the Nawab-wazirs of Oudh. About Raghubar Dayal, the nazim of Gonda and Bahraich 1846-48, he gives some details:

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'Raghubar Dayal, appeared suddenly at Bondee with a large force, and seized all who were there assembled, save the Raja and his family, who escaped to the jungles. All the towns and villages of the estate were plundered of everything they could be found, and fifteen hundred men, and about five hundred women and children, were brought in prisoners, with no less than eighty thousand animals of all kind. They all were driven off to Busuntpur, a distance of 20 miles from Bondee. For three days, the heavy rains continued to fall. Pregnant women were beaten on by the troops with bludgeons and the butt-ends of muskets and matchlocks. Many of them gave premature birth to children and died on the road; and many children were trodden to death by the animals on the road, which was crowded for more than ten miles. Raghubar Singh and his agents selected several thousands of the finest cattle, and sent them their home; and the rest were left to the officers and soldiers of the force to be disposed of; and a sum of only one hundred and thirty rupees were credited in the Nazim's account to the Raja's estate. The prisoners were tied up and flogged, had redhot ramrods thrust into their flesh, their tongues were pulled out with hot pincers and pierced through; and, when not all would do, they were taken to Kurum Hussain, to be tortured again until the evening. He sat with a savage delight, to witness this brutal scene and invent new kinds of torture. The women and children were all stripped off their clothes, and many died from cold and want of sustenance."74

Sleeman records that despite these atrocities committed by the nazims and other government officers in every district of Oudh, which was reported on daily basis by news-writers (Akhabarat) to the King of Oudh, no action was ever taken on the culprits. This exploitation of the Government officers for which there was no grievance redressal mechanism, raised the powerful ulus/biradaris into rebellion or bhumeawat.75 One by one, the weak zamindars and their biradaries submitted to their nearby powerful ta 'allugdar volunteerly, and the ta 'allugdar ensured the safety of his family and his property. He had mud forts, nearby patches of jungles to defend himself and his ri 'aya. Thus, every pargana of Oudh turned into a battleground, headed by the ta 'allugdars who represented their biradaris/ulus. The crumbling Mughal State, the indulgent Nawab-Kings of Oudh and their corrupt officers were no match for the ta 'alluquars fighting for the hoarmut or honour of their rai 'yats (tenants) and biradaris. During this time, the descendants of many rajas, and nawabi officers found equal opportunity to develop new ta 'alluques. The East India Company's restrictions on standing Oudh army now became the main handicap for the King of Oudh, as they were of no match against the assertive ta 'alluquars who were becoming more and more powerful, as a result of the economic prosperity of Oudh, followed by the weakening of revenue collection by the Nawabi forces, and self-aggrandisement of ta 'alluquars by engulfing of khalisa lands, and the support of the ri 'aya. This seems to be the main reason for the rise of powerful ta 'allugdars in Oudh.

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## THE TA 'ALLUQUARS AND THEIR CLASSIFICATION

During the annexation of Oudh by the British, the ta 'alluquars held 23,543 villages comprising 64.2 per cent of the total land of Oudh. Ta 'alluqdari estates at the peak of the Nawabi rule in Oudh during 1854-55 were more than 340. They were the most

powerful element in rural Oudh.

C.A. Elliot has classified ta 'allugdars into 'true ta 'alluga' and 'auction ta 'allugas'. The former consisted of the ta 'alluques of the ancient Rajput rajas and Muslim chiefs who were continued in their possessions by the Mughals through a farman such as the Dikhits of Parenda, the Bais of Daundia Khera and the Nawab of Unnao; while the latter consisted of the ta 'allugas recently formed by force or fraud during the Nawabi period, such as the ta 'alluqa of Maurawan and that of the Raja of Shahganj (Ayodhya). A classification of the ta 'alluquars of Oudh was attempted by HC Irwin<sup>77</sup> in 1880, when he divided them into feudal chiefs, mushroom ta 'alluqdars and khairkhwahs. The feudal chiefs were, in general, the heads of Rajput clans - Hindu or Muslim - entitled to be called as rajas, or descended from leaders of offshoots of clans and known by the honorific appellations of babu, bhayya or thakur. They possessed ancestral villages in which their right of ownership was undisputed. These formed the nucleus around which they accumulated - sometimes by force, fraud, collusion, purchase or by bona fide agreement with the zamindars - a number of independent villages. Their ancestral lands were known as bapans, purchased lands as molans, and land acquired by force or fraud as dabans. Mushroom ta 'alluquars were generally either officials of the Oudh government, who made use of their unrestrained power to get together an estate for themselves; or capitalists, who acquired village after village by giving security to embarrassed proprietors. Ta 'allugdars of this class were Muslims, Kayasths or Brahmans. Khairkhwahs or loyal grantees were mainly Punjabi, given estates in reward for their services during the Mutiny. They were sometimes profanely styled 'carpet-baggers'. They were confined to two districts, Bahraich and Rae Bareli.

Another classification based on the evolution of the ta 'alluqdari estates was given beautifully by W.C. Bennett in his Gazetteer of Oudh. The clan head of an ancient hereditary clan living on the land supported by a farman/sanad or the legitimate grant of acknowledgement by the sovereign from time to time was the most original case of the right to a ta 'alluquari tenure. Some old hereditary landlords were the Raja of Raepur Itaunja and Babu of Mahagaon, of the Panwar Clan in Lucknow district; in Unnao district were the Raja of Parenda of Dikhit clan, Chaudhary of Sarausi of Parihar clan; there was Raja of Katiari and Sawaijpur in Hardoi district; Raja of Tiloi of Kanhpuria clan, the Bais ta 'alluqdars of Murarmau, Khajurgaon, Kurri Sidhauli and others in Rae Bareli; the Raja of Amethi of Bandhalgoti clan, and the Bachgoti ta 'alluqdars of Hasanpur and Kurwar in Sultanpur district; the Bisen Raja of Kalakankar, Kanhpuria Raja of Kaithola, Durgbansi Raja of Porhat and Antu and Sombansi Raja of Tiraul in Pratapgarh district.

Sometimes, a tract of waste land was made over by the government or its representative to some enterprising soldier or courtier, or to some cadet of a house already established, either with the direct object of bringing such land under cultivation or in reward for service rendered such as Piagpur and Charda ta 'alluqas; or perhaps with the view of securing the grantee's absence from the court where he was thought troublesome and dangerous by the Emperor. In such cases the landlord's position from the very first would be absolutely independent and all cultivators settled by him would really be in doldrums, enjoying no rights but such as were granted by the free will of the landlord, or purchased from him. Nanpara ta 'alluqa – one of the largest in Oudh was formed in a very similar way.<sup>78</sup>

In other cases, an officer of the government, usually in those days a soldier would be sent to a particular district, more than usually lawless and lord-less, to restore order and, if possible, exact the revenue due to the State. In payment for these services, also sometimes to enable him to maintain necessary forces to quell the troublesome rebels in the region, he was often granted whole or part of the revenue which could be collected from his district. He was, in fact, a great beneficiary, endowed with all the powers to collect taxes, repress crime, and the general administration of his fief. The office and grant so obtained were seldom originally bestowed for more than a single life, but in a wild district like Bahraich, both the office and the privileges attached thereto would have a tendency to become hereditary. The lawless bands that had thus been reduced to subjugation would, after a time, gradually come to regard their controller as their natural lord. The great Ikauna estate was a notable instance of a fief acquired in this way. For seven generations the head of the house was called risaldar who enjoyed, without making any payment to the State, all the revenue of his benefice, the fiction being maintained that he was only the servant of the government. When the office was abolished and the revenue-free grant resumed, the grantee's position had become so strong that he was without hesitation regarded as the lord of the soil.79

Sometimes, a grant of the government was made to a chief, outside his ancestral estate, of a certain percentage of the revenue of all villages in a large area. It is noticeable that a ta 'alluquar never apparently obtained any possession of the lands named in the deed, but he had right to bring under cultivation waste lands, by selling and bestowing to other parties. A good example of this case is the ta 'alluqua of the Raikwar raja of Baundi.<sup>80</sup>

Many a time the members of a clan or co-parcenary community, so long as their numbers were small and shares in the estate few and well-defined, maintained

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Raja urri the equality among themselves and no member aspired to superiority over the rest. But with the extension of the area of the estate and an increase in the number of members composing the clan, separation of interests were inevitable. The act of separation would estrange those who formally held well together; quarrels between the holders of the shares would arise, originating in the very partition itself, and continuing until the owner of one portion of the property had acquired more decided superiority over the rest. To attain this superiority, it would be absolutely necessary for the division aspiring to it to choose a leader, and there would be every opportunity of this leader, whose office would naturally tend to become hereditary, to aggrandize himself and his family at the expense of those he represented. In fact, such a lord would be evolved out of a community of freemen. Such an example are the *ta 'alluqdari* of the Sayyads of Jarwal, Bandhalgoti *ta 'alluqdar* of Garh Amethi, Bais *ta 'alluqdar* of Shankarpur and Parihar *ta 'alluqdar* of Sarausi. The Balrampur estate is another example of gradual absorption by the chief of the family of all rights belonging to the brotherhood.

Sometimes, the ta 'alluqdar was superimposed over the zamindar. The ta 'alluqdar first 'approved' of a village and then 'digested' it. The period required for satisfactory digestion of a village or township varied with the toughness of the morsel. In some cases, the zamindar or proprietary community would be already so broken by the tyranny of the nazim that for the sake of peace and quietness they would gladly see their right pass from them, so long as they could be tolerably well assured of not being ousted from the land actually in their own occupation. The ta 'alluqdar would allow them this much and would permit them to hold their bits of land around the homestead. The Raja of Sissaindi, Maurawan, Mahdona and the Malihabad Pathan ta 'alluqdars of Kasmandi Khurd and Sahlamau were of later origin and owed their

estates by dispossessing zamindars through hard measures.82

After the revolt of 1857 in Oudh, many ta 'alluqdari estates of those who had rebelled were confiscated by the British government. The estates of Chahlari and Dhaurahra, Bhitauli and Baundi in Bahraich district; Daundia Khera and Shankarpur in Unnao; Gonda and Tulsipur in district Gonda; Chandapur and Nain in district Sultanpur were confiscated and awarded to persons who assisted the British. As a result, 1,858 villages were confiscated in district Bahraich alone, of which 788 villages were absorbed in the already existing estates such as Ikauna, Piagpur, Chhedwara, Gangwal and Nanpara, among others. Moreover, a crop of new ta 'alluqdars was raised; many of them were outsiders, such as the Maharaja Kharag Singh of Kapurthala, Punjab.

Caste-composition is an important parameter in understanding the ta 'alluquari system of Oudh. Kshatriyas were holding 87 out of 223 Oudh mahals in the reign of Akbar. Afterwards they lost ground; they were depressed in the reign of Alamgir and crushed by Asif-ud-daula and Saadat Ali Khan. They rose again, elastic and

unbroken, possessing much the same property in the 1840s, divided among the same clans, as held under Akbar. However, after the crown took over the territories of British East India Company in 1858, clemency was given to the ta 'alluqdar and the ta 'alluqdari estates as existed in 1854-55, which were paying more than Rs 5,000 of revenue, were frozen. Thus, the number of ta 'alluqdars in the twelve districts of Oudh came to be 278. Of these, 151 were Rajputs, 18 Muslim Rajputs, 9 Brahmin, 10 Kayasthas, 5 Khatri and 1 Kurmi. Of 71 Muslim ta 'alluqdars, 25 were Sheikh, 22 Saiyad, 7 Mughal, 15 Pathan, and 2 other Muslims. Besides these, 7 were Sikh, 1 Nanakpanthi and 5 were European ta 'alluqdars.

The Kshatriya ascendancy in Oudh might be simply analysed as the reestablishment of local Hindu government under a chief. There was no elaborating design or settled plan. Say a village is founded in a jungle, its inhabitants are harassed by plunderers from the neighbouring estate and they think it better to also become feoffees. Another village, paying revenue directly to the government and fed up of the collector's oppression, allows itself to be received by the nearest raja into the collection of villages for which he pays revenue. Thus, the zamindars of Kasta placed their villages in the Mitauli estate; and the muqaddams of Dhaurahra invited Raja Jodh Singh to assume authority over them. The consequence was that although Pasis, Ahirs, Kurmis, Brahmans and Lodhs had held numerous co-parcenary properties in Oudh, these gradually lapsed into the hands of the Kshatriyas as a result of the oppressive nature of the Oudh administration. As estates grew by a gradual process of accretion to safeguard the village communities against the anarchy and oppression of government, the guiding principle for heading the estate was the ancient idea that a raja must be a Kshatriya, a man of the military caste because all rule was then based on the sword. In time, among his own people, the rural baron assumed the title of raja, but never was this title bestowed by the people of Oudh except upon a Kshatriya.83 The predominance of the Kshatriya does not seem due to the greater valour of the clan - for Brahmans were as brave and more numerous; neither was due to the natural inclination of the clan to put themselves under able and skilled guidance; but the phenomenon is due to the inclination of the whole people for local government, and to their willingness when pressed by an alien ruler to risk the loss of a nominal independence.

The distribution of the ta 'alluqdari estates in the vast province of Oudh is yet another paradigm to be analysed. The great ta 'alluqdars as a rule were to be found mostly in eastern Oudh, comprising the districts of Bahraich, Gonda, Faizabad, Sultanpur and Pratabgarh. Western Oudh had small ta 'alluqdars, mostly of later origin. Since the clans of Rajputs and Muslims colonized eastern Oudh, there followed a pattern of settlement. The Kahnpurias, the Tilokchandi Bais, the Sombansi and the Bisens had to fight not only organized Bhar kingdoms, but a great Sharqi kingdom

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ngir and of Jaunpur, which would look with jealousy on the rise of the Rajput clans. As clans acquired ascendancy over a large body of aliens, either of other Rajput or of lower acquired ascendancy over a large body of aliens, either of other Rajput or of lower castes, their position was that of a military colony among a hostile subject race; there was always a risk of a revolt; discipline and prompt action was a necessity of their position, so they yielded ready obedience to a single chief who became their raja. Thus, after the break-up of the great Sharqi empire of Jaunpur, a number of able men of the Bais, the Dikhit, the Kanhpuria, the Sombansi and the Bachgoti clans found it convenient to have rajas; with the establishment of settled order under the Mughal Empire, the unity of the raj vanished, and the property was divided according to ordinary Hindu law. Again, when the Mughal empire broke up, were established the Muhamdi, Kaimahra, Pirpur, Kalakankar, the Dhaurahra, the Katiari, the Deara principalities of ta 'alluqdars observing the law of primogeniture. Again, when the Oudh kings had lost all real power and devoted themselves to sensuality, there arose the great principalities of Oel, Shahganj, Jahangirabad, Mahmudabad, Maurawan, Sissandi, etc.<sup>84</sup>

When, on the other hand as in western Oudh, the Rajput clans settled quite early in the districts of Hardoi, Unnao, Sitapur due to the proximity of Kannauj, the Kshatriya imperial capital; and their progeny had abundance of land without any natural enemies. Thus, these Rajput clans were really numerous here and occupied a compact territory, so that it had little to fear from internal risings and found no necessity of a raja; the whole biradari fought together for the common interest; each component village was known and entitled to the assistance of all if attacked. It was customary to divide the estate into particular numbers of villages, either a chaurasi 84, or a byalisi 42, or a bawan 52; a solidity and unity were thus given, useful as a rallying cry in stirring up patriotism and in impressing the extent of the clan's rights and interests upon the strangers. Another solvent of feudal estates was the presence of large Muslim qasbas, such as Bilgram, Sandila, Shahabad, Unaao, Kakori, Malihabad, Satrikh, Dewa-Kursi and Sandi; the existence of these Muslim military stations with their republican policy, fanaticism, and soldiery instincts was incompatible with the neighbourhood of a great Hindu Raj like that of Pratabgarh, Gonda, Mitauli or Murarmau. Moslems, as soldiers of fortune, and as possessors of a faith that made all men equal, were bound to attack all those wealth, the Hindu faith and noble station gave them a fatal prominence. Just as the Sayyads of Bilgram overturned the Sombansi raja of that ilk, those of Sandila the Pasi chiefs, so did the Malihabad Pathans drive the Bais from their borders. Further, Hardoi was on the great highway from Delhi to Jaunpur and Bengal. Tall poppies do not grow by the roadside. Thus large principalities never flourished in Hardoi, Unnao and Lucknow districts. The large clans like the Nikumbhs, Chamar Gaur, Sakarwars, and Panwars never having elected a raja. They show that even when a clan has mastered a compact estate, the raja was regarded as an ornamental appendage, which might or might not be added, and thus large principalities could never establish in western Oudh.

### THE TA 'ALLUQDARS RE-DEFINED

The annexation of Oudh by the British East India Company was felt as a personal blow to sipahi in the Bengal army85 who were recruited mostly from Oudh and Bhojpur feudal families, because it deprived him and his clan of a privilege exercised by himself and his forefathers, and which secured to him a position of influence and importance in his own country.86 Further, the two officers to whom the Government of India confided the administration of the newly annexed province, Mr. Coverley Jackson and Mr. Gubbins, had been trained in the Thomasonian School, which introduced the ryotwari land tenure system in the north-west Provinces and Punjab, so abolishing landlordism in the sense in which landlordism had flourished in those provinces since the time of Akbar. 87 The 1st Settlement of 1856 was done to settle revenue payments directly with the ryots. It reduced the ta 'alluquars' villages from 23,543 to 13,640, i.e. the ta 'alluqdars who controlled 64.2 per cent of the lands of Oudh now held only 37.2 per cent of lands, a reduction of almost 45 per cent of land.88 Moreover, their forts were reduced and warbands disbanded. Enhanced taxes were imposed, leading to the refusal of many ta 'alluqdars, such the Rajas of Balrampur and Tulsipur, to pay those taxes. The net result of the settlement was that the cultivators had to lose their customary rights of hereditary possession, zamindars came into open conflict with ta 'allugdars for securing property-relations and ta 'allugdars lost their lands as well as their semi-independent status of a 'raja'. This seething discontent found expression in Oudh by the uprising of ta 'alluquars and their clans/ryots throughout the province in 1857 and the British saw some of the fiercest fighting and severest reprisals of the century here.

The fact was that during the Mutiny, the zamindars and peasants of Oudh for the most part remained passive. Some joined the revolted ta 'alluqdars, but the large majority stayed quietly in their villages. Of all the European fugitives betrayed and butchered, only two, Mr. Block and Mr. Stroyan, were betrayed by the treachery of a zamindar, Yasin Khan of Sultanpur. For the fate of the rest, ta 'alluqdars were responsible. Many of the refugees received assistance from villagers in making their way to Lucknow, without which they could never have escaped. The zamindars had great dislike for the ta 'alluqdars, but they supported the ta 'alluqdars – their clanheads only because of the cause of their dissatisfied brethren sepoys of the East India Company, of whom a large number were from Oudh. <sup>89</sup> The British were thus surprised in 1857 when the ryots inexplicably rallied against British forces under the banners of the ta 'alluqdars. <sup>90</sup> Within one week of dissolution of British government in the

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district, the District Officers witnessed Hanwant Singh's Courtyard crowded with the very proprietors (who had been settled with by the British) tendering their allegiance to the ta 'alluquar. He was visualized as a leader of protectors (rakhwars) and the head of the peasants of his ta 'alluqa.91 When Gulab Singh, the ta 'alluqdar of Tirawl was charged in his trial for rebellion, he retorted that 'he was leader of protectives (rakhwars) not of rebels; that his people protected and did not destroyed." Sir James Outram has stated that since ta 'alluqdari system was the ancient, indigenous and cherished system of the country, people evidently regarded the ta 'alluquars as their natural leaders, and since the zamindars with whom the 1st Summary Settlement was made had not influence and weight enough to assist the British, they cut their own throats by joining the ta 'alluquars.93 The Governor General was now of the opinion that the village occupants (ryots) and zamindars as such derived little consideration from the government. Thus, Lord Canning wrote to Lord Stanley that 'the tenure system of Mr. Thomason, which was applied in north-west and eastern Provinces has led to an increase in number of tenants, as a result of which land disputes have increased, leading to complications.' And he further declared on 15 March 1858, 'On these grounds, as well as because the ta 'allugdars, if they will, can materially assist us in the re-establishment of our authority, and the restoration of tranquillity, the Governor General has determined that a ta 'allugdari settlement shall be made.'94 The British concept of agrarian system thus took an about turn in Oudh, as they decided to do away with the ryotwari or mahalwari system established in the neighbouring north-west Province.

Accordingly, out of a total of 34,898 villages of Oudh 23,986 villages (68.74%) were settled with the ta 'alluqdars paying a revenue of Rs 66,35,043.00 (59.75%). 6,876 villages (19.53%) were settled with zamindars at a revenue payment of Rs. 2787274.00 (25.10%) and 4,096 villages (11.73%) were settled with pattidars paying revenue of 16,81358.00 (15.15%). The replacement of a multiplicity of land-tenure of the biradari by a simple system with private property rights to the ta 'alluqdars including full control over material life of all below them aroused a great deal of resistance from tenants. However, the concept of indivisible private property was meant to create interest in the ta 'alluqdars to improve their estates through agricultural enterprises, a politically reliable aristocracy, and a mature leadership who could collaborate between 'landed interests' and the State. Thus, there were 40 ta 'alluqdari estates which paid more than Rs 50,000, 104 ta 'alluqdari estates paying between Rs 50,000 to Rs 5,000 as annual revenue and 48 ta 'alluqdars paying less than Rs 5000. In addition, there were 159 smaller grantees. '6

The Mutiny prompted an urgent search for loyal political allies who could be counted on to support the colonial state as well as ensure order and stability in

the region. Thus a landed, hereditary aristocracy was created 'as a purely political measure' and subsequently legislation was designed to save from destruction 'the great experiment being tried in Oudh, on which so much had been staked since the Mutiny." Identified as the 'natural leaders' most liable to fulfil these requirements, the ta 'alluquars became the focus of the Oudh Policy so much so that Harcourt Butler wrote in 1890s, 'the Ta 'alluquars are Oudh'.

The alliance was marked by a process of definition and delimitation of the class of ta 'alluqdars to form an exclusive and rigidly defined group. The term ta 'alluqdar now acquired a precise legal meaning. Under colonial rule introduced in Oudh after annexation in 1856, ta 'alluquars came to be defined as proprietors of landed estates, i.e. ta 'alluques, responsible for the state's revenues from their estates. Only those opulent landholders paying Rs 5,000 or above as revenue were included in the definition of ta 'alluqdars. 99 Ta 'alluqdars were responsible to the government for the payment of fixed revenue demands from their estates. This was in turn realized in the form of rents from tenants.100 Rents were realized in cash, though the appropriation of agricultural surplus also took the form of rents, forced labour(begari) and various taxes and cess.101 The irreversibility of the process of definition was ensured by the issuing of sanads which spelt out the rights and duties of ta 'alluqdars. It needs to be stressed that the sanads granted full proprietary, heritable, alienable and transferable rights in their ta 'alluques. The sanads also conveyed explicit assurances from the Governor-General and Viceroy confirming the ta 'alluquars in full proprietary possession of their estates and granting them the privilege of engaging directly with the government for the revenue collection from their estates. 102

By the Oudh Ta 'alluqdari Act of 1869, the eldest son was to be the successor of a ta 'alluqdari estate, the assumption being that the landlord community could flourish in Oudh only by adhering to the laws of property which had given rise to such a gentry in Britain. This system of primogeniture created a ta 'alluqdari estate in perpetuity. Another important outcome of it was the empowering of the status of the ta 'alluqdar's widow, who were often seen managing their estates. Thus by the Act I of 1869 and its supporting laws, not only the system of layered rights on the same piece of land, but also the male-dominated feudal succession with fragmentation-oriented succession, which characterized the Indian context, stood altered by this innovative settlement with the ta 'alluqdars. 103

During this protracted controversy over inheritance, the *ta 'alluqdar*s were becoming even more deeply involved in debt. By 1869 seventy-one estates, paying annual revenue of Rs 16 lakh, were encumbered with debt amounting to Rs 37 lakh. <sup>104</sup> Prominent among them were those of Man Singh and other substantial *ta 'alluqdar*s of Faizabad and Gonda. Faced with the prospect of their estates being sold out to meet the demands of their creditors, the Chief Commissioner finally authorized assistance

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in the form of loans 'to old hereditary chiefs of clans, whom, on political ground, it may be desirable to preserve from extinction." In 1869, the Oudh government submitted to the Government of India the draft which was passed to become The Oudh Encumbered Estate Act 1870, by which any ta 'alluquar, on petition, could vest the management of his estate to the government for a period not to exceed twenty years. While under the management the estate was secure from attachments or sale, and all income beyond the Government revenue demand and a fixed maintenance allowance for the ta 'alluqdar would be used to liquidate the encumbering debts and liabilities on the estate. The estate was to be restored to the possession of ta 'alluqdar only after these liabilities had been cleared off.

Under the patronage of the British, the ta 'alluquar's slowly legitimized their status as an elite group by acts of philanthropy, acquisition of property and efforts at cultural assimilation in Lucknow where their presence was once anathema. On the other hand, not infrequently, urban notables aspired to become ta 'alluqdars and quested after ta 'alluques, now that the land was a safe investment protected by the British. The prominent members of the commercial elite of Lucknow city, like the bankers Benarsi Das and Makhan Lall, who accumulated lands by foreclosing the titles of lesser debtor zamindars with an annual jama (revenue) of Rs 5,000 were admitted to the ranks of the ta 'alluquars. The esteem in which the 'native aristocracy' or 'the Barons of Oudh' were held by the British seems to have made the acquisition of a ta 'alluqa the capstone of a successful commercial career in Oudh. 106 Daroga Wajid Ali, a Nawabi servant of Lucknow, got for himself the status of ta 'alluqdar by mastering the art of 'attrition by petition.' Through his innumerable petitions to successive chief commissioners of Oudh he requested 'consideration' for his signal act of loyalty and claimed that he had 'purchased' an estate that, 'by kindness of your predecessors,' had been entered into the ta 'alluqdars' list. 107 After several refusals, the Daroga went into appeal. The case dragged on, and though his claim was not legitimate, he was 108 finally awarded the sanad on the basis of 'his good services.' Even a complete outsider, the bright and enterprising publisher and premier entrepreneur of Oudh- Munshi Nawal Kishore, found himself angling for British titles and recognition to furbish his social standing. His son referred to himself as a landed proprietor with a zamindari in Aligarh district and sought marriage alliances for his children among other ta 'alluqdari families rather than business families. 109

The British government admired the social structure and lineage-driven kinship bonds of the ta 'alluqdars and colonial anthropology was soon replete with the biradaris' histories, focussing on symbolic kinship ties, social structures, and caste identities. The patriarchal bonds were strengthened to uphold the sanctity of the 'estates' from fragmentation by Ta 'alluqdari Succession Act. However, the biradari's bhumeawat was systematically tamed by pacification and disarmament, which led to a direct attack on codes of military entrepreneurship. The permanent land settlement with the ta 'alluqdars, the pacification that occurred via proprietary rights to land transformed them not only from raja to landlord, but created a break in the bond between the ta 'alluqdar and their biradari, as the biradari's collective rights were not recognised. The land settlement also triggered a 'culture of litigation', destroying many ta 'alluqdaris. The colonial civil laws and courts were important sites of struggle for upholding and contesting izzat and social hierarchies within the ta 'alluqdars. The Arms Act of 1878 restricted bearing of arms and transport of saltpetre. The ownership of arms and presence of armed retainers was a source of status and prestige among each ta 'alluqdar. However, a few allowances were made to ta 'alluqdars who paid a revenue of more than Rs 100,000 or were the members of divisional durbars; these were exempt from the Arms Act and were usually allowed a limited number of armed retainers. Much later, the Government sold 550 guns to selected ta 'alluqdars and Court of Wards estates free of a licensing fee to preserve the peace should the need arise, as it did during the agrarian disturbances of 1922 in Oudh. 100

The ta 'alluqdari system, ostensibly a restoration of the aristocracy, amounted in substance to a revolution in the role and definition of a ta 'alluqdar as was understood in nawabi Oudh. A ta 'alluqdar's pre-annexation role, that of a 'locality leader or petty raja, found its last effective expression in the joint enterprise of 1857," when he still had some semblance of political power. The rebellion transformed Oudh into a conquered territory; ta 'alluqdari forts were systematically demolished, and the armed retainers attached to each raja were disbanded. The British army, police, and law courts penetrated every district in the province, and ta 'alluqdars found themselves abruptly relieved of their former quasi-political functions. They were now 'landlords', and they devoted themselves to exploiting their under-proprietors, forgoing the traditional 'deference' of people on their estates for increased rentals. They bartered away their political rights for secure and enhanced incomes and made possible the century-long Pax Britannica in Oudh.

The honeymoon of ta 'alluqdars ended in 1920s when Oudh saw peasant disturbances against the ta 'alluqdars supported by Indian National Congress (INC). These Congress sponsored agitations of farmers against ta 'alluqdars through various Kisan Sabhas in the ta 'alluqas/districts of Pratabgarh, Rae Bareli, Sultanpur and Fyzabad in 1920-21 were viewed in the newspapers as the reaction of an unprotected tenancy intent on throwing off nazrana (unofficial cess) and other forms of ta 'alluqdari oppression. Further, Eka movement of Baba Ramchandra Srivastava through discourses of Ramayana in villages of South Oudh laid the basis of an unprecedented upheaval. Nevertheless, the agitation was far from being directed solely against the ta 'alluqdars. For example, only half of Rae Bareli district was held by the ta 'alluqdars. In the rest, proprietary rights were held by the village maliks

who were notoriously harsher landlords. In the neighbouring Unnao district, W.H. Moreland observed in 1896, that 'no substantial landowner, as far as my knowledge goes, oppresses his tenants and laborers so ruthlessly as the small owner, himself struggling for subsistence.' Moreover, the British revenue policy was the main culprit despite the Rent Recovery Act 1859, which secured the rights of tenants as against their landlords, by which the occupancy rights were conferred on tenants with 12 years' possession; Oudh Tenancy Act 1870, which limited increase of rent to a nominal amount for next seven years; and Oudh Act of 1886 by which occupancy rights were conferred on tenants who had once enjoyed proprietary rights but who had later lost it. In Sultanpur district, revenue demand increased up to 29 per cent between c.1868 and 1898, and in neighbouring Pratabgarh district, it rose 50 per cent between c.1862 and 1892. R.C. Dutt claims that the increase resulted directly from raising rise in the government revenue demand. Between Post-Mutiny summary settlement and 1871, the overall demand in Oudh was raised 43 per cent. In Fyzabad the demand in 1870, even after modifications, shows some 33.37 per cent higher and this was raised again by 25.25 per cent in 1900. Thus, the ta 'alluqdar was not solely at fault.

However, the mass agitations against the ta 'allugdars in 1920-22 were organized; neither the ta 'alluquars nor the British government could foresee them. These developments lead to Oudh Rent Act of 1921, by which life tenancy was conferred on non-occupancy tenants. The various acts on Land Tenancy were later on consolidated into UP Tenancy Act 1939, which provided for hereditary rights to nearly all occupancy tenants and extension of this privilege to tenants on sir land. It also restricted ejections and provided for sealing down of rents within five year - once fixed, the rents were to remain unaltered for 2 years. It abolished begar and nazrana. But these pacifying measures could not repair the dent in the edifice of ta 'allugdari system, and the control of ta 'allugdars over his people was now diminishing drastically. The hegemony of the ta 'alluqdars crumbled at the ballot box in 1937 and the formation of Congress government from 1937-39 was a threat to the authority of the ta 'allugdars. The elections of 1937 in UP marked a fundamental shift in the political system of Oudh as the ta 'alluqdari system, which were the central piece of the British government of Oudh in the late nineteenth and early twentieth century, were challenged by the Congress, who won the assembly election with overwhelming majority. The innocent ta 'alluqdars still believed the Congress would recognize the landlord's position as an equivalent political force.

The claims to equality were still present in the 1945-46 election period, but with the transfer of power looming and with the basis of landlord support itself being undermined, the move was towards accommodation. Things were clear when Jawahar Lal Nehru said, 'Ta 'alluqdars and the big zamindars, the lords of the land, have been the spoilt children of the British Government. They did nothing at all for their

tenancy such as landlords in other countries have to some little extent often done, and became complete parasites on the land and the people. They have not even the virtues of an aristocracy. As a class, they are physically and intellectually degenerate and have outlived their days; they will continue only so long as an external power like the British government props them up.'113 On 8 August 1946, the UP Legislative Assembly accepted the resolution for abolition of *zamindari* in principle. Accordingly, a committee known as the UP *Zamindari* Abolition committee was appointed. The chairman of the committee was Govind Ballabh Pant, the then Chief Minister of UP; members were Hukum Singh (vice chairman), Kamlapati Tripathi, AN Jha, Ammer Raza and Charan Singh. The committee submitted its report in August 1948, which included the following important points:<sup>114</sup>

• There exists an intimate relationship between land tenures and agricultural production and the latter cannot be materially improved without mending the former. The peasant will not work to his full capacity nor will he invest his resources in improving his lands unless he is certain that he will enjoy the fruits of his labour and the benefits occurring from investment. Under the *zamindari* system the tenants could be ejected by the *zamindars* who were land receivers, non-cultivators but the owner of the lands. The *zamindar* had the right to keep the land idle. He had a right to fix initially any rent he liked. The cultivators have no fixity of tenure and fixity of rent.

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- He who does not make a return in the shape of produce or social service equivalent
  to or more what he consumes is a drone and drag on social and economic progress.
  In order to make everybody work, it was desirable to remove this parasitic class.
- The zamindar class was created as a social base by the British to help them in consolidating and maintaining their rule and acted as a check on progressive forces. 'The zamindars were granted land as bakhshish for their act, which may be called a treachery to the nation. Therefore, the abolition of zamindari system was necessary to prevent any further accrual of benefit to treacherers' descendants.'
- In order to collect Rs 682 lakh as land revenue and Rs 71 lakh as local rates, the State spent no less than Rs 1000 lakh on maintaining the landlord-system for the collection of its dues. None but a most extravagant person would employ an agency which costs him about one and half times the amount collected. Moreover, the land revenue received by the State from the zamindars (landlords) was less than Rs 7 crore, whereas the rent received by the zamindars from tenants amounted to Rs 18 crore annually. In order to increase the State revenue, abolition of zamindars was inevitable.
- The zamindari system has prevented the nation from exploiting natural resources for increasing food production. The zamindars had always been oppressors of the tenantry and the source of most of the evils of the rural economy.

The age-long simmering discontent, occasionally bursting into acts of open defiance and sometimes of violence in our State, had reached critical stage. This discontent might develop into revolt and our social security might be threatened by the outbreak of violence. If the zamindari abolition was held over for a few years though abolition meant expropriation without compensation, it might end possibly into bloodshed and violence.

Thus, on the lines proposed by the Zamindari Abolition Committee, a Bill providing for the abolition of zamindari in the state was drafted. The UP Zamindari Abolition and Land Reforms (UP ZA & LR) Bill was introduced in the Assembly on 7 July, 1949. Going through several stages, the Bill was finally passed by the Legislative Assembly on 10 January 1951 and by the Legislative Council on 16 January, 1951. When the Bill was presented to the governor for his assent, he reserved it for the consideration of the President. The Bill received the assent of the President of India on 24 January, 1951 and was published in the UP Gazette, Extraordinary, dated 26

January 1951 when it became the law of the land.

The first Five-Year Plan (1951-56) also considered the abolition of zamindari as the major programme in the field of land reforms. As a result, The UP Act I of 1951 abolished zamindari in one stroke, stripping off the ta 'alluqdars of the bulk of their estates and awarding their lands to the cultivators. The landlords asserted the fundamental right to property enshrined in the constitution, leading the Parliament to pass the Constitution (First Amendment) Act, 1951, which secured the constitutional validity of zamindari abolition laws, and added Article 31 A by which no law providing for the acquisition by the states of any estate shall be void on the ground that it is inconsistent with any provision of the fundamental rights. It was put in IX Schedule (Article 31B) of the Indian Constitution to safeguard it from the fundamental right of 'Right to property.' Even then Raja Shankari Prasad Singhdeo of Panchkot Raj, Purulia went to Supreme Court and challenged the validity of Article 31A & B. Surya Pal Singh vs State of UP was another such case in which the validity of UP ZA & LR Act 1951 was challenged. Even Dr. B.R. Ambedkar appeared for some of the zamindars in UP batch of cases and advanced a different line of argument that power to legislate could not be taken as a matter of construction. He said that the spirit of constitution was a valid test for judging the constitutionality of a statute. 'Just' compensation and public use were two principles for acquisitions of any estate by the government, according to Dr. Ambedkar in the case of the compensation paid to Balrampur Raj by the government. Dr Ambedkar argued that he would have been content had the state nationalized the zamindaris because then the acquisitions would be for a public purpose, but under the impugned Act the state had merely constituted itself as a trustee for distribution of the intermediatories' interests among the haves (bhumidhars,

sirdars, asamis and adivasis) and not amongst the have-nots (the landless). Thus, the act was not of public purpose at all but was an unfortunate piece of legislation, as property was being acquired for private benefit of persons and not for public use. However, the appeal was dismissed as the court did not considered the pleas of the Chairman of the Drafting Committee of the Constitution of India and went all the way to support the land reform measures adopted by the nascent nation. After a lot of legal debate, the property right was removed from the list of fundamental rights and was made an ordinary right in Article 300 A in the Constitution by the Constitution (Forty-Fourth Amendment) Act 1978. The Zamindari Abolition Act, thus, resulted in the unceremonious end of the ta 'alluqdars who, overnight, became commoners. It ensured the ta 'alluqdars, like the Nawabs of Oudh, receded into history.

Still, the politicians found the landholdings remaining with the ex-zamindars and ta 'alluquas large enough. In 1953, there was a lot of pressure on the All India Congress Committee in its Agra session, which requested its state governments to take immediate steps to collect necessary data on landholdings and to fix ceiling on landholdings with a view to redistributing the land among the landless workers. Accordingly land ceiling acts were framed by which individual and family landholdings were limited in UP to 12 acres and 18 acres respectively. But the implementation of land reforms was not along expected lines, as the 16,000 acres of land taken from the landlords in UP was still lying undistributed up to 1988.

The abolition of the *zamindari* (land holding) system in 1951 combined with the land reforms, stripped the large landlords of the bulk of their estates and awarded the land to the cultivators. The rural influence of the former Muslim *ta 'alluqdars* was reduced, even more than that of their Hindu counterparts. Many former Hindu landowners migrated to places like Kanpur, Gorakhpur and Lucknow in search of new sources of livelihood. Muslim *zamindars* and *ta 'alluqdars* were bereft of such ideas. Muslim immigration was a mere 16.28 per cent between 1947 to 1955 from rural areas as compared to 68 per cent among upper and intermediate Hindu castes. 115

The Oudh ta 'alluquars, accustomed to supporting themselves from the rental income of their estates, were greatly traumatized by zamindari abolition. The bigger Muslim ta 'alluquars suffered more than their Hindu counterparts also because of families being divided, one branch migrating to Pakistan. Some left for Pakistan and others retired to anonymity in their villages. Those who stayed found the going hard. Such was the fate of the ta 'alluquar of Mahmudabad. The Raja left behind his estates in Barabanki, Sitapur and Bahraich districts to be looked after by his brother. He may have wished to return to his place of birth, but the India-Pakistan war in September 1965 would have thwarted his plans. His huge assets were declared 'enemy property'. Despite the Supreme Court's order of restoration of the property to the Raja, the central government through an Ordinance again took over his property.

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However, the ta 'alluquars of Oudh never formed a cohesive group. A number of attempts have been made, before and after Independence, to exploit politically and collectively the enormous influence of these great landed proprietors, but with little success. In post-Independence politics, all the political parties have tried to use the influence of the ta 'alluquars by offering them party tickets to contest the general elections. The influence of a ta 'alluquar in his region is reflected from the case of Raja Raghvendra Pratap Singh of Mankapur. Raghavendra Pratap Singh left his studies in England in 1930, attracted by Mahatma Gandhi's famous Dandi March. He was jailed in this movement. When Raghavendra Pratap Singh returned to Gonda in 1930, he joined the Congress against the wishes of his family. Moreover, his participation in the movement nearly cost him the inheritance of the estate; for, his elder brother died in 1941 when Raghvendra Pratap Singh was in jail. Had he not secured his release from jail at that time, the estate would have gone to his younger brother. The act of joining the Congress gave to Raghvendra Singh the esteem of Congressmen and of public opinion in general, at the time when the ta 'alluquars were considered enemies of the nationalistic cause and friends of the British. The two major coveted positions in the district were the District Congress and the District Board. The Raja's brother became the chairman of the District Board in 1935, while the District Congress was wrested from Iswar Saran in 1948. Slowly, the Raja gained control not only of District Congress, but of the District Board, the District Cooperative Development Federation and the Cane Unions. The Raja thus controlled both the District Congress and local government and cooperative institutions. Through the local government and cooperative institutions which came under the Raja, he could distribute more loans and jobs than were ever available to the Mankapur estate; his return was not land revenue but the political loyalty of his beneficiaries, which made him 'the uncrowned king of Gonda district', something more than a large ta 'alluqdar. There was also genuine economic advantage for the Raja in Congress. The terms of the Zamindari Abolition Act were not harsh in the first place and could be made more advantageous for a zamindar who had influence with the state Congress leadership and with the local administrative staff. After zamindari abolition, the Raja of Mankapur was left with 2,000 acres of land still in his private possession - a large estate by any standard and huge in a country where four acres is an average land holding. Few ta 'alluquars in UP were left with this much land after zamindari abolition. Still fewer put their resources to such advantageous use - politically and economically - as did the Raja of Mankapur. Today, Mankapur estate is a small sized agro-industrial complex, including 2,000 acres of land, a livestock farm, a huge cold storage, a tubewell parts distributing agency, a petrol tank and a mango canning factory. The Raja could afford to influence the Congress organization because he had a political and economic base in his old ta 'alluqdari area, from where it would have been difficult to dislodge him. When the Raja was in Mankapur, there was a steady stream of visitors to his verandah, mostly villagers and ex-tenants from the surrounding area, coming to him for favours, loans, support in local disputes. No less than fourteen village *panchayat* presidents were personal employees of the Raja. Baldeo Singh, the manager of the Mankapur estate, was also president of Mankapur Community Development Block, which includes a hundred villages. The Raja himself was president of the Mankapur Cooperative Cane Growers' Union, which determines the quota of cane to be collected from each cultivator served by the Union, takes it from him for delivery to the factory, pays him, and gives him loans when he needs them.<sup>117</sup>

However, destiny is not so cruel! The ta 'alluquars, though sidelined and depressed, carried on with their stately lifestyles and titles. Explaining why ta 'allugdars continue to exist in the area, T. George Joseph, a member of the Uttar Pradesh Board of Revenue, says that the Oudh (Estates) Act I, 1869, which protects their regal status and royal titles, was not repealed by successive governments after Independence. An imperial act cannot be repealed by a provincial legislation. 118 Raja Rai Swareshwar Bali, the ta 'alluqdar of Rampur-Daryabad in Barabanki district, whose ta 'alluqa was spread over 30 villages, says that while zamindari was abolished in the villages, the zamindari of ta 'allugdars remained intact in NZA (non-zamindari abolition) areas in urban regions, 119 safeguarding much of their immovable property. The zamindari rights being taken away, including their lands in the villages whether legally or illegally, may be a matter of debate but the ta 'allugdars' personal titles and succession are very much a reality and are still governed by the Oudh Act I of 1869. Thus, the ta 'allugdars still exist in our times legally, but do not enjoy the official ceremonial recognition, honour and respect which their counterparts enjoy in Europe and the Middle East, or the power and social back-up that surrounds their counterparts in neighbouring Pakistan, nor the economic superiority their counterparts enjoy in Japan.

#### **ENDNOTES**

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1. Chisholm Hugh, ed. (1911). 'Talukdar'. Encyclopædia Britannica (Eleventh ed.). Cambridge University Press.

2. The term *Hazur Tehsil* signifies the collections of the revenue made by the Governor (*Suba*dar) himself, whether of a district or a kingdom. The estate of all the *ta 'alluqdar*s who paid their land-revenues direct to the Governor, or to the deputy employed under him to receive such revenue and manage such estates, were said to be in '*Hazur Tehsil*'. The local authorities of the districts on which such estates were situated had nothing to do with them.

3. Sinha N.K., Proceedings of the Revenue Board consisting of the whole Council, Vol. V, 7-9, 13, 22, f. nos. 15, 23.

4. Holt Mackenzie's Memorandum, 1 July 1819, Selections from the Revenue Records of North-Western Provinces, 1818–1820, Calcutta, 1866, paras 406-7, p. 91.

5. Ibid., Selection 10, clause I, para 172, p. 42.

- 6. Minutes of Lord William Bentinck, 26 September 1832, Ibid., 385-418.
- 7. Letter from J. Thornton, Secty to Govt, NWP Agra, 17 January 1844 to HM Elliot, Secy to the Sudder Board of Revenue, NWP, Selections from the Records of the Government of North Western Provinces Mr. Thomason's Dispatches, Vol. I, Allahabad, 1855, para 3-6, p. 23-33. 8. J. Thomason, Directions for the Settlement Officers and Collectors, 1844, Section 99.
- 9. Financial Commissioner to Chief Commissioner Oudh, 31 March 1856, UPSA Oudh
- Abstract Revenue Department Proceedings, 4 April 1856.
- 10. CA Elliot, The Chronicles of Oonao, a District in Oudh, Allahabad, 1862, 146-156.
- 11. Papers Relating Under Proprietary Right and Rights of Cultivations in Oudh, Calcutta, Vol. I, 1-7, 38-40; Vol. III, Calcutta, 1867, 114-130.
- 12. Ibid., Vol. III, paras 1-12, 56-60; paras 2-34, 156-166.
- 13. Sykes, JGW, Compendium of Oudh Taluqdari Law, Calcutta, 1886.
- 14. Nigar Nama, Bod. Library, Oxford fols. 75b-76b.
- 15. Ibid., fols. 66ab-67a, 76b-77a, 84a-b.
- 16. Mufidal Insha, Ms 679 Bod. Oxford, fol. 61b.
- 17. Allahabad Documents no. 1185, dated 1685 & 811(1-2) dated 1701.
- 18. During the 13th century, the Delhi Sultanate consisted of military commands known as Iqtas (province). Each iqta was under a Muqti. When Alla-ud-Din Khalji conquered practically the whole of the country, he allowed big and small provinces to remain as they were. Thus he had twenty-three iqtas in his sultanate. Each iqta was divided into shiq (district), which were further divided into pargana or qasba (group of villages). Pargana was identified by Moreland with the qasba meaning thereby and aggregate of villages.
- 19. Zamindari system was known to the Sultanate of Delhi and the independent States of pre-Mughal era. See references to rais under Balban in Barani, Tarikh-i-Firoz Shahi, ed. Prof. SA Rashid, Aligarh, Vol. I, 62, 102, 125, 163.
- 20. Gazetteer of Oudh, II, 43.
- 21. William Charles Benett, A Report of the Family History of the Chief Clans of Roy Bareilly District (Lucknow, 1870), 59.
- 22. Raja Jai Singh of Jaipur was given a jagir in Ibrahimabad in sarkar Lucknow. Maktubat, p. 158. Similarly, Girdhar Bahadur, the governor of Malwa had his jagir in Oudh, which were later, however, transferred to Malwa. Ajaib-ul-Afaq, British Museum Library, Or. 1776, A collection of letters from Chabile Ram, Girdhar Bahadur and Saiyyad Brothers., ff. 80b and 82 a.
- 23. Madad-i-mash is a grant of rent-free lands which were hereditary in character and immune from State dues as well as administrative influence. They were also called Siyurghal grants.
- 24. This point was made, first, by Charles Elliot after a detailed study of old Mughal records of Unnao district (quoted by Moreland, in Journal of Royal Asiatic Society of Bengal, 1938, pp.
- 25. M. Athar Ali, The Mughal Nobility under Aurangzeb (New Delhi, Oxford University Press, 2010 [1966]), 84.
- 26. To cite an example, an order of Emperor Akbar mentions the dismissal of a chaudhary in

- Allahabad on grounds that he had been harassing the pilgrims going to the Triveni for holy baths. Pramod Kumar Agrawal, *Land Reforms in India: Constitutional and Legal Approach* (Delhi, MD Publications, 1993), 4.
- 27. The letters of Ran Andaz Khan, fauzdar of Baiswara sending tajvis for appointing Saiyad Ghulam Muhi-ud-Din as zamidar of pargana Unnao to Emperor Aurangzeb, makes it clear that the officers had only a recommendatory role in appointment/removal of a zamindar. Insha-i-Roshan Kalam, by Bhupat Rai (a collection of letters written on behalf of Ra'd Andaz Khan, fauzdar of Baiswara, 1698-1702. 'Abd-us-Salam Collection' MSS 109339, 3b-41, 7a, Maulana Azad Library, Aligarh.
- 28. Athar Ali, The Mughal Nobility under Aurangzeb, 13.
- 29. M, Athar Ali, The Mughal Nobility under Aurangzeb (Oxford, 1997), 13.
- 30. Malikzada, *Nigarnama-i-Munsi*, 152 (lithographed, Nawal Kishor Press, 1882). A very important collection of letters and administrative documents.
- 31. Waqa-i-Ajmer, 55, 398. (AD 1678-80, Asafiya Library Hydarabad Fan-i-Tarikh 2242; transcript in the Department of History, Aligarh, Nos. 15 and 16.) The volumes contain reports of a news-writer who was posted at Ajmer and finally accompanied the imperial army in the Rajput war. The report gives useful information about the working of the Mughal administration and about Rathor rebellion of 1679-80. 55, 398.
- 32. Insha-i-Roshan Kalam, ff. 2a, 3a, ff.
- 33. Documents in Uttar Pradesh State Archives, Allahabad. Document No. 897, 1206, 1220, 1223. The Persian Records in this collection consists of *farmans*, *hasb-ul-hukms*, *parwanchas*, *mazhars* and other documents concerning land grants, sale deed, land disputes, judgements, *jagir* assignments, etc., and dates from 16<sup>th</sup> century.
- 34. Some of these trade routes as evident from James Rennel's Map of 'Oude and Allahabad in Memoir of a Map of Hindustan (Laurie & Whittle, 1794) were Khairabad–Lucknow, Lucknow-Daryabad-Faizabad, Faizabad-Sultanpur-Allahabad, Lucknow-Jajmau-Kora, Lucknow-Dalmau-Khajua-Dondia Khera-Jagatpur. It was the latter route that passed through the areas for which the Bais and the Kanhppurias fought bitterly.
- 35. Roshan Kalam, 12, 26.
- 36. Muzaffar Alam, *The Crisis of Empire in Mughal North India* (Delhi, Oxford University Press, 2001), 252-253.
- 37. When Saadat Khan summoned all the *qanungoes* of Baiswara at Morawan, and asked them to produce the *daul* (rent roll) of their respective *parganas*, they asked "what *daul* will you have? A 'coward's daul' in which against every zamindar's name was written only the sum which had been fixed on him at the last assessment, or a 'man's daul' in which rent was indicated on the basis of what it should have taking into account the improvement that has taken place in land". Saadat Khan called for man's dual and after doubling the assessment, summoned all the zamindars' representatives. He placed before them on one side a heap of pan leaves, on the other a heap of bullets, and bade them, if their masters accepted the terms to take up pan; if not, the bullets. One after one, they came and accepted pan leaves. Elliot, *Chronicles of Oonao* (Allahabad, 1862), 73.

38. Shivdas Lakhanawi, Shahnama Munawwar Kalam, ff. 72b-73a. British Museum Library, Or. 26 An English translation has been published by SH Askari from Patna in 1980. It contains copies of official letters and farmans, and gives a day-to-day account of event under waqa'i.

39. India Office London, IO 4489 (Kaifiat-i-Jama dami wa hasil-I suba Awadh ta 'alluqa-i-Nawab Shuja-ud Dawlah). These are the revenue records of the Mughal provinces in the late-seventeenth and eighteenth centuuries; these statistical details of jama and hasil figures of different years are part of the copies of the reports submitted to Est India Company Revenue Department by local revenue officers of Bengal, Bihar and Orrisa. The purpose of the Company after it obtained the Diwani in 1765, seems to have been to understand the Mughal System in order to arrive at an agreement with the zamindars about the magnitude and methods of assessment of the revenue. For the revenue administration of Oudh, also see Irfan Habib, Agrarian Systems, 4, 11-13, 22, 202n, 212n, 220 and 223. This can be compared with Ain's tables of sarkars as given above.

40. Ain-i-Akbari, Ms British Museum, Add. 7652, fols. 177b-192b; Jarret's translation Vol. II, 146, 148. Here the ta 'alluga are stated to be substitutes for mahals and are associated with

named persons rather than with territories.

41. Patrick Carnegy, Notes on the Land Revenue Assessment of Upper India, London, 69-70.

42. These three categories were Independent zamindars, ta 'alluqdars and Birtia zamindars. Mufti Ghulam Hazrat, Kawaif-i-zillah-i-Gorakhpur, Mss No. 4540, India Office Library, London, 27. The same three categories are described in Tawarikh-i-Muazzamabad-Maaruf-wa-Gorakhpur, Nawal Kishore Press, Lucknow, 1874.

43. Surya Narain Singh, The Kingdom of Oudh (Delhi, Mittal Publishers, 2003), 64.

44. Shihabuddin Talish, Fathiya Ibriya or Tarikh a mulk-Asham, 155b-156a (tr. H. Blochmann

and published in the Journal of Asiatic Society of Bengal, 1872).

45. One of the expressions of their defiance of imperial authority is given as 'the refusal to pay the mal-wazib. Akhabarat, Farrukh Siyar (FS), 4th Regnal Year (RY), I, 155, FS, 3rd RY, II, 143 for the revolts of Raja Mardan Singh of Daundia Khera. Akhbarat-i-Durbar-i-Mu 'alla (Newsletters from the Imperial Court) are twenty-three volumes arranged in chronological order according to regnal year of the Emperor pertaining to post-Aurangzeb period, known as Sitamau transcripts now in Rajasthan State Archives, Bikaner.

46. AL Srivastava, First Two Nawabs of Oudh (Agra, 1954), 31, 31-41, 43-9, 90-3, and 183-5, where he discusses the revolts of the rajas of Oudh during the time of Burhan ul Mulk and Safdar Jung. Srivastava characterized these zamindars as 'the independent and semi-

independent barons of Oudh.'

47. Akhabarat FS, 5th RY, II, 172.

48. See for instance Akhabarat, 2nd RY, II, p. 99; 3rd RY, I, 149.

49. Anand Ram Mukhlie, Mirat-al-Istilah, f. 12b. This mss is a glossary of technical terms, AD 1745, kept in Anjuman Taraqqi Urdu Library, Aligarh; Moreland, however, identifies zamindar with a chief. Cit. M. Athar Ali, The Mughal Nobility under Aurangzeb (Delhi, Oxford University Press, 1997), 84.

50. Munshi Nand Ram Kayastha Srivastava, Siyaq Nama, 1694-96 (lithographed, Nawal Kishor

Press, Lucknow, 1879), 35, 36. For the synonymy of zamindar and ta 'alluqdar, see the sale-deeds of Calcutta 1703 cited in Moreland, Agrarian Systems, 191-92. Also see Irfan Habib, The Agrarian System of Mughal India, 139, 171, for the terms ta 'alluqua and ta 'alluqdar.

- 51. T.R. Metcalf, Land, Landlord and British Raj: Northern India in the Nineteenth Century, (Berkeley, 1979) 187.
- 52. Ibid., 187.
- 53. Rudrangshu Mukherjee, Oudh in Revolt 1857-8 (Delhi, Oxford University Press, 1984), 17.
- 54. Khwaja Yasin, *Dastur-i-Malguzari*, ed. S. Hasan Mahmud (Delhi, Kitab Bhawan, 2001). It is an eighteenth century agrarian glossary and manual.
- 55. SZH Jafri, Oudh from Mughal to Colonial Rule, Delhi, 1998, 76-77. Also cite the same by Andrew Fisher, A clash of Cultures, 43.
- 56. Lala Awadhi Lal, *Mansur-ul-Maktubat*, 220 (mss. Lucknow University Library) is a collection of 'arzdashts' of Safdar Jang to the Emperor, his letters to Nizam-ul-Mulk, and other nobles of the time, and his parwanas to local officers in Oudh. Most of these were drafted by Santokh Rai, father of Awadhi Lal. Compiled in 1795-96.
- 57. Allahabad Documents, 1322 of the year 1155/1742-3.
- 58. In the district of Bahraich, the revenue from *Khalisa* lands was Rs. 7,25,000.00 in 1807 but by 1849 it had declined to Rs. 69,000.00 (Sleeman, *Journey through the Kingdom of Oudh*, Vol. I, 49). *Khalisa* villages in Bahraich, which numbered more than 650 in 1815, had declined to 25 by 1850s. Outram's letter to Secretary, Government of India, 15 March 1855, para 16. North Western Provinces Political Proceedings, UP State Archives, Lucknow.
- 59. Elliot, Chronicles of Oonao, 133-34.
- 60. Elliot, Chronicles of Oonao, 134.
- 61. Average collections of pargana Mohan in Zillah Purwa, between 1247 fasli and 1249 fasli had been Rs. 1,00,324.00, reducing to Rs. 85,224.00 between 1252 f and 1259 f, and falling further to Rs. 70,895 between 1260 and 1262 f. (Martin Gubbins, Memo on the Assessments of pergunnah Mohan, Zillah Poorwah, 17 Dec. 1856; BROG File No. 66, Part 1, India Office Library, London).
- 62. Sleeman, II, 156.
- 63. Elliot, Chronicles of Oonao, 134. Note.
- 64. Sleeman, W.H., A Journey through the Kingdom of Oudh, II, 55.
- 65. In 1841 when total collected revenue of Oudh was 1,15,72,491.00, the revenue from hazur tehsil lands was only Rs. 8,87,316.00, i.e. 8% of the revenue (Col. Outram to Sec. Government of India, 15 March 1855, para 28, Appendix of Enclosure 6 of No. 1) By 1855, it further reduced to Rs. 2,28,808.00. Revenue assessments of Oudh for 1263 Fasli according to statement of Jawahar Singh, Muhafiz Daftur Dewanee to King of Oudh, BROG file No. 1623.
- 66. The tashkhis (net realizable revenue) of Sultanpur ilaqa amounted to 36 lakhs, of which 9 lakhs were subtracted on account of hazur tehsil lands and nankar; of the remaining 27 lakh from amani lands, 17 were accounted for to the treasury and 10 were reserved for the nazim. To this one lakh was added for nazim on account of nankar or subsistence money to zamindars. The

whole of 17 lakhs that was accounted for to the government never reached the treasury since from it was deducted the samjhota money (payment of troops, cost of repairs of government forts, expenses in grain, salt, etc., for artillery, cattle, food for nizamat elephants, construction of temporary cantonments and expenditure on shot and powder in case of an attack against a fort (Rudrangshu Mukherjee, Awadh in Revolt, 1857-1858: A Study of Popular Resistance, Delhi, Orient Longman, 1984, 11).

67. Gazetteer of Oudh, I, 183.

68. Sleeman, W.H., A Journey through the Kingdom of Oudh, II, 287.

69. Ibid., I, 57.

70. Fisher has compiled three independent bodies of data, the first of which consists of the compiled names of 342 Ta 'alluqdars who were mentioned in Akhbaar or the daily news letters, issued by the Oudh Court. Andrew Fisher, A Clash of Cultures, 46.

71. Lynn Zastoupil, John Stuart Mill and India, 137.

- 72. Sleeman, W.H., A Journey through the Kingdom of Oudh, II, 210.
- 73. Gazetteer of Oudh, ed. W.C. Benett, ICS, Assistant Commissioner, Vol. I (Delhi, Low Price Publications, 1993 [1877-78]), II, 244.

74. Ibid., I, 76-77.

- 75. James Francklin in 1820 pointed out that Bundelas used the term bhumiddae (another term for bhumeawat) to 'express their exertions, either in defence of, or to recover their lands, might not unaptly by rendered patriotism, but of a very rude kind.' Capt. J. Francklin, A Memoir, Historical, Statistical and Military, Illustrative of a Map of the Province of Bundelcund, Including all the Native States of the Province', 1814-20, Surveyor General's Records, M/331 (National Archives of India). For further details on Bhumeawat, see Malvika Kastuti, Embattled Identities - Rajput lineages and the Colonial State in nineteenth Century North India (Delhi, Oxford University Press 2002), 172-99.
- 76. Peshotan Nasswerwanji Driver, Problems of Zamindars and Land Tenures in India, 169.
- 77. Henry Crossley Irwin, The Garden of India or Chapters on Oudh History and Affairs (London, W.H. Allen & Co., 1880), 8-9.
- 78. Gazetteer of Oudh, I, 177.
- 79. Ibid., I,178.
- 80. Ibid., I, 178-79.
- 81. Ibid., I,179.
- 82. Ibid., I, 179-80.
- 83. Gazetteer of Oudh, II, 215.
- 84. Gazetteer of Oudh, II, 42.
- 85. The sepoys of Bengal Army came 'chiefly from Oude' (Reorganization of Indian Army: replies of Sir Patrick Grant, PP Vol. V (1859), p. 481). In his testimony before the commission for the Reorganization of the Indian Army, 1859, Colonel Keith Young remarked that "Oude and the adjacent districts that were formerly under the Oude Government furnish about three-fourths of the recruits for Bengal Infantry (Pp Vol. VIII (1859-session 2) p. 789); Butter called Awadh 'the great nursery for the armies of British India (Butter Southern Oude, 156); According to

Sleeman the area of Baiswara and its neighbourhood alone provided about 30,000 men tot eh army around 1825 (Sleeman, Journey, I, 170); William Howard Russel noted, "the Byswara district... furnished in the old days about 40,000 of the finest of our sepoys to the Bengal Army (WH Russell, My Indian Mutiny Diary, ed. M Edwards, London 1957, p. 227); A descriptive roll of deserting NCO and sepoys of 22 Native Infantry, provides the names, caste, villages and parganas of 280 men. Of these 266 men (95%) were from Oude-140 were from southern Oude, i.e. the districts of Sultanpur, Pratapgarh and Rae Bareli. Proceedings of a Special Commission of Enquiry, Behrampur, 13 Dec 1824; Bengal Military consultations, 6 Jan 1825, Range 31, Vol. 10, Cons No. 33, India Office Library, London.

86. GB Malleson, The Indian Mutiny of 1857, 10-11.

87. John Low, who had served as resident in Oudh and James Outram who succeeded Sleeman as Resident in Nov 1854, expressed their dislike for the Ta 'alluqdari System in their reports and were of the opinion that the settlement should not be made with the ta 'alluqdars. They had admirations for the land revenue policy of NW provinces and Punjab and wanted the same system in Oudh. When the Governor General's Council met on January 3, 1856, the policy chosen was one which would limit the power of the ta 'alluquars. Most of the officers chosen to work on the summary settlement were from NW province or Punjab and were trained under Thomason or John Lawrence (a disciple of Thomason).

88. Imperial Gazetteer of India, Vol. XIX, 288.

89. Henry Crossley Irwin, The Garden of India; Or Chapters on Oudh History and Affairs, 185.

90. Veena Talwar Oldenburg, The Making of Colonial Lucknow 1856-1877 (Delhi, Oxford University Press, 2001), 216-17.

91. Barrow Memo of 25 October 1858: Board of Revenue Oudh General (BROG) file no 1037.

92. George Tucker to Barrow, 1 March 1859, Report as to the conduct of Gulab Singh: Board of Revenue Pratabgarh file no. 105.

93. Outram writes, "The system of settlement with the so called village proprietors will not answer as present in Oudh. These men have not influence and weight enough to aid us in restoring order.... I see no prospect of restoring tranquility except by having recourse for the next years to the old Talookdaree system. The Talookdars have both the power and influence to exercise either for or against us. The village proprietors have neither." BR Mishra, Land Revenue Policy in the United Provinces under British Rule (Benaras, Nand Kishor & Bros, 1942), 102.

94. Ibid., 184.

95. Papers related to Land Tenures and Revenue Settlements in Oudh, 1865, Appendix H, 83. Lucknow Collectorate.

96. Agricultural Statistics 1886-87 cited in Baden Powell, The Indian Village Community (London, Longmans, 1974), Vol. II, 221-22.

97. TR Metcalf, The Aftermath of Revolt: India 1857-1870, 160.

98. TR Metcalf, Land, Landlords and the British Raj: Northern India in the Nineteenth Century (Berkeley, 1979), 198. 99. Secy C to Commr, Lucknow, 24 April 1860, July 1880, Board of Revenue, Oudh Government,

Board of Revenue Oudh General Proceedings, UP State Archives, Lucknow. However, some exceptions could be made for those with a revenue under Rs. 5,000 if the man was of high social standing.

100. Metcalf, TR: Land, Landlords and the British Raj, 1979, OUP, Delhi.

101. MSS Eur F 116/100, p. 1, India Office Library, London.

- 102. Form of Sanad, Revenue A 25-28, Foreign Deptt Cunsultations, 1862, National Archives of India, Delhi.
- 103. Smita Tiwari Jassal, Custom, Landownership and Women: A Colonial Legislation in North India,

104. Metcalf, Aftermath of Revolt, 158.

- 105. Foreign Revenue Proceedings, April 1866, No. 20 (Financial Commissioner to Chief Commissioner, Oudh, 2 January 1866).
- 106. Veena Talwar Oldenburg, The Making of Colonial Lucknow 1856-1877, pp. 230-31 (pub., OUP 2001).
- 107. Mir Wajid Ali's Case, file no. 864, p. 126, 1 December 1865, Board of Revenue Lucknow District (BRLD), UP State Archives, Lucknow.

108. Metcalf, Aftermath of the Revolt, 160.

- 109. Veena Talwar Oldenburg, The Making of Colonial Lucknow 1856-1877, 235-36.
- 110. Malvika Kasturi, Embattled Identities- Rajput Lineages and the Colonial State in Nineteenth Century North India (Delhi, Oxford University Press, 2002), 89-90.
- 111. TR Metcalfe, Land Control and Social Structure in Indian History, 138.

112. Ibid., 127.

- 113. Theodor Bergmann, Agrarian Reforms in India (Delhi, Agricole Publishing Academy, 1984), 27.
- 114. UP Zamindari Abolition Committee Report, Vol. I, 336-58.
- 115. Partition: The Human cost. Article by Mushirul Hasan, History Today, Sept 1997, Vol. 47, no. 9, 47.
- 116. Ibid.
- 117. Paul R Brass, Factional Politics in an Indian State: The Congress Party in Uttar Pradesh (Berkeley, University of California Press, 1965), 63-71.
- 118. Ibid.
- 119. Ibid.

# Ta 'alluqdars and their Life

Ta'alluquars can be appreciated better if they are seen in the light of their times and the surroundings or the environment where they lived. They originated during the medieval dark ages in an environment, which was hostile for their survival. They elevated themselves above their surroundings through their personal bravery, clan support, a superior code of conduct and pragmatism. Thus, they not only survived in those barbaric dark ages, but also sustained their existence by creating various systems that graduated into institutions in due course of time. It was these very institutions that propelled their longevity and built an Order that remained stable throughout the Mughal, the *nawabi* and the British period. It is interesting to peep into some of those aspects and institutions of that "Old Order."

### THE TA 'ALLUQDARS' PERSONALITY

In the twelve districts of Oudh, the ta 'alluquar in general appearance, was a perfect gentleman. He was tall, fair and well dressed person, and generally intelligent and literate. A majority of them were Rajputs, Sayyads and Pathans, all proud of their ancient lineage. Of them, as recorded by a British Commissioner, "the character of the Rajput is the most admirable. He is manly and frank, proud of his birth and lineage, and of his old profession of fighting. His face is generally handsome and his physique good. He will eat meat when he can get it, and sometimes it is a boast of such a one that he never eats without meat (bina galia). His dress is a dhoti and mirzai, or light thin jacket, and a light cap and gold earrings will complete his costume. Thus clad, and armed with a bamboo staff, which has been rubbed to a polish, he will talk to you and beat up game for you for hours." About the ta 'alluqdar family of Khairigarh, Sleeman writes: "This Surajbans family consists of about twenty gentleman of very considerable ability and culture, good sportsmen, fair landlords, and all of active and energetic habits." The British records speak highly of the Bhiti ta 'alluqdar Babu Jai Datt Singh who was much esteemed by his countrymen for his justice and uprightness; and he was readily accepted by them as a referee for the settlement of disputes. He was much appreciated as a landlord, and he had more idea of spending his money usefully then men of his class generally have. For instance, he had made an excellent raised and metallic road to connect his residence with the Government road, two miles off miles off, and in the course of this work, he has built a masonry drain-bridge and a large rough pile-bridge over the river Mujwi, which last was really a considerable work undertaken by him. It was the only bridge over this river within

a space of 30 miles.

The ta 'allugdars, in general, were the best dressed people in Oudh. The court dress of the ta 'alluquars was a pagri or topi as headwear, angarkha with aanchal (side lap strap) decorated with embroidery done in gold and silver threads as upper body dress, and shaluk with front buttons to wear under the angarkha. The shalukas were made tight, decorated with embroidery work and sometimes colourful so that these were visible from the transparent white tanjeb angarkha and thus created additional interest. The pajama or shalwar covered the lower portion. Langot and janghias were for lower inside under-wears. For winters, the court dress was chapkan or chikan, an improvised form of belabor. It had round collar and a flap to cover the chest like angarkha but was attached by a hook on the right side. Chapkan was made of heavy clothing. Mirzai was also worn during the winters. This was a double flap type cotton bundi or top body undergarment, which had cotton filling and was worn inside kaba. Handkerchief was very common and used by all. Either a high-heeled shoes of kafsh shape or special Lucknow invented khurdanoka shoes were worn. Some other types of shoes worn by them were Chadwan, Salimshahi and Ghetla.<sup>2</sup>

In men's wear, pagri or safa worn on the head occupied the most important place, as it was considered as a symbol of honour. No one moved outside without a pagri. With time, pagri gave way to topi. The ta 'alluqdar of Pratabgarh was called Kullah-naresh as he used to wear a topi. The Bachgoti ta 'alluquars generally wear caps to distinguish them from their Rajkumar and Rajwar brethren who as a rule wear turbans or pagri. The Mohamadan ta 'alluqdars earlier wore a Turkish or Afghan kullah that gave way to a lighter topi around which turban was fastened. Now this topi was modified in to a square shaped one to give an impression of a crown by the Nawabs of Oudh. It was called Chogoshia. During Nasir-ud-Din Haider's time, Chougoshia became a Pachgoshia or the five sided topi. Panchgoshia was decorated by Lucknow gold and silver thread embroidery work. A round topi was introduced during Nasir-ud-Din Haider's time which was named Mundeel. Wajid Ali Shah invented a topi, which he gave a poetic name of Aalam Pasand. Those honoured by Wajid Ali Shah as Daulah received Aalam Pasand and they were supposed to wear it during the Durbar.3

The ta 'alluqdarins or the begums wore duppatta or orhni to cover the head, a kurti (a small shirt), and peshwaj (resembling a jama reaching up to knee) to cover upper body. The lower wear was a shalwar or pajama. Pajamas were quite popular and were made of best of material like satin, brocade, gulbadan, mashroo and printed cotton or silken cloth. Wide brocade waistband formed the top edge of pajama and held it in place by ijarband (a silken thread) tied around and its two free ends hung in front up to knees, tastefully embedded with costly stones and decorated with little bells at the ends sometimes made of gold. Ghararas, an overstretched lehnga, were worn on

ceremonies and an attendant was required to lift and carry the flowing dress. *Paaposh* and *kafash* were the female wear shoes. The light ornaments of gold and precious stones were worn by the ladies, but widow *ta 'alluqdarins* did not wear ornaments. The Muslim ladies used *burqa* of white colour with two eye holes openings when moving outside. The Bais ladies never wear cotton clothes of any colour but white, and above the feet and ankles their ornaments must be made of gold. The Bais pride themselves on being the most enterprising, the wealthiest, the best housed, and the best dressed people in Oudh.<sup>4</sup>

Outside their houses, the ta 'allugdars maintained considerable pomp and splendor. Bernier says that the nobles "are never seen out-of-doors but in the most superb apparel; mounted sometimes on an elephant, sometimes on horseback, and not infrequently on a palkey attended by many of their cavalry, and by a large body of servants on foot, who take their station in front and at either side of their lord, not only to clear the way, but to flap the flies and brush off the dust with tails of peacocks; to carry the pioquedant and spittoon, water to allay the Omraha's thirst, and sometimes account book and other papers."5 The nobles used Havadar, an open doli having a folding leather top, and four persons carried it by poles fitted on it like a pinas. Buchawas a bigger, heavier and more respectable conveyance had had two poles and was carried by eight servants. The royal ladies patronized Sukhpaal, a dome shaped doli that had gold and silver kalash on top and silken curtains hung on all sides. 6 Among Tilokchandi Bais, the Saimbaisi branch will not ride a mare, as their ancestor Mitrajit, appeared for a dual on a mare, which ran away with him. Stopping with great trouble, he pronounced a curse on her, and on any one of his race who would thenceforth ride a mare.7

The daily life of a ta 'alluqdar was in general highly disciplined, as it was the need of the day. The daily routine of Raja Raghuraj Singh of Manikapur can be cited as an example. He got out of bed daily at 0400 hrs in the morning and did three hours of rigorous exercise. For two hours, he practiced wrestling with the best wrestlers of Mankapur estate such as Ram Narain Pathak, Budhai Singh and Ambika Shukla. Then he used to take Baadam Sharbat (almond drink) and get body massage. Next, he put on his body a coat of the soil of deemak bambi and took bath. After the bath, he did his religious worship, followed by breakfast. At about 0900 hrs he used to visit his gaushala (cowshed) where he fed each cow from his own hands. Then he looked after his astabal (stud farm). His next visit was to his kaarkhana (garage) where he inspected his motor cars, and then to feelkhana where he met his elephants. After his inspections, he used to go to his Kachahri or Sarkar where he did his office works pertaining to estate administration. At 1300 hrs he used to take his lunch followed by an hour of rest. In the evening, he generally took a ride of his elephant or horse and visited Mankapur town with his officers. There, on the way, he listened to the

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grievances of his *ri' aya* and at the spot give necessary instructions to his officers for redressal. After this hectic schedule, he then retired to his residence, took early dinner and went to bed.

The personality of a ta 'alluqdar was reflected in his refined taste. Raja Raghurai Singh of Mankapur was fond of his weapons and had one of the best arsenal among the ta 'alluquars. He had almost all the best guns available in the world. He had his own name to all the weapons available with him, his 500 bore weapon was named Ghan ghamand; his 450 bore was called Jawar-jang; similarly there were guns named Fateh-mubarak, Shabd-sanchi, Murli-manohar, Chandrama, Chandrikadatt, etc. The arsenal was under one incharge who was instructed to daily clean the weapons and perfumed with itar. On the day of Dussehra, chandmari (shooting practice) and shastra pujan (weapon's worship) were held. He was fond of traveling. Every year in Summers, he stayed at Nainital for one month with his friends and family members. and had fun and parties at his Mankapur House in Nainital. It had two tennis courts and orchards of Chestnut and Apple. He also visited far-off places of pilgrimage. He had a valuable sword brought from Hingalaj Bhawani temple in Baluchistan. He was also interested in architecture. He erected the present Kot of Manikapur and Mangal Bhawan for his guests. In addition, the Kothis of Gonda, Manwar, Ayodhya and Lucknow were constructed during his time. He renovated the ancient temples of his estate such as Karohanath temple, Devi Kothari, Ajmat Nagar Inscription etc. He was a liberal ruler who celebrated festivals of Muslims, Christians and other sects. He always kept a sword with him and he used to say, "hathiar hath ka, sipahi saath ka. Jo lag wo sag." He was fond of literature, music and arts. He was also fond of cooking. He used to call experts from far off places to his kitchen. One of them was Dhundi Mishra, famous of making a puri which enclosed a live sparrow, which flied promptly when the puri was about to be eaten. The raja used to eat food cooked only from the hands of a Brahman cook. He delighted in shooting. In his shikar camps, shikaris of Balrampur, Tulsipur, Mujhani, Utraula, Mahadeva, Sadullanagar used to remain with him. He never touched tobacco, wine, cigarette, etc. He had love for his clansmen, and in his court, most of the staff were from Majhauli, the original seat of the Bisens. He had cordial relations with his neighbouring chiefs, such as the Pathans of Utraula, chiefs of Sadullanagar, Mahadeva, Chedwara rajas, etc.

The ta 'alluquars' life and conduct was derived from a high degree of ethical code, the essence of which is honour or hoarmut. Although it was nowhere written down or formalized, yet every ta 'alluquar knew what was required of him. During the battle were on the verge of defeat against the British forces of Clive, they started running soldiers refused to fly away, saying that "the Nawab of Oudh and the King of Delhi

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may lose a battle and return back to their kingdom. But where will we go after loosing our honour." They took their ground and fought till all of them got killed in the battlefield of Buxur. The Rajput and Pathan sense of honour is well known. "I despise the man who does not guide his life by honour," wrote the great Pathan Poet Khushal Khan Khattak, "The very word 'honour' drives me mad". The Rajputs were especially known for their aan (honour), baan (appearance and dressing) and shaan (majesty). Further, there were three main canons of Pathanwali which were also applicable to the Rajputs: Badal (revenge), Nanawatai (asylum) and Maelmastya (hospitality).

The working of Badal have lead to innumerable feuds and brought Pathans and Rajputs as much notoriety as their bravery have brought fame. The obligation of Badal is nicely summed up in a Pathan proverb: "He is not a Pathan who does not give blow for a pinch". Nanawatai requires a Pathan or a Rajput to offer protection to anyone who asks it of him. Its biggest manifestation was seen when Begum Hazrat Mahal took refuge with the Afridi Pathans at Mawai Basantpur in Malihabad, or with the Raikwar ta 'allugdars of Boundi and Chahlari. When about three hundred British soldiers reached Malihabad in her pursuit, they were massacred by the men of Nawab Mohammad Ahmad Khan 'Ahmad', ta 'allugdar of Malihabad. The site of this incident came to be known as 'Gumsena'. The Battle of Nawabgunj is already well known to be narrated regarding the fate of Raikwar ta 'allugdars who took the side of the Begum. Maelmastya is best reflected in the Malihabadi Pathan practice of feeding mangoes to everyone with the same munificence, from the ordinary villager to the President of the country, from fakirs to aristocrats. Even the richest and proudest Pathan personally serves tea and biscuits, or sometimes a full-scale meal to his guests. Their hospitality has few parallels but it does not take long for the violent streak in their nature to manifest itself at the slightest provocation. Lieutenant Governor Havelock, at one time considered an honoured guest by Nawab Muhammad Is'haq Khan ta 'alluqdar of Kasmandi Khurd, had to flee for his life from Malihabad when he made the near fatal slip of the tongue by telling his Afridi host that the area was a stronghold of wicked scoundrels. For a proud Afridi Pathan, for whom bravery, strength and courage are highly valued qualities, there could not have been any insult greater than this.

The ta 'alluquars' were mostly residing in the countryside, where the canons of family pride, honour and tradition were transfused to the core. The head of the ancient and respectable family of the Sayyad family of Hishampur was induced by Hadi Ali Khan, nazim to take his daughter in marriage for his eldest son, as he was also a Sayyad. The old Sayyad was too proud to consent to this; and he and all his relatives and connection were ruined in consequence. Sleeman writes, "The son, to whom Hadee Alee wished to unite his daughter, still lives on his lands, but in poverty and fear. The people say that family pride is more inveterate among the aristocracy of

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the country than that of the city; and had the old man lived in Lucknow, he would

probably have given his son, and saved his family and estate."8

Perhaps, the most important collective attribute of the personality of a traditional ta 'alluqdar, whether of a Rajput, a Sayyad or a Pathan origin, was his bond with his clan or ulus/bhaibant/biradari. The clan support to a ta 'alluqdar was his main strength as well his identity. These biradaris comprised groups bound by actual or official ties of descent as inscribed in genealogical tables. The cultural identity of a ta 'alluqdar could be an 'attributional' or 'relational' one, revolving around kingship, power and military entrepreneurship, to which numerous social lineages of varied social origins subscribed. This politics, power and structures of authority moulded kinship and biradari identities in 'little kingdoms' or ta 'alluquas. The ta 'alluquar was merely a representative of the assertive biradari or ulus. A powerful ulus was the main consideration for grant of zamindarilta 'alluqdari by the Mughals.9 To assert status in a largely hostile world, biradaris gave undue prominence to ritual, symbol, and conspicuous consumption. As the coercive authority of the Mughal, Nawabi or the colonial power grew, the ability of the biradaris to articulate their political power contracted, resulting into a fierce struggle with the external forces for the hegemony. This collective violence, which was often expressed in form of dakaiti, feud or rebellion, was characterized with the phenomenon called 'bhumeawat'10 - the process through which the biradaris redefined identities and the boundaries of social and power hierarchies. Thus, Bhumeawat was the fight for identity, status, and power by ta 'allugdars, arising out of a sense of commitment and attachment to territory, and more specifically, to the homeland, or bhum. The politics of bhumeawat was an important hallmark of the ta 'allugdars throughout the medieval history of Oudh, as it often led to estate-building by garnering economic and political power when the central control turned weak. The politics of bhumeawat culminated at its best in the great rebellion of 1857, when the biradaris turned against the British and supported the ta 'alluquars, despite of the Mahalwari Settlement made with them by the British government.

## TA 'ALLUQDARS AND THE COURT

The ta 'alluquars were powerful and almost independent in the countryside of Oudh, yet their fortune was dependent directly or indirectly upon the approbation of the Emperor. The court, therefore, was the centre towards which the eyes of the nobles were constantly turned. The rise of most of these ta 'alluquars was due to the favour conferred by the Delhi Emperor to them at some point of time. Secondly, most of the ta 'alluquars or their collaterals were in the services of the Delhi Emperor. Thirdly, the Emperor directly conferred the authority of the zamindari rights and the succession n

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he on through farmans. As such, their bond with the Court was never severed. The fortunes of the ta 'alluqdars of Baundi and Ikauna rose due to the farman from the Emperor Shah Jehan with "Haq Chaudhary", while Nawab Asif ud daula of Oudh gave a farman of "clearing lease" to Piagpur ta 'alluqdar leading to his rise.

Thus, occasionally the chiefs of Oudh contributed a quota of men to the Imperial forces, and every now and then a troublesome chief was conciliated by *jagir* of territories already practically his own. The grants of *mansabs* became especially common in the period of weakness that succeeded the outbreak of the Marattha wars, when the Emperors were glad to attach to themselves powerful elements, which they could not subdue. However, never any great house took a place in the regular ranks of local officials, and the fact that any of the leading clans of Rae Bareli never held the office of the *chaudhary* throw some light on their position. It was generally held by respectable but thoroughly hierarchically second order families such as Janwars of Khiron, Kathbais of Jagdishpur, the Sheikhs of Bhilwal and the Kayasths of Rae Bareli. The Bais, the Kahnpurias, Sombansi and even the Amethias never contributed a single member to this order. The Bisens of Rampur were an exception, but the universal tradition of the neighbourhood asserts that they rose on the ruins of the Raje family of Manikpur after its destruction by the Marathas, and they and not the Rajas were the *pargana chaudharies*.<sup>11</sup>

Nobles were divided into two groups, *Tainat-i-rakab* (those who were posted at Court) and *tainat-i-subajat* (those who were posted in the province). The nobles, when at Court, were in duty bound to appear twice a day, morning and evening, before the emperor. At the imperial audience and on ceremonial occasions, different rows were fixed for the nobles as per his rank and status. During the proceedings of the Durbar no noble was permitted to sit. When the emperor had taken his place on the throne, no one was permitted to leave his position with out the Emperor's permission. No one was allowed to present a petition to the Emperor directly. Except with the permission of the Emperor, no one could come armed to the Durbar or to the Emperor's private audience. The most important duty that the noble had to perform when at Court, was the mounting guard (*chauki*) at the palace for a week in rotation. When the Emperor went in procession and rode an elephant, the nobles followed him mounted on horses and when the Emperor was on horse-back the nobles followed him on foot.

The system of nobles offering presents to the Emperor had become court etiquette. It was a general custom all over the Asia that "the great are never approached with empty hands." The offering of these presents (peshkash or nazar) was really a public act. Gifts of substance presented by the nobility was named peshkash, which was given to the Emperor either on the anniversaries of the Emperor's accession, the birth anniversary of the Emperor, the Nauroz, the celebration of a victory and Emperor's

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recovery from the illness. The zamindars, ta 'alluqdars and rajas offered peshkash at the time of their accession to their gaddi. The peshkash offered by the ta 'alluqdars and zamindars was different in nature from the peshkash of the ordinary nobles. It was a token of the recognition of the Emperor's sovereignity, and also an assertion of imperial rights in the appointment of a person to the gaddi. Peshkash was often presented not in cash but in jewels, precious articles, etc., according to the nobles status. Besides peshkash, there was nazar. In 1700, Aurangzeb ordered all peshkash offered in cash to be called nazar. It was generally offered in thanksgiving on felicitous occasions of lesser importance such as birth of a son, or recovery from illness. It was generally not less than one mohur or minimum five rupees.

Titles and distinctions were given to the ta 'alluqdars by the Mughal Emperors as well as the Nawabs of Oudh in the Court. These served as incentives to the subjects. Among the mark of honour bestowed by them the most important were titles, khil'at (robes of honour), 'alam (standards) and naubat (kettle-drums), etc., and presents such as jeweled dagger, betel leaves etc. Separate titles were reserved for Hindu and Muslim ta 'alluqdars. Muafi or revenue free grants were also conferred as a distinction. To cite an example, Burhan-ul-Mulk conferred Mandhata Singh, the ta 'alluqdar of Simrauta, a sanad of his ancestral zamindari, with additional distinctions and a drum. However, when the Mughal Empire declined after the reign of Shahjehan, and the Lucknow Nawabs became independent in Oudh, ta 'alluqdars, as a matter of strategy, were never given any higher position in the Lucknow Court. Even Raja of Mahmudabad, whose name was highly respected, was never given any high position in the Imperial Court at Lucknow. Thus, a mistrust developed between the Oudh Nawabs and the ta 'alluqdars of the Oudh countryside.

Pre-annexation ta 'alluqdars went on becoming antagonistic to the Oudh government. The Trans-Ghaghra ta 'alluqdars even revolted against the imposter Lucknow Nawab, and supported the feeble Delhi Emperor leading to battle of Kalyani. The ta 'alluqdars had recurring problems with the court of the Nawabs because of revenue payments. They retained a vakil or agent to sort these problems out and to obviate both the inconvenient trips to Lucknow and acrimonious confrontations with the king's henchmen. Sleeman noted that "Not a member of the landed aristocracy ventures into the capital of Lucknow, or could I believe be inducted to venture into it without the pledges of some powerful members of his order for his personal security and safe conduct back to his estate." Ta 'alluqdars and zamindars were often prevented by threats and even physical molestation from obtaining an audience with the King of Oudh, and the guards stationed around the city and the palace gates were instructed to obstruct "complainants from the country" from gaining entrance into the court. Instead of being treated as the rural elite, they were perceived as a villainous lot to be kept at bay.

Thus, in Oudh all these great landholders look upon the Sovereign and his officers-except when they happen to be in collusion with them for the purpose of robbing or coercing others-as their natural enemies, and will never trust themselves in their power without undoubted pledges of personal security. The great feudal tenants of the Crown of England, and the other nations of Europe, did the same, except when they were in collusion with them for the purpose of robbing others of their rights; or fought under their banners for the purpose of robbing or destroying the subjects and servants of some other Sovereign whom he chose to call his enemy. It is therefore creditable for many *ta 'alluqdars* like Rana Beni Madho and Debi Baksh Singh of Gonda, who sacrificed everything including their life for the cause of Imperial Mughal Representatives- Begum Hazrat Mahal and Birjis Qadr during the 1857 uprising. 16

The British government, who replaced the Mughals and the Oudh Nawabs at the Centre after the revolt of 1857, added a new dimension to this relation. On November 1st, 1858, the Government of India was directly assumed by the crown. In her proclamation upon that occasion, partly written by her majesty's own hand, Queen Victoria stated in ever memorable language the principles upon which she proposed to conduct the government of India and the ties of mutual obligations that unite the Crown with the Indian Princes and people. The viceroy of India was asked to hold Durbars for interaction with the chiefs, ta 'alluquars' and the people of India.

On 26 October 1859, Lord Canning called for a Durbar at the campus of La Martinierre College, Lucknow in order to meet the *ta 'alluqdars, rais* and people of Oudh. Another objective of this Durbar was to distribute rewards and *jagirs* to the persons who had rendered loyal services to the British Government in establishing its authority during the Uprising of 1857. He first met those *ta 'alluqdars* who had saved the lives of the English families and Officers during the Mutiny of 1857. They were:

- 1. Maharaja Digvijay Singh of Balrampur; 2. Maharaja Man Singh of Shahganj;
- 3. Raja Digvijay Singh of Murarmau; 4. Raja Lal Madho Singh of Garh Amethi;
- 5. Raja Hanuwant Singh of Kalakankar; 6. Raja Hardeo Baksh Singh of Katiari;
- 7. Raja Ajit Singh of Tarail (Qila Pratabgarh); 8. Raja Rustam Shahi of Deara; and
- 9. Raja Makhan Singh of Birwa.

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He then met those Hindustani military Officers who rendered useful services for the defence of Lucknow Residency. Then he arrived at the Durbar, followed by the salute of the artillery. Then, the ta 'alluquars' were called by name in the order of hierarchy, who came forward for the nazar which was accepted and were in turn honoured by khil'at (dress of honour), khitab (titles) and awards in form of jagirs. The first five persons to be called were: 1. Raja Digvijay Singh of Balrampur who was conferred the title of Maharaj Bahadur, a priceless shawl, and two guns from the

military commander-in-chief; 2. Raja Man Singh of Shahganj, who was conferred the title of Maharaj Bahadur; 3. Babu Rustam Shah of Deara, who was conferred the title of Maharaj Bahadur; 4. Lala Gauri Shankar of Maurawan was conferred the title of Maharaj Bahadur; 5. Tula Ram Khairati was conferred the title of Maharaj Bahadur. He then addressed the gathering which was then translated in Hindustani by the Foreign Secretary. The Durbar the closed and the guest were given itra and pan.

Lord Canning organized a second Durbar on 5 November 1861 in Lucknow. and the procedure of the Durbar was the same as the first Durbar. The ta 'alluquars were conferred the new sanads, and in the last, he addresses to the gathering. On that occasion Kaisar Bagh Mahal was given to the ta 'alluquars for their stay at Lucknow. The Kaiserbagh had been built by the last king of Oudh, Wajid Ali Shah, to house his ever-growing harem, and it is ironic that the British, who set about so consciously to "woo" the ta 'alluquars, should offer them these zenana suites as their first physical urban base.17

The other three Lucknow Durbars were- in November 1867 to honour Viceroy Sir John Lawrence's visit to Lucknow; in February 1870 for the Duke of Edinburgh; and the final one in 1876 to honour the visit of Edward VII when Prince of Wales. These Durbars came off as well-rehearsed theatrical events, all similar in outward form and style. They began with a glamourous and extravagant parade past the tens of thousands of Lakhnawis who thronged Victoria Street to see the endless train of lumbering, caparisoned elephants, horses, and camels bearing eminent personages from the railway station to the grounds of the residency, now a picturesque ruin set in a splendid garden. Each visiting dignitary was treated to sumptuous feasts and entertainments in the evenings by the ta 'alluquars at Kaiserbagh, the nawabs at Hoosainabad, and the Europeans at the Lal Baradari in the Chattar Manzil palace complex. The 1867 Durbar clarified the recorded ranking of the ta 'alluquars and the supremacy of the British elite. Their place in the processional order symbolized their place in society. The chief guest and the chief commissioner and the top Oudh officials preceded the "big three" leading ta 'allugdars - the Maharajas of Kapurthala, Balrampur and Ayodhya. Behind them were the nobles and the ex-royal family and several "last relics of the two defunct dynasties, men like Mohsun-ud Dowlah and Mumtaz-ud Dowlah who could look back to a long ancestral lineage, and who would consider it an indignity to ride cheek by jowl with the mushroom Talookdar of yesterday's creation. Finally came the long array of elephants and glittering howdahs carrying their less august riders, and the poorer Talookdars rather marred the effect of the scene by riding in on animals of hybrid shape and stunted growth."18 The ta 'alluquars paid for this entire extravaganza, and they competed in getting finest and best of everything from the trappings of their elephants to the caps that adorned their heads. The time and money spent on such seeming triffles was useful because "the izzat (honour) of these men has been raised ten-fold. To be a Talookdar in Oude is with some to be better than a prince of the blood."19

The parade was to have yet another meaning for the populace: the men whom they supported during the rebellion – the ta 'alluqdars and the nawabs-were now riding docily behind the British viceroy. They were no longer the political elite. The ta 'alluqdars who had once competed for political power now competed for the quality of their caps. It seemed as if their grandeur and ostentation was in inverse proportion to the real power of the ta 'alluqdars.<sup>20</sup>

The Durbar of 1870 is especially important because it dispensed with the symbolic core of the event: the exchange of the nazars and khil'ats. This practice was discontinued because it was considered wasteful. The nazar was transmuted into what the BIA files call an admission fee. This was fixed at 25 asharfis (gold coins) and there are ta 'alluqdars' applications on file asking for a discounted admission. For example, the ta 'alluqdar of Rampur pleaded to be permitted to attend the durbar although he could afford to pay only nine asharfis and promised to remit the balance later. This sumptuary measure must have curbed the competition among the richer ta 'alluqdars. A collective gift for the visiting dignitary for which all ta 'alluqdar contributed replaced the individual nazar. In 1870 the ta 'alluqdars caused to be manufactured a most beautiful Hindu sword, studded with jewels and valued at two lakhs of rupees for presentation to his Royal Highness the Duke of Edinburgh. If the Briitish displayed their power in the tangible shape of a parade of their armed forces, the ta 'alluqdars tried with their extravagant feasts, illuminations, firework displays, and glittering 'nautches' to bedazzle and ingratiate themselves with the rulers.

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ir ne By 1876 the whole show had become a carefully rehearsed and organized exercise. Those receiving titles had special instructions describing their precise role. When Munshi Newal Kishore was to be honoured, he received a formal printed invitation card (with the blanks filled in by hand) that read<sup>21</sup>:

Admit Newal Kishor to the Chapter of the Most Exalted Order of the Star of India to be held in the Encampment on the Maidan on Saturday, 1 January 1876. Seats to be taken not later than 8:30 a.m.

(sd)... Cooke.

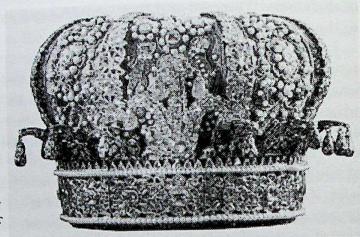
Instructions: The holder of this ticket must approach the Encampment from the road opposite the Cathedral and must alight at flag bearing the colour and letter (G) of this ticket. The police in attendance will direct the driver where he is to remain with his carriage during the Chapter. No carriage will be called up till the Grand Master has taken his departure. No person, when once seated, can leave or change his or her seat during the chapter.

In this durbar the ta 'alluquars of Oudh presented a crown which was the only

specifically royal object presented to the future Edward VII during his Indian tour. The crown was presented on 7 January 1876 in the throne room of the former palace of the kings of Oudh in Lucknow, which was now the seat of the British administration. After the presentation of the crown and a loyal address, a procession of the *ta 'alluqdars* made their obeisances to the Prince, and the evening concluded with fireworks and a banquet.

The Durbar of 1876 was the last that Lucknow was to see for a long while. Oudh was amalgamated with the North West Provinces early in the following year, and thus lost its identity.

Seventeen Years after the Queen's proclamation, the brilliant conception of Lord Beaconsfield was responsible for a further advancement in the direction of Imperial consolidation, and the



Act of Parliament commonly known as the Royal Titles Bill (39 and 40 Vic. C.10) was passed, by which the Sovereign of the United Kingdom of Great Britain and Ireland also became the first Empress of India. The imperial title was assumed by Queen Victoria in a Royal Proclamation given at the Court of Windsor on 28 April 1876 which was published in India by Lord Lytton Viceroy and Governor General on 18 August 1876 and he also announced on the first day of the new year, to hold an Imperial Assemblage "for the purpose of proclaiming to the Queen's subjects throughout the India the gracious sentiments which have induced Her Majesty to make Her Majesty's interest in this great Dependency of Her Crown, and Her Royal confidence in the loyalty and affection of the Princes and people of India."

Lord Lytton held 1st Delhi Durbar on 1st January 1877. In this Imperial assemblage, were invited the Governors, Lt. Governor, and Head of Administrations from all parts of India, as well as those Chiefs and nobles in whose person, as Lytton declared, "the antiquity of the past is associated with the prosperity of the present, and who so worthily contribute to the splendour and stability of this great Empire." It was an event of deep political significance marking a new chapter in the History of British India, and the final ratification of a definite theory of Constitutional relationship between the Crown and its greatest dependency. Many ta 'alluquars of Oudh were invited to Delhi on this occasion

The accession of King Edward VII was proclaimed at St. James Palace on Thursday, 24 January 1901, two days after the death of Queen Victoria. Cord Curzon,

the Viceroy sent a telegram to the King-Emperor, expressing the unaffected grief of all classes in India at the death of a Sovereign "who was revered as a mother". A reply from His Majesty was received thus, "I recognize the affection and loyalty inspired by Queen Victoria in all classes of her subjects in India by the wisdom and justice of her long reign and her earnest personal solicitude for their welfare. I am deeply touched by the universal sorrow evoked by her death, and desire that my acknowledgements of the homage tendered to me on my accession, and whose prosperity and happiness will always be to me of the highest interest and concern."

Lord Curzon declared to hold an Imperial Durbar on 1st January 1903 to celebrate the Royal coronation of the King-Emperor. This was one of the most grand show ever held in India. From Oudh, the following ta 'alluqdars' attended the Durbar: Maharaja Bhagwati Prasad Singh of Balrampur; Maharaja Sir Pratab Narain Singh KCIE, of Mahdona; Raja Bhup Inder Bikram Singh, CIE, of Piagpur; Lala Bisheshar Prasad of Maurawan; Kunwar Chandra Chud Singh of Atra Chandapur; Lala Durga Praad of Sarwan Baragaon; Babu Ganga Baksh Singh of Tikari; Thakur Harihar Baksh of Saraura; Sheikh Inayat Ullah of Saidanpur; Raja Muhammad Kazim Hussain Khan of Paintipur; Raja Muhamamd Sadiq Khan of Nanpara; Sheikh Naushad Ali Khan of Mailaraiganj; Raja Pratab Bahadur Singh of Qila Pratabgarh; Raghubar Dayal Seth of Moizuddinpur; Raja Raghuraj Singh of Mankapur; Raja Rampal Singh of Kalakankar; Raja Rampal Singh of Kurri Sidhauli; Raja Sheoraj Singh of Khajurgaon; Raja Tasadduq Rasul Khan, CSI, of Jahangirabad and Sahibzada Ali Muhammad Khan of Mahmudabad.

The accession of King George V took place at West Minster Abbey on 22 June 1911. On 12 December 1911, a Delhi Durbar was organized by Lord Hardings, viceroy and Governor General, on the occasion of coronation ceremony of King George V and her Queen. The King and Queen themselves were present on this occasion. Among the invitees, 21 ta 'alluquars represented the Oudh. They were: Maharaja Sir Bhagwati Prasad Singh KCEF of Balrampur; Raja Sir Mohammad Tasadduq Rasul Khan, KCSI of Jahangirabad; Raja Muhammad Ali Muhammad Khan Sahab Bahadur of Mahmudabad; Raja Pratap Bahadur Singh of Qila Pratabgarh; Raja Sheoraj Singh of Khajurgaon; Raja Sir Rampal Singh KCIE of Kurri Sidhauli; Raja Chandr Chud Singh of Atra Chandapur; Raja Sayyad Sabhan Ali Khan of Salempur; Raja Sayyad Abu Jafar of Pirpur; Raja Bhagwan Baksh Singh of Amethi; Raja Pratab Bahadur Singh of Kurwar; Raja Raghuraj Singh of Mankapur; Raja Mehndi Ali Khan of Hasanpur; Raja Bindeswari Prasad Singh of Payagpur; Raja Rukum Angad Singh of Katiari; Raja Inder Vikram Singh of Itaunja; Raja Rudra Pratap Sahi of Deara; Raja Shambhu Dayal of Mauranwan; Raja Udai Pratap Singh, CIE; Nawab Abdul Karim Khan of Basit Nagar and Thakur Harihar Baksh Singh of Saraura.

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The British Government took lot of efforts to make these Durbars a grand show. Even minute details were planned and executed. For the durbars, a list of Durbaris was made in every province in accordance with their status. Similarly, the rules for granting of titles was circulated by the British to their provincial heads through a Minute dated 2<sup>nd</sup> August 1859 signed by CE Trevelyan, Patrick Grant, Walter Elliot and WA Moreland. It says, "The craving after distinction is an element of great power. The natives of India are particularly succeptible to this feeling. Our home practice furnishes a sufficiently approximate model. Some are simply hereditary, applicable to ancient families like the Garter, and the Irish and Scotch Orders of Saint Patrick and the Thistle, although of a personal character, are practically used as additional ornaments of a Patrician position. Other Honours, like the Bath, are simply personal.... The grant of titles in this country should be confined to the Natives of the Country. No titular Prince within the British territory should be permitted to grant titles. Title granted by independent princes to their own subjects will, of course, be recognized by us but not so, title granted to British subjects by independent princes.... It was decided by Lord William Bentinck to prepare a scheme of titles founded upon the practice at the Court of Delhi. This I did; and themly acted upon. result was recorded in a small manuscript book...and the general rules so laid were uniform.... Whether titles should be hereditary, should depend entirely upon the circumstances of each particular case. The power which the Government will possess of confirming to a deserving son of the titles enjoyed by his father, will furnish a strong motive to fidelity and good conduct.... According to the formal native practice, the grant of a title was always accompanied by a khil'at or honourary present of Shawls, jewellery etc. and sometimes, also horses and an elephant.... Letters to Native Chiefs will be addressed as My dear friends as was settled by Bentinck.... I will not attempt to enter upon a description of the services for which titles should be given. They should, of course, be public services.... It must be proper that all titles should be given with the previous sanction of the Governor-general, who should exercise a general revision without unnecessarily interfering with the just discretion of the local Government."

A code of Durbar was evolved, and three types of ceremonial procedures were prescribed to three type of titleholders, i.e. Maharaja Bahadur, Rajah Bahadur and Rae Bahadur. The ceremonial procedure for bestowal of a Sanad and a khil'at on a Maharaja Bahadur was the most pompous and that showed that it was regarded in the highest esteem. The khil'at and Sanad of maharajah Bahuadur was to be presented by on the Occasion where Civil Officer of the Province. A public Durbar was to be held gentry were to be invited. "In the Durbar the chair of the presiding Officer should be arranged in the middle, first on his right side should be the intended Maharajah and

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on his right side should be his brother, son and relatives seating according to their relative status. Chair for all public functionaries and officers should be placed on the left of the Prisiding Officer's. They should be seated according to their respective rank. The native gentry should seat on the right side according to their rank. This would be the seating arrangement in the Durbar. The audience must assemble before the arrival of the intended Maharaja. A carpet should be spread in the Durbar Hall and all the natives including the intended Maharaja must be requested to take off their shoes before entering the Hall. A company of soldiers should be present in front of the stairs as a Guard of Honour. On arrival of the intended Maharaja near the stairs the Moonshi of the Presiding Officer would lead him to the audience and the Commissioner and Officers, out of respect to him, should rise from their chairs on the Chief's reaching the presiding officer who will ask him to take his seat. After a short conversation the Presiding Officer will order his Moonshi to take the Maharaja to an adjoining room prepared previously for the purpose of the khillut, except the pearl necklace, after which he is to brought into Durbar room where he will stand in front of the Presiding Officer, who will then rise up with all the officers, etc., and will tie the Pearl Necklace round the neck of the Maharajah. The Sunnud will be read and the Rajah will resume his seat after presenting the usual nazurana of Gold Muhurs. After some time at the order of the Presiding Officer, Uttar (perfume) and Paun (betel leaves) will be brought and standing up he will serve out the same, first to the newly created Rajah, then to all Natives present. The Moonshi will make every native come before the Presiding Oficer to receive Uttar and Paun. The Rajah and Native gentry will then take their leave."

The procedure adopted in case of Rajah Bahadur was similar to the case of Maharajah Bahadur except that the Presiding Officer was the Commissioner, the Guard of Honour had a smaller number of men and the Pearl Necklace was handed over by the Commissioner to the Collector in whom jurisdiction the Raja's zamindari lies. The uttar and Paun was served to the Rajah by the Commissioner. In case of a Rae Bahadur or a Rae, the Durbar was held by the Commissioner and other ceremonial aspects were similar to the case of a Rajah Bahadur.

Besides the *durbars*, another paradigm shift that took place after the Queen's proclamation was the migration of *ta 'alluqdars* from countryside to Lucknow. The invitation by the British Government as special guests of the new regime made them familiar to the urban arena, and as the decades passed, they became more and more an absentee landlord group, some of them returning to their estates only at harvest time to collect rents. "Socially they have been treated as honoured favourites of the Government, instead of its natural and, at best, its tolerated enemies. They enjoy a degree of personal liberty and consideration to which they were formally strangers. They can come and go whither they will, they may array themselves in silk, and drive

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their carriages in the streets of Lucknow, privileges which were never conceded to them by the Nawabs or the Kings of Oudh."22

As already described earlier, the ta 'allugdars were given the Kaisarbagh complex, which soon became the town-houses of the ta 'alluquars. The ta 'alluquars lost no time in making judicious purchases of real estate, particularly of the large nazul palaces that the government could spare, to substantiate their image as "aristocrats". The palace complex of Padshah Bagh was brought by the Maharaja of Kapurthala and that of the Moti Mahal by the Maharaja of Balrampur. The ta 'allugdars also collectively petitioned and procured thirty acres of land just east of Hazratganj to construct a large, handsome building to be called Wingfield Manzil, as a rest house. Maharaja of Balrampur was given a license to build a gunj along the main road leading from the Machhi Bhawan fort to the railway station. The ta 'alluquars' appetite for property in the capital increased with the passing decades, not only being a good investment but also by the attraction of city life and its superior cultural, medical and educational facilities. By 1920s, a large area in the civil lines along the straight broad roads had developed into a new complex with scores of palaces and gardens built by the ta 'alluqdars. The Raja of Jahangirabad extended the two ends of Hazratganj market by adding two imposing double-storied, arcade blocks of shops and flats and let them out to European merchants for high rents.23

The new ta 'alluquari system changed rebels into friends. Their presence in the capital, which formerly was scarce and unwelcome, was encouraged and was necessary to guarantee their fidelity to the Raj. In the process loyalty became an impersonal and institutionalized sentiment with the creation of BIA in Lucknow, an institution that represented the collective fealty of the sanad holders to the office of chief commissioner and to the lesser officers, since the officers themselves were transferred triennially. And finally there were the periodic rituals to express this political emotion: the ceremonial darbars with dignitaries who represented the alien, unseen, and almost mythical Queen Victoria.

## TA 'ALLUQDARS' SARKAR

In the ta 'alluquari estates, at the head of the society stood the ruling Kshatriya or Mohammedan families. Of these, the Goraha Bisens of Mahadewa alone exemplified the pure democratic form, each member of the family being equal in position and receiving an equal portion in the inheritance of the clan. All the other great clans adhered to the monarchical constitution, the representative of the eldest branch retaining supreme political authority over the whole of the ancestral domain, while the younger branches were provided for, sometimes by an arbitrary assignment for their support. In either case, on the failure of heirs in the direct line, the portion of

a younger branch reverted to the raja, and not, as with the democratic society, to the nearest of kin.<sup>24</sup>

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for of The raja's principal attributes were the collection of the Government share of the produce, wherever it had not been alienated in favour of a cadet of the family; absolute authority in matters of foreign policy; the right to levy rates for such purposes as the repair of the central fort or arming the clan forces; and powers of justice and registration or confirmation in cases of important disputes or alienations of property among his subjects. The exercise of the first of these rights was always interfered with, and sometimes actually restrained by the *nazim*, and it depended entirely on the physical resources of the raja whether the sum exacted at Lucknow left a considerable balance out of the *pargana* collections for his use, or nothing at all. Of his remaining rights, he retained full possession down to annexation of Oudh by the British.<sup>25</sup>

After the raja, with his bhaiband of powerful chieftains, came the village proprietors. These differed from the village zamindars of southern Oudh in having owed their status in almost every case to birt from the raja or a member of the chieftain's family. The rights conveyed by these birts as against the raja varied infinitely both in degree and kind, and the variations, being local, will both be more appropriately treated of under the pargana headings. In every case they conveyed the whole management of the village, the superintendence of the grain division, and the preservation of internal security, together with a certain proportion of the Government share of the produce, and the small village dues, such as the blankets from the shepherd and two or three days' gratuitous labour in the year from low-caste cultivators, and other village servants such as the carpenter, the blacksmith, the cowherd, the washerman, and the barber. The ordinary cultivators had no special rights in any particular plot of land; but if they were resident in the village, they were entitled to hold a definite area, commonly calculated on the number of ploughs in their possession, at the customary rates. It may be doubted whether the most oppressive landlord ever in any case even attempted to collect more than this customary share, and a stipulation securing the proper division of the grain was not an infrequent feature in leases granted to the village heads by the Government official or local chieftain. During the British Raj, this system was maintained besides that the village heads were generally been assured by Rent Act or a decree of a certain proportion of the rents of the village.26

Each ta 'alluquar had obligations not only to pay revenue jama to the State treasury, but had to maintain law and order in his territory under the reign of the Oudh Nawabs. For this they had their forts and military contingents etc. There was no system of audit by the imperial authority for the disbursement made by them for their own resources. Each ta 'alluquar, therefore, had a semi-autonomous sarkar (administration) of their own, which comprised his military contingent, officials, household staff, harem, servants and hangers on.

Two direct acts of ownership were exercised by the rajas over the soil. The first was the appropriation of villages for the support of the younger branches of his family and his principal retainers. When the head fort became over-crowded, one or more villages were assigned to each of the offshoots, which could not be accommodated at home; the assignees went to reside in the village granted to them, and instead of being an inconvenience and possible source of danger, contributed to the power of their chieftain. These idle and warlike bodies of the *zamindars* were found so useful in times of disturbance that their number was continually being increased by Rajputs from the Duab, who came to reside at the direct invitation of the lord paramount, or by members of the wedding processions who were inducted to make their visit permanent. The second direct proprietary act was the allotment of small patches of uncultivated land chiefly to the Brahmans through *birt* grants, which were sanctioned by all the solemnity of religious formalities.<sup>27</sup>

Two other rights may be enumerated as invariable attributes of Hindu chieftainship. The first was the calling out of the clan levies. The principle subordinates held their lands on the condition of military service; and the regular enforcement of this condition by the Raja against the larger zamindars, and by them over the villages within the circle of their influence, is one of the most striking points of resemblance between the social system of the ta 'alluqdars and the feudalism of Europe. The exercise of this right was strongly approved by public opinion, and the man who refused to attend when gohar was sent round, was sure at least of having his house burnt about his head. The second was the receipt of the tribute which his subjects never withheld even in the worst days of his struggle with the central authority, and sent to him with almost equal regularity when he was ruling with despotic power from his fort, and when he was a proscribed rebel hiding for his life in the jungles. Twice at least in every year, at the Holi in spring, and at the festival of Dussahra in autumn, the villagers flocked to offer their tribute to their hereditary ruler; and it is probably from this source that his never overfull treasury received his principal supplies. <sup>28</sup>

The fortunes of the clansmen and tenants were tied with the ta 'alluqdar. In peace times, the tenants remained busy cultivating their fertile lands, but when the ta 'alluqdar revolted against the Government, his tenants and clansmen followed him. Sleeman gives a detailed account of modus operandi of a rebel ta 'alluqdar. "The first act was the systematic and diligent plundering the fertile parts of the surrounding country until the Government authority agrees to its term or the country is reduced to the waste. The ta 'alluqdar sometimes condescend to quicken the process by appropriation a portion of plunder to bribing some influential person at Court, who got an injunction issued to the local authorities to make some arrangement for terminating the pillage and consequent loss of revenue, or he will be superseded or forfeit his contract. The rebel then returns with his followers, repairs all the mischief

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l or nief done to his fort, improves its defences, and stipulates for a remission of his revenue for a year or more on account of the injury sustained by his crops or granaries."<sup>29</sup> The tenants and followers who fell fighting on the side of the *ta 'alluqdars* "were always provided for, and taken the greatest possible care of."<sup>30</sup>

The Oudh peasant developed some notions of what was just and to be expected from the lord. He knew he would get his grain, protection and help when he got married or lost a close relative. He in turn tilled the soil, paid his dues and was expected to offer unflinching loyalty.31 The peasant's loyalty was best revealed in his support to the ta 'allugdar in the face of extortionate revenue demands. Peasants often stood guarantors for payment of revenue when the raja had failed to pay. Similarly when a raja became tut (a broken man) because of exactions of the chakladars, the raiyats would agree to advance the money so that the estate did not go out of the raja's hands to a merciless speculator or a nazim.32 The well knit relationship between the lord and the peasant and the care and protection the former provided is evident from the well cultivated lands and relative prosperity of their peasantry. The tenants of Beni Madho looked 'happy' and the estate was 'admirably cultivated';33 the Kurmi peasantry under Loni Singh in Muhamdi got all the aid they require from their new landlord;34 No lands could be better cultivated than those under Man Singh;35 In the estate of Payagpur, the peasants felt secure under their old raja;36 The lands of Gonda Bahraich, which was held by the ta 'alluqdars, was rapidly progressing in cultivation and prosperity;37 In the estate of Shahganj, the rajas kept their faith with the peasants, provided them from thieves, the violence of neighbouring rajas and the ravages of the king's troops.38

After the rebellion of 1857, the British Raj through their stable law and order as well as modernization turned the 'ta 'alluqa' into a commercial venture. The ample labour, capital, and raw materials were chanelled into goods-producing ventures upholstering the sagging economy. Agriculture became an industry by cultivation of cash crops like sugarcane, indigo and poppy. The British dictated the extension of poppy cultivation on the ta 'alluqdari and zamindari estates to increase the production of opium for their China market.<sup>39</sup> The production of opium grew eight-fold by 1903.40 Estate management was increasingly passing into the hands of managers, or "lords of the land" from the "landlords" themselves. Since estates of the ta 'alluqa were often scattered in several districts this was almost a necessity. The business of collecting rents was troublesome and expensive, so it was farmed out to thekadars, or rent farmers, who often were urban moneylenders and grain traders. They, "in return for paying the correct amount of rent in cash in advance, were allowed a free hand in the management of estates." Other ta 'alluquars engaged bureaucratic managers to husband their estates. This practice made it possible for the ta 'alluquar to spend prolonged spells in the city, politicking with or entertaining the British and living lives of genteel leisure in or far more interesting environment than the *mufussil*, where their presence was no longer necessary to protect their rights. These were now formally, legally, and permanently embodied in their title deeds.<sup>41</sup>

The central position of the noble's sarkar was naturally occupied by the financial administration, responsible for collecting the revenue from his territories through his agents. Every ta 'alluqdar had a diwan, who was in charge of the financial administration of the noble's establishment, and had a large staff under him. Palsaert remarks, "As a rule, all the possessions of the lords and their transactions are not secret, but perfectly well known, for each has his diwan, through whose hands everything passes; he has many subordinates, and for the works that could be done by one man, they have ten here; and each of them has some definite charge, for which he must account."

Gooran Mul, a Seth of Agra was brought by Burhan ul Mulk to Oudh, for his financial matters. After the death of Burhan ul Mulk in 1739, Raja Mardan Singh, ta 'alluqdar of Daundia Khera persuaded him to act as his diwan. In addition to keeping his accounts, the Seth used to act as his personal banker also. It was a custom in Oudh that the payment of the Government revenue when it falls due on ta 'alluqdar's estate was always effected by the family banker. If a ta 'alluqdar cannot supply him with the necessary funds, the banker pays it from his own resources and debits the advances against the estate to be paid with interest as rents come in. The ta 'alluqdar's diwan not only had to keep large accounts on behalf of their master, but also arranged for the transfer of money from one place to another, specially from the zamindars to the headquarters. This was usually done through hundis, or indigenous bills of exchange.

Besides the diwan, the other staff were Khazina-dar (treasurer) who kept the cash & valuables, the sanads and the documents of barat (orders of payments) & qabz (receipts); Khan-i-saman/Khawansalar who managed the household and stores, and supervised the actual work of the kitchen; and Bakshi who supervised the maintenance of the noble's contingent.

The military contingents of ta 'alluqdar naturally formed a very important part of his establishment. The jami'at-o-sipah (armed retinue) and tabinans (sawars mounted on horsemen) were expected to be held in constant readiness. The troops were sometimes hired for a temporary period were known as sih-bandis and were employed tabinans were recruited from the recognized martial clans, generally from his own clan. The payment to the soldiers was made either by cash or by assigning village/latter honouring it out of the revenue collections. The raising and maintaining of a Gaur ta 'alluqdars of Sitapur, the Kanhpuria ta 'alluqdars of Sultanpur, the Sombansi

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ta 'alluqdars of Pratabgarh and the Pathan ta 'alluqdars of Hardoi and Malihabad had a large number of forts under them. To cite an example, in the year 1714, the ta 'alluqdar of Bar in Baiswara had built five strong fortresses and raised an army of 2000 horsemen. 46 Durgamal Gaur, a ta 'alluqdar of pargana Katesar was the leader of the Rajput rebels of the sarkar Khairabad. No less that 25 fortresses were under him and his clan.47

Unlike the strong baronial castles of Europe in the rugged hills, deep ravines and endless black forests, the ta 'alluquars of Oudh lived in a level plain, intersected with rivers, which except Gomti, flow near the surface and have either no ravines at all. A ta 'alluqdar, despite of being rich or poor, provided himself with one or two wretched mud forts, and turn the country around them into a jungle, which he considered to be indispensable as well to his comfort as to his security. He "plant and preserves trees and underwood to make a jungle in which to hide themselves and their followers when in arm against the government. Any man who cuts a stick in these jungles or takes his cattle into them to browse or graze without the previous sanction of the landholder, does so at the peril of his life. In the midst of this jungle, the ta 'allugdars have one or more mud forts surrounded by a ditch and a dense fence of living bamboos, through which cannon-shot cannot penetrate, and man can enter only by narrow and intricate pathways. They are always too green to be set fire to; and being within range of the matchlock from the parapet, they cannot be cut down by besieging force. Out of such places the garrison can be easily driven by shells thrown over such fences, but an Oude force has seldom either the means or skill for such purposes. When driven out by shells or any other means, the garrison retires at night, with little risk, through the bamboo fence and surrounding jungle and brushwood, by paths known only to them."48

Thus, the life line of the ta 'alluquars up to the revolt of 1857 were the twentyfour belts of jungle besides the terai forest in Oudh covering a space of 886 square miles, where the ta 'alluquars find shooting, fishing, and security for themselves and families, grazing grounds for their horses and cattle, and fuel and grass for their followers. General Sleeman gives a list of these forest belts. Of these, eight jungles were in Sultanpur district alone. "In the jungle of Paperghat on the banks of Gomti river, ta 'alluqdars of Nanemau and Deara had a fort each. The Jugdishpur jungle, also on the bank of Gomti river, had forts of Tanda and Bechoogurh, held by the ta 'alluqdars. Gurh Amethi jungle was on the bank of River Sai and had a fort of the ta 'alluqdar of the place. Daudpur Jungle was in the plains, and had the fort and residence of Bibi Sughra of Maniarpur. The Duleeppur Jungle was on the bank of river Sai, and had a fort of ta 'allugdar Sitla Buksh, who was always in rebellion. The Matona Jungle was on the banks of Gomti, where was situated a fort of Alee Buksh Khan, a notoriously refractory ta 'alluqdar. In Aldemau district, the Mudungurh Jungle on the bank of Tons river had a fort of Amrish Singh and Udresh Singh, ta 'alluqdars. In Dariabad district, Surajpur Barhelia Jungle on the bank of Kalyani River nested a fort each of Chundee Singh and Raja Singhjoo. Ganeshpur Jungle on the bank of Gomti River had a fort of Bhawanipur held by Maheput Singh. In the Dewa Jahangirabad district, the Kasimgunj forest housed the Kasimganj and Atursae forts of Ganga Buksh, ta 'alluqdar; Bhetae and Buldeogurh forts held by Thakur Prasad; and Munmutpore fort of Bhagwant Singh. In the Bangar district, the Gaurs had many strongholds in Tundeewun Jungle. In Salone district, on the banks of Sai River, Jagannath Buksh, ta 'alluqdar held the fort of Janeebund. The Kataree Jungle on the banks of Kandoo River and a fort of Surnam Singh, ta 'alluqdar. In the Baiswara district, the Shankarpur forest contained three forts of Beni Madho, the ta 'alluqdar. In the Haidergarh region, the Koolee and Kuria Kurea jungles on the bank of Gomti, were full of ravines and the ta 'allugdars and rebels trust the natural defences of ravines and dense jungles. In the Khyrabad and Mohmadee district, the Gokurnath Jungle had fort of the ta 'alluqdar of Jalalpur, and the fort of Kateser, of ta 'alluqdar of Laharpur; while the ta 'alluqdar of Oel held two forts in that jungle. In the Bari and Machteta region, the Suraen Jungle along the banks of Suraen River, had the fort of Basaedih ta 'alluqdar; that of Sheogarh ta 'alluqdar; Jyrampur fort of Thakur Rattan Singh; all on the north bank. On the south bank are the fort of Dhorhara of ta 'allugdar Juswant Singh; and fort of Gundhoreea of Dal Singh; the fort of Alogee and Pupnamau held by Rutun Singh."49 It was only after the British Crown's take-over of Oudh and subsequent dismantling of forts, that the region witnessed an era of stability and tranquility, leading to commissioning of beautiful mansions by ta 'alluquars in their estates and Lucknow.

The ta 'alluquars of Oudh in their estates had their courts patterned on the Mughals and derived utmost loyalty from the kinsmen or brotherhood, the people who were mostly cultivators of land. These people also served as soldiers in time of war. Thus their destiny was bound with their local landlords. They accepted Mughal authority and therefore recognized Oudh Subedar as a representative of Mughal Emperor. They had a system of Court on important occasions like birth of son, accession to gaddi, and Dusehra festival when the entire brotherhood and the ri' aya (general people) offered nazar to the gaddi. The local stream was mainly guided from the personality of the zamindars and ta 'alluquars who in turn was bound by the customs but at the same time tried to emulate the courts of Lucknow and Delhi. They were granting birts to the individual they wanted to honour, thus displaying their capacity as a suzerain.

The ta 'alluqua' of Tiloi had his ta 'alluqua' divided into several divisions, each held by a member of the family. The Raja represented the family and paid an annual visit to the king at Lucknow. Twice a year, the Raja received nazr from other members of his

family. The Tiloi estate possessed a great degree of peace and order, and no *mela, haat*, town or village within his borders were ever looted by any *zamindar*, robber or other deprecator. Travel was safe and murder was unknown. In the country immediately surrounding the Tiloi estate, if some border dispute occurred, and the neighbouring *zamindar* cause any disturbance in the Tiloi estate, then it was instantaneously put down by the Raja. He also investigated most of the criminal cases and put the parties when convicted to the capital for punishment. The raja also judged civil suits with the help of *chakladars*. When the *chakladars* were engaged in collecting the revenues in the Tiloi estate, he was accompanied by the Raja or his relatives, who in general and little difficulty in persuading the smaller *zamindars* to pay their dues. When any *zamindar* was obstinate, he was left to be dealt by the *chakladar*, who put him in fetters and leaved the rent from his *ryots*. Most of the *ta 'alluqdars* followed the method of the Raja of Tiloi in administering of their *ta 'alluqas*.

The ta 'alluquas' also administered a summary type of justice to their tenants in their ta 'alluquas'. Rajas of Baiswara, Balrampur, Tulsipur, Nanpara and Mahmudabad, to name only a few, had their manorial courts. If there was an important suit, they obtained the help of nazim of the division to give their decision, a show of legality.

The most systematic and organized administration was devised by the ta 'alluquar of Balrampur. The estate consisting of 3034 villages was divided into 17 tehsils. They were Charda, Bangala, Hariharpur, Gabbappur, Bankatwa, Shivpurva, Mathura, Gidharaiya, Maharajganj, Pipara, Huzur, Pachperwa, Tulsipur, Itiathok, Bargain, Raitwagara and Gandara. Tehsil was the basic administrative unit, and had a separate officer for Revenue, Nazarat, Posts, Forest, Horticulture, Irrigation, Electricity, Health, Engineering, Welfare and Agriculture departments. An assistant Manager, Mukhtar, Assistant Engineer and Ranger looked after these departments in the tehsil. Over them was the Chief Manager or Chief Administrator who administrated the Central secretariat at Balrampur. Proper budgets were allotted to various departments and were monitored. The Chief Manager was appointed by the ta 'alluquar' himself or by the Court of Wards in case the raja was minor.

The revenue department was known as Settlement Register Balrampur, and was one of the most important departments since it generated revenue. The Nazarat looked after the various data and information related to tehsils, Dak Bungalows, Guesthouses Post offices and other buildings. Forest department was quite active, and it took care of the forests, nurseries for plantations, Orchards, Zoo, Elephants and Stud-farms. It also administered the provisioning and medical necessities of the animals. In 1930-31, State Electric Department was established, which erected a thermal power plant for the electric requirements of Balrampur, Gonda and Bahraich districts. The Electric department supplied electricity to the UP Government for its Irrigation department and North Eastern Railways. The Engineering department looked after

the construction and maintenance of Buildings. The nine miles long perimeter wall of Benaras Hindu University and Maharani Devendra Kunwari Gopadwar was commissioned by this department. The Health Department established 21 hospitals in the estate for its ri' aya. The hospital at Balrampur is run by MPP Trust for Out Patients, Maharani Indra Kunwar Mahila Chikitsalaya Prasuti & Baal Kalyan Vibhag and MPP Trust for X Ray Department. Sitapur Eye Hospital was also established by this department. The Balrampur Estate gave generous aid for the establishment of King George Medical College, Lucknow and Balrampur Hospital, Lucknow. The Dairy Department established many model agricultural farms such as Sirasia Farm and Paddy farm near Tulsipur. Agricultural scientists from abroad were called for the modernization of agriculture, and introduction of mechanized farming. The department sent Mr Syed Ali Jarrar and Chandrabhan Singh to London for higher education in Argiculture and research. The department initiated Chakbandi in 1937 in the estate which was a pioneer step in agricultural reforms. Irrigation Department erected a network of bore wells in 1930-35, through the services of American engineer Mr Franklin. He did a survey and get erected 700 bore wells in the estate. In North eastern regions of Rapti River, dams were made for irrigation, such as Kohargaddi dam which made possible irrigation of 8075 acres of land. Revtagarh, Rajghat and Pipra canals were also commissioned during that time. The Education department was instrumental in imparting education through various institutions. These institutions are run by Trusts such as Maharaja Pateswari Prasad Singh Trust, which comprised of twelve small trusts made for different institutions such as MPP Trust for Maharani Lal Kunwari Mahavidyalaya, MPP Trust for Lyal Collegiate Junior High School, MPP Trust for Girls Junior High School, MPP Trust for Devendra Kunwari Balika Vidyalaya, MPP Trust for DAV College, etc. For industrial development, Balrampur State collaborated with Beck and Sutherland Company England for establishing Sugar Mills at Balrampur and Tulsipur in 1932-33. After the abolition of Balrampur Raj, in the name of industrial development, til now only these two industries stand in the region despite of more than sixty years of Independence.

Another interesting aspect of ta 'alluqdar's sarkar was the numerous karkhanas working under their supervision. The requirement of house-hold and the fondness of taste led them to find artists who were given patronage in their karkhanas to make special goods for them. These special crafts were the Chikan and Jardozi, Bidari, Minakari, Glass work, Elephant tusk work and terracotta. Chikankari is the delicate and artistic hand embroidery work using very fine cotton thread on cotton fabrics like muslin, Tanjeb, doriya, silk and chiffon. It was developed by the Mughals in Dhaka, Bengal from where the nobles of Lucknow called them to their karkhanas. Ustad Faiyyaz Khan and Hasan Mirza Saheb were known for their expertise in Chikankari. Jaamdani is an ancient art of weaving of Hindustan that stands for very fine cotton

cloth fabric (muslin) in which floral or other design motifs are woven on handloom. In Oudh, *chikankari* was introduced in *Jaamdaani* work. Tanda *jaamdaani* used mostly white coloured cloth and white coloured design motifs. The embroidery done in gold and silver threads on *sarees*, *dupattas*, *lehngas*, *pagri*, cap and shoes was called *zardozi* or *kaamdaani*.<sup>53</sup>

Bidri art involved the itching or scraping of figures in metal by use of a sharp tool and then another metal, which is hammered in place, fills this scraped figures. It had four forms: Zarnisa, Zarbuland, Tahnisa and Tarkasi. Lucknow Bidri was mostly zarbuland (the filling is higher than the scraped figure). Minakari is the art of colouring and ornamenting the itched metal surface by filling and fusion of mineral salts. Enameling was better achieved in gold as compared to Silver, copper or brass. The distinct colours of Oudh enamel are green and blue with yellow and brown patches. The art of glass work started in Oudh when some craftsmen arrived from Multan. Engraving was also done on glass to beautify the pieces. The Lucknow craftsmen were famous for making glass walking sticks. Ghara (pitcher), drinking glasses, khanjar handle (dagger hilt), Farsi hookah, etc., were the other items of glass work. Ivory work was another important craft undertaken in the karkhanas of the ta 'alluqdars. Terracotta work such as long neck surahis (drinking water earthen container), chilamchi, hookahs, and miniature toys, etc., were beautifully done on terracotta by the artists of the karkhanas.<sup>54</sup>

Perhraps the most important investment in the traditional crafts were the jewellery. Every ta 'alluqdar had his own jeweller. The Begums patronized Awadhi designs-intricate in details and intricate designing including mystical navaratna creations to make a statement. Jewellery of males and females was a good investment and heirlooms that can be passed on to the descendants. Another feature of the Awadhi design was its lightweight gold creations called tappa par ki or solid gold with natural pearls. Navratna talisman jewellery represented the nine planets and was believed to have an astrological influence on lives. Ruby (Sun), diamond (Venus), Natural Pearl (Moon), Red Coral (Mars), Hessonite (rahu), Blue Sapphire (Saturn), Cat's eye (ketu), Yellow topaz (Jupiter) and emerald (Mercury) were the gems studded through interesting designs such as champakali (a jasmine shaped necklace), sarpench (turban jewellery), guluband and naulakha haar (necklace with nine rows of strings). Meenakari (enamel work) and jadau (gemstone studded jewellery) designs were, thus, turned into a sophisticated art form.

The ta 'alluquars and nobles maintained a very 'large establishments of wives, servants, horses and cattle.' Indeed the household, of which the harem was the main part, absorbed a very large part of the income of the nobles. As a rule, the noble had "three or four wives, the daughters of worthy men. All lived together in the noble's palace which consisted of an enclosure surrounded by high wall inside his fort. Each

wife had a separate apartment and numerous slave-girls of her own. A large retinue of slave-girls and eunuchs had to be provided primarily on account of exceptional regard fro the seclusion of aristocratic ladies from the sight of strangers."55

Besides their women, ta 'alluquars had their pet animals. Elephant was considered to be a symbol of grandeur and royalty, while exotic birds, falcon and cheetahs were also kept as pet. Nawab Jaafar Ali Khan of Behata Dhaurahra was fond of his pets and animals. He even made a deed for his animals – "If after my life, may elephants have to be disposed off, then it has to be given to the one who could understand their behaviour and their mood." He had a favourite female elephant named Laxmi, whom he feed the first bread of the meals by his own hands. After his death, it is said that the elephant left eating her meals and died crying in three days.

#### MARRIAGES AND SUCCESSION

Marriage strategy occupy an important place among the ta 'alluqdar's of Oudh and cannot be isolated from the ta 'alluqdar's households, state, politics and power. Marriage alliances were the important ritual-symbolic forms through which the authority of the ta 'alluqdars' were constituted. Women, marriage and power were integrally linked. The honour of powerful brotherhoods were closely associated with that of wives and daughters, who were viewed more as a instruments of exchange and were largely confined to 'female space'. Women's sexuality was controlled and they were primarily utilized by lineages to contract alliances of superior status. Marriage alliances created important spatial relationship between lineages, providing institutionalized means of gaining access to land and rank, and created 'more effective and durable bonds than vows of allegiances between two parties. Matrimonial stretegies were also important mechanism of resolving conflict by converting the 'enemy' into sagai. 56

Among the ta 'alluqdars of Oudh, both political alliances as well those of a matrimonial nature were forged through appropriate marriages as evident from the tendency among ruling Rajputs to enter into multiple marriage until well in the 20th century. Plunkett points to the political advantages of alliances that were secured by the ruler contracting a first marriage for purposes of providing a suitable successor and subsequent ones for furthering political gains. Whatever the number marriages, Plunkett suggests that "formal status in the zenana was reserved for the wife married first and to the mother of the first born son, regardless of the origins". A case which came to the notice of the Chief Commissioner of Oudh was that the Raja of Hasanpur, the head of the Bachgoti clan, who had acknowledged his son, the offspring of a courtesan. The boy was born even before the courts became acquainted with the Raja. Rajput ta 'alluqdars of eastern Oudh got incensed and sought the intervention of the Chief Commissioner. The latter informed the Raja that the government would

never recognize to pseudo-son as the heir to the estate, but would vindicate the rights of his broth to succession. Believing himself unable to do so, the *ta 'alluqdar* did not venture make a gift or bequest in his favour, yet declared the courtesan's son as heir opposing the move, the Chief Commissioner was conscious that "every *ta 'alluqdar* in Oudh would have felt aggrieved that a dishonour had been done to his race which he would have blamed the government for having permitted".<sup>58</sup>

In keeping with the north Indian injunctions on caste endogamy and clan exogamy, the Rajput clans practiced hypergamy whereby daughters were invariably married into clans higher than one's own, while brides for sons could be accepted from clans of inferior social status. Thus wife-givers were always distinguished from wife-takers. This law is derived from the shastras that sanctioned kanyadaan marriages by declaring that pratiloma unions (women of higher caste and status than men) were sinful. Of the eight forms of marriages, the upper caste were recommended only those forms of marriages in which daughter was gifted as daan, or a gift to a family of superior status in return for spiritual merit. Thus, came the thumb rule – beta paschim ka, beti purab ki, which means that the Rajput ta 'alluqdars' marriages towards west ie Rajasthan were ranked higher than those contracted towards the east. While sons sought bride among the eastern or inferior gotras, girls were married into the 'blue-blooded' clans of the west.

Through this system of marriage alliances, Rajput clans of Oudh were linked to ruling clans as far away as Rajputana, Mainpuri in the west, Rewa in the south and Gorakhpur in the east and such affine were regarded as political allies. For instance, the Bachgotis gave their daughters to the following clans: Surajbansis, Sombansis, Sirnet, Kalhans, Kanhpuriya, Tilokchandi Bais and Bandhalgoti clans and received wives from the Gargbansis, Raghubansis, Kath Bais, Bhale Sultans, Surwar, Raikwar, Palwer, Nikumbh, Dirgbansis, Chaupat Khambh, Tesahiya and Bilkhariya. The Amethias give their daughters to Tilokchandi Bais, Chauhan, Bhadauria, Kachwaha and Jadon, while take wives from Bhale Sultan, Kalhans, Janwar, Kanhpuria, Gautam, Bandhalgoti, Sombansi and Surajbansi. The Bais give their daughters to Chauhan, Rathor, Bhadauria, Kachwaha, Baghel, Parihar, Senger, Dikhit and Gaharwar, while take wives from Amethia, Bisen, Bachgoti, Bandhalgoti, Chandel, Dikhit, Raghubansi, Gautam, Kalhans, Khichar, Raikwar, Kanhpuria and Janwar. Dikhit give their daughters to Chauhan, Bhadauria, Kachwaha, Senger, Rathor and Sombansi, while they take daughters from Bisen, Gautam, Chauhan, Raikwar, Gaharwar, Janwar, Ponwar, Sombansi, Raghubansi, and Amethia. Janwars give their daughters to Bais, Dikhit, Kahnpuria, Chamar Gaur, Surajbans, Kalhans, Sirnet, Chandauria, Ponwar and Jadon, while they take wives from Raghubansi, Gargbansi, Chandel, Gaur, Chauhan, Raikwar, Palwar and Birwar. Kanhpurias give their daughters to Tilokchadi Bais, Baghel, Bisen, Sombansi, Surajbansi, Chauhan, and

Sirnet, and take wives from Bhale Sultan, Bachgoti, Bisen, Bilkharia, Bandhalgoti, Raghubansi, Kath Bais, Gargbansi, Palwar, Janwar and Nadwak. Palwars give their daughters to Rajkumar, Rajwar, Bachgoti, Gargbansi, Kanhpuriya, Bhale Sultan, Surajbansi, Sombansi and Raghubansi and took wives from Nikumbh, Donwar, Barwar, Chandel, Raghubansi and Bais. Raikwars give their daughter to Chauhan, Barwar, Chandel, Raghubansi, Bhale Sultan, Rathor and Bachgoti, while took wives Bahadauria, Sirnet, Gargbansi, Bhale Sultan, Rathor and Bachgoti, while took wives from Chandel, Bisen, Janwar, Gahlot, and Dhikhit. The Sombansi of Hardoi give their daughters to Chauhan, Rathor, Kachwaha and Bhadauria while take wives from Raikwar, Katiar, Gaur, Bachal, Bais, Janwar, Chandel, Ponwar, Sakarwar, Ahban and Nikumbh. The Sombansi of Pratabgarh district give their daughters to Amethia, Bais, Baghel, Gautam, Kalhans, Parihar, Surajbans, Sirnet and tke wives from Dikhit, Bachgoti, Rajkumar, Bisen, Kanhpuria, Janwar, Durgbansi, Bandhalgoti and Nandwak. Thus the distinction between wife-givers and wife-takers was maintained and was a significant indicator of the clan's position within the Rajput clan status hierarchy.

The marriages of girls among the superior clans of the west led the concept of dowry. Dowry or buddun is regarded by many as 'pre-mortem' inheritance consequent on 'diverging devolution'60 which means share of the patrilineal estate in form of gifts and money, a bilateral system of inheritence. In fact dowry was symbolic gifts given away in toto with the girl as a daan, in exchange for status and political alliances, established through kanyadaan marriages, when the gift of virgin was made by inferior (bride-giver) to superior (bride-taker). The giving and taking of dowry was part of the effort by the clans to establish or preserve their position vis-à-vis other superior clans. The brotherhoods in a position to command large dowries by virtue of their status often resorted to unofficial bargain and even blackmails to attain their objectives. The bride-takers used the money received from the bride's family to pay large dowries required to get their own daughters married. The marriages were celebrated with great pomp and show. Administrators were alarmed to note for instance, that in 1864, at the wedding of the niece of Raja Rustam Sah of Deara, the wedding party consisting of 35,000 was fed for six days. Realizing that such expenditure would lead to chronic default in the state's share of revenue long-term indebtedness and possibly to the break-up of estates, the state intervened to dissuade ta 'alluquars from undertaking such expenditures.

Among the nineteenth century Oudh ta 'alluquars, the high-ranking marriages took central stage as one of the primary sites for the political and social articulation of power and rank, in order to compensate for the gradual loss of authority and the contraction of avenues after 1857, in which biradari could articulate their military culture. Consequently, amongst status-conscious families, the role of women as definers, instruments and carrier of social status and honour were reinforced.

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Similarly, the spurious Rajputs were increasingly frowned upon by high status ta 'alluqdar families in this period.

As the government frowned upon the customary celebration of lavish weddings, the matter was taken up by the British India Association (BIA). At the occasion of the Deara wedding, the Chief Commissioner wrote, "It is astonishing that ta 'alluquars should consider the fame and dignity of their houses promoted by a prodigality that must bring ruin on them. Another such celebration of marriage as has just taken place at Deara will be the ruin of that noble and loyal family, an event that would cause the government deep regret.... The example set by ta 'alluqdars is imitated by their humbler Kurmies, small proprietors driven to mortgage and sell their properties to provide funds for a marriage, and it is truly said that a Rajput will throw away an inheritance to celebrate a marriage".61 At the insistence of the government, the ta 'alluqdars' association known as the British Indian Association was encouraged by the government to adopt the following resolution in 1864 (1) that no Kshatriya would borrow superfluous paraphernalia such as camels, elephants, horses for the marriage ceremony; (2) that the bridegrooms father should take no more money from the bride's father than would simply suffice to entertain wedding guests; (3) that Kshatriyas would marry their daughters to none but men of equal rank; (4) that marriage expenses on festivities should not exceed half of the individual's annual income.62

Couched in the language of social reform, the resolutions attempted to alter the very logic of Rajput kinship and questioned the basis of alliances which formed Rajput polity. In this context, while the lavish weddings afforded the opportunity for the bride's family to attempt to bridge the status disparity, they also served the more significant function of forging new political alliances and cementing old ones. Resolution three seemed to question the very roots of these age-old hypergamous arrangements. The resolutions struck at customs and traditions which, from the colonial perspective, appeared inconvenient for a progressive landholding group like the ta'alluqdars.

Traditionally, affinal and maternal relations also buttressed the position of Rajas vis-a-vis disgruntled collaterals. Such alliances could also act as a check on the potentially threatening rivalry between powerful clans. As marriage alliances were the traditional avenues for mobilizing political support for conquests and territorial control, in the altered political environment, these strictures would have ensured that ruling houses remained fragmented and politically weak. This reality from Oudh substantiates the rich anthropological and historical literature from a range of pre-colonial societies which have recognized the political purpose, functions and significance of appropriate matrimonial alliances among powerful ruling clans.<sup>63</sup> In befriending the ta 'alluqdars, the policy attempted to ensure that any threat to the

colonial state emerging from the politico-marital alliances of ta 'alluqdars could be thus eliminated. It is no wonder that ta 'alluqdars of Oudh were seldom able to abide by any of the BIA's resolutions, since Oudh ta 'alluqdars had affinal links in the North West Provinces and Rajputana where the BIA writ did not run. The Bais clan for instance, would not give daughters to any Rajputs of Oudh as they were all considered socially inferior to those of the west. For the Rajkumars and Bachgotis, it was an ambition to marry their daughters to the Gorakhpur Bisens and Sirnets. Thus the cooperation of the chiefs of Rajputana, Manipuri and Rewa was indispensable in these matters.<sup>64</sup>

The higher the status of the ta 'alluqdari clan, the more difficult- was it for brides to find suitable grooms within the Oudh districts. Both custom and preference dictated that high caste women moved farthest away from their natal villages. Thus in keeping with the north Indian post-marital residence norms observed by several scholars, higher status brides were married into prestigious clans at increasingly greater distances away from their natal villages. There are also historical references to gifts of land made to brides by their natal ruling clans as evidence from Rajasthan relates to Rajput women Bhomias receiving proprietary rights in villages through dowry. In fact, high expenditures at weddings including the dowries given, were in a way also a compensation for the uprootedness caused by post marital residential arrangements accompanied by the brides' loss of meaningful rights in their natal ta 'alluqas.

Another issue linked to marriage was female infanticide, which was a byproduct of this marriage system resulting from the the demand of status. Female infanticide was witnessed solely among the Rajputs, and was looked upon with abhorrence by their fellow landholders of Muslims, Brahmins and other Hindu castes. But the proud Rajputs, a dominant class in Oudh, disregarded the feeling and opinions of the people around them with impunity as a greater part of the land was held with them and in countryside, their authority was paramount. Further, the habit of infanticide had its origin solely in family pride, which makes people to do anything. Sleeman was told, "These proud Rajputs did not like to put it into any man's power to call them salahs (brother-in-law) or sassoors (father-in-law)."68 In fact the Islamic raids during the Sultanate period made the entire North India subject to rapine and plunder, which subjected the ruling race, consisting of Rajputs alone, to insecurity of their lives and womenfolk. An example can be cited in the Bais tradition that tells about the fall of Raja Santan. When the Muslim chiefs of the region, after his capture, asked dola of his daughter from the raja, he flatly refused to oblige. As a result his skin was peeled off live from his body. Before dying he asked his clan for two vows: "One, the Bais should kill their daughters at the time of their birth to avoid such humiliation; and second, only that person should perform my last rites who could avenge my death."69 Further, the marriage restrictions due to clan hierarchy also resulted in infanticides.

A Bais or Dikhit cannot marry their daughters with clans of Oudh, but preferred the Chauhans of Mainpuri or the Baghels of Rewa. Similar was the case of Rajkumars of Sultanpur who considered them higher in hierarchy to get suitable match for their daughters in Oudh. The Sombunsi would be excommunicated from his clan if he gives his daughter to any Rajput except the Chauhans and Rathors. The Gaurs and other Rajput clans who could afford to unite their daughters in marriages to the sons of Chauhans, Bais and other families of higher grade committed less infanticide.

As a result of the female infanticide among the Oudh ta 'alluqdars, the suitable matches were not easily available among Rajputs of Oudh. They often seek for the matrimonial alliances in British ceded territories, and in rare cases, acceptance of some spurious Rajput brides of powerful families for sake of money and support by those Rajput clans who were low in hierarchy. A glaring example was the marriage of Panwar ta 'alluqdar of Itaunja with sister of ta 'alluqdar Rawat Ganga Baksh of Kasimgunj, who was a great freebooter of Rawat Bais tribe, which are lowest in Rajput hierarchy in Oudh; and marriage of Sahaj Ram, the Amethia ta 'alluqdar of Pokhra Ansari to daughter of the same Ganga Baksh.71 But even they will not condescend to give their daughters in marriage to such spurious families; and only they take daughters from them merely to get their money, and assistance on emergency in resisting the Government.72 Though the British government passed the Act VIII of 1870 to abolish female infanticide, yet the biradaris opposed it and officers could not do much.

Another mysterious habit related to the Rajput ta 'alluquars of Oudh was their disregard of the tradition of sati. Very few sati-tombs of the ranis of ta 'alluquars are found in Oudh. Sleeman was surprised to find among the numerous sati tombs of Hindu women, none of them belonged to the Rajput ladies. He was told, "They dare not become sati, sir, with murder of so many innocent children on their heads... What can widows, conscious of such crimes, expect from ascending the funeral pile, with the bodies of their deceased husbands who have caused them to commit such crimes?"<sup>73</sup>

The institution of marriage was invariably linked with the concept of succession. All over north India, primogeniture is known as the 'gaddi' (throne or seat) principle and its spread was considerable at least among Rajput ruling families, including those of Oudh. List II made by the Oudh government in accordance to Section 8 of Act I of 1869 displays 130 ta 'alluqdars who were observing the principle of succession devolving to single heir before 13 February 1856. In Rajasthan, central India and large areas of the NWP and Oudh, inheritance to Rajput states and to thikanas (estate) was primarily by primogeniture. However, gaddi was only one among the wide range of customary laws relating to inheritance and succession observed by Oudh rulers. Plunkett draws attention to the internal stratification within Rajputs

themselves, suggesting that observance of primogeniture distinguished the elite and noble clans of a region from the commoner Rajputs.74 The raja and ta 'alluqdars in Oudh, among whom the law of primogeniture prevailed (such as the Rajput estates), considered their estate as principalities, or riyasats. When any raja or ta 'alluqdar, during his lifetime, assigned portion of land to his sons, brothers, or other members of the family, they are separated from the riyasat, or principality, and are subdivided as they descend from generation to generation, by the ordinary Hindu or Mohammedan law of inheritance. Sleeman cites an example for this. "Shankar Singh of Kurwar had four sons; first, Dooniaput died without issue; second, Sookraj Singh, whose grandson Madho Prasad, is now the Rajah; third, Bureear Singh, who got from his brother lands yielding forty thousand rupees a year out of the principality. They are now held by his son, Jaydut; fourth Zubar Singh, who got from his brother lands yielding nineteen thousand rupees a year, which is now held by his son, Moheser Persad."75 But in Oudh, owing to the diverse origins of ta 'alluquars, primogeniture was familiar only to those ta 'allugdars who traced ancient Rajput origins but relatively unknown among recent 'mushroom ta 'alluqdars' of the Nawabi, who were practicing partible inheritance leading to disintegration of their estates.

Plunkett give reference to formal differentiation among sons of different mothers according to the mother's status. Husain Baksh who had several wives appointed the offspring of his 'Zauja byahta' the first or principal wife at the inheritor of the estate. In accordance with the custom of this family, the off-springs of the inferior or 'nikahi wives' were given a single village each for their maintenance.76 The family customs of the communities sometimes appear to have made provisions for a ta 'alluqdar's offspring, depending on the status of the mother. In this case, Husain Baksh gifted his entire property during his lifetime to his two sons from the senior wife in the proportion of 9/16 to the elder and 7/16 to the younger son, thereby disinheriting his wife and two daughters from the senior wife. Not only was this contrary to Hanafi law but also overlooked family customs whereby offspring of inferior wives also had to be provided for. Under Muslim law if the entire estate was treated as a unit of 16 annas, then the first wife Munni Begum, should have succeeded to a share of two annas, the two sons to a share of four annas eight pies each, and the two daughters to a share of two annas four pies each. The case came to court when the son of one of the daughters claimed his share of one anna 11 1/3 pies out of the two annas four pies to be inherited by his mother, the ta 'alluqdar's daughter.77

In contrast with the customs of Rajput and Muslim ruling clans we find that a Kayasth ta 'alluqdar's family traditions contained in the Wajib-ul-arz of the village Khanpur, were even more explicit in terms of the way property was to be divided among sons from a number of wives. Here it was stated that if there were several wedded wives and sons in varying numbers from each of the wives, then inheritance

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was to be divided with reference to the number of wives according to the *jura-bant* principle which worked as follows:

- 1. If a wife has only one son, he will take possession of one-half share of the deceased's inheritance.
- 2. Where the remaining wife has more than one son, all such sons would take possession of the remaining half of the deceased's inheritance.
- 3. If some wives have sons and others do not, then each wife as has no sons, shall take shares for their lifetimes and after the death of such wives, the sons of the other wives will be 'Malik' of such shares.
- 4. If none of the wives has sons, the wives of the deceased shall become *malik* over the inheritance of the deceased in equal shares.<sup>78</sup>

On one estate there was a family custom whereby the reigning Raja was expected to appoint a *yuvraj* who would succeed him on his death and a previously appointed *burra thakur* who would succeed in case the *yuvraj* died. In 1813, a raja's widow claimed the estate on grounds that the raja had not appointed a *Yuvraj*. However as the raja had succeeded in appointing a *burra thakur* before he died, the claims of this individual were seen as stronger than those of the widow and the former succeeded to the *gaddi*.<sup>79</sup>

The above customs are indicative of the variety of arrangements made or collaterals, and the claims of sons that may arise from multiple wives, even where primogeniture was practiced. They highlight the flexibility of customary laws which had evolved as built-in mechanisms for ensuring amicable settlements so that tensions ensuing from inheritance and succession would not threaten the social fabric.

It was soon noticed that ta 'alluques' were unlikely to remain intact unless propped up by compulsory primogeniture in inheritance. And "the unlimited power of disposing of their estates given to talookdars by their sunnuds may lead to the extinction of a landed aristocracy, besides generating bitter feuds and bad blood". 80 Correspondence between administrators on the subject of the proposed legislation expressed concern that sub-division of holdings would lead to the extinction of a large majority of landed proprietors or "unjust and capricious alienation to families of strange blood, which would cause a disruption of the old traditions and associations that connect a landed aristocracy with the other classes of the rural population, and would rob it of most of its social and political usefulness".81

Even more tragic was the possibility of the great Bais, Sombansi and Bachgoti estates being passed on to a new class of landholders which would "fail to secure the attachment of the population of their estates, the universal feeling of the country would be against them, and, instead of conducing to the good government and prosperity of the province, they would become a source of dissensions and disquiet".82

Thus, the Ta 'alluquari Succession Act or Act 1 of 1869 was passed a decade after annexation to ensure that ta 'alluquas would remain intact in perpetuity.

By the Ta 'alluqdari Succession Act of 1869, the eldest son was to be the successor of a ta 'alluqdari estate, the assumption being that the landlord community could flourish in Oudh only by adhering to the laws of property which had given rise to

such gentry in Britain.

This legislation was resented by the Muslim ta 'alluquars like Sayyads and Sheikhs who were enjoined by tradition to give proprietary rights to collaterals in villages, according to Islamic traditions. Protesting against this measure, the ta 'alluquars of Pirpur, the brothers Syed Ghazzfer Husain and Syed Baqar Husain petitioned for equal proprietary rights to be assigned to all collaterals. They insisted that the same rights enjoyed by male relatives be given to adopted male members as well.

Where the deceased ta 'alluquar' had no direct male relatives, succession to the estate posed a major problem and a will was necessary in such circumstances. Wills, which were unknown in Oudh until colonial times, began to be used to occasionally disinherit legitimate heirs. In the case of Brijraj Koer vs. Mahadeo Baksh, a will was used by a childless ta 'alluquar' to block succession by all the ta 'alluquar' collaterals whom he deemed as totally unworthy; women whom he regarded as incompetent and reversioners who, for one reason or another, were considered wholly unsatisfactory.

Succession to the Simarpaha ta 'alluqa was a unique example of a situation on where the estate actually passed out of the hands of the childless ta 'alluqdar's own Bais clan, into the hands of the Amethias, the natal clan of the ta 'alluqdarin. When sanads were being granted, the ta 'alluqdar had already died without heirs and the ta 'alluqa was in the hands of the 19 year old ta 'alluqdarin. This in fact did happen as the ta 'alluqa on the death of Dariao Kuar passed on to Raja Rameshar Baksh Singh, a member of the Amethia clan and grandson of the ta 'alluqdarin's brother. The court decided in favour of the latter on grounds that with the granting of the sanad, full proprietary, alienable rights had been conferred on the widow and not a widow's estate for her lifetime in safekeeping for her husband's collateral heirs. This included full powers to alienate the estate, in either whole or part by sale, mortgage, gift, bequest or adoption to whom so ever the proprietor might please.

The Act I of empowered the widow of the ta 'alluquar to succeed in case there is no natural heir; and at any given time during the British period it was possible to find at least four or five female proprietors in each of the 12 Oudh districts, holding life estates in the absence of immediate male heirs. There is evidence which 'alluquarins of the Deara, Khapradih-Sihipur, Meopur-Dhaurwa and Kurwar estates. Though the widows of ta 'alluquars had only a life interest in the estates, and after

their death, the property reverted to the nearest collateral male heir. As wives and mothers were considered as heirs only in default of all male lineal descendants or adopted sons or other agnatic heirs, such women as did get life ownership of ta 'alluqas, were keen to expand such estates during their lifetimes. There are several instances of ta 'alluqarins attempting to make gifts to their natal family and to daughters, from thrifty management and excess earnings. Baba Ramchandra's contention that ta 'alluqarins were even more oppressive and exacting in their dealings with tenants may therefore be traced to the ta 'alluqarins' sense of urgency in amassing savings during their lifetimes.

Another incident will reinforce the magic that this act played in the modernizing the Muslim women. Zaib-us-Nissa, daughter of Raja Farzand Ali Khan, ta 'alluqdar of Jahangirabad succeeded to her father's estate, and was a married lady. Then Lt Governor, Sir George Couper, ruled that she should succeed to the family in preference to her husband and orders were issued to style her as Rani. When she applied for its formal recognition, the following opinion was given: 'I cannot trace any precedent of this nature in the Persian Office records, viz., the succession of a married female to her father's title; but there is no reason why this should not take place, as it is neither against the Mohammedan law (in this case) nor against usage, and there may be instances of this kind; of which we are not aware....'83 However, the Muslim Shari'ah laws were a hurdle against this new succession act and many Muslim ta 'alluqdars could not digest this empowerment of women who were governing the full ta 'alluqa.

In many cases the ta 'alluquarins, being ill-equipped by training and experience in the management of finances and accounts and limited to the confines of purdah, appear to have been exposed to manipulation and exploitation by unscrupulous estate managers. The dowager Maharani of the Mahdona estate was known to cook her own meals daily for fear of being poisoned by the estate manager. On the Meopur-Dahla estate, the estate manager contrived to get his young niece married to the 80 year-old ta 'alluquar in hopes of usurping the estate after their marriage.

Some historians criticize the succession to widow, which they claim to be a western concept. Rajput wives often controlled property; that land grants provided for their maintenance, and that wives exercised considerable influence on affairs of state. Ranis also used their resources and connections to wield power and in cases of intestacy, were consulted on choices of collaterals as successors. Usually the collateral was then adopted by the senior rani. Further, as regents for minor sons until they came of age, ranis appear to have played important roles. Koszlowski cites an incident in the 1920s, when women from Muslim ta 'alluqdari families expressed their distress over the discrimination they had experienced during the 30 year period that the Act had been in operation.<sup>84</sup>

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After 1869, court cases concerning gifts of land by deed executed by widows show their being invalidated on grounds that widows had life-interest only. For all practical purposes, the widow acted as a trustee of the property during her lifetime. Attempts by ta 'alluquarins' to mortgage portions of their estates to raise a sum for some pressing need, or to make gifts of land could be prevented by the ever-vigilant male reversionary heirs who treated such actions as, an offence to their title in their estate.

An example of this tendency is provided by a case, Hasan Raza Sayyad vs Nawab Basti Begum, where a Muslim widow was sought to be evicted from her house by the reversionary heirs, the *ta 'alluqdar's* nephews, on grounds that a Shia childless widow is not entitled to the immovable property left by her husband and that it should revert to the husband's heirs. The court argued that as the widow had obtained possession of the property on the death of her husband, peacefully, quietly and without fraud in lieu of her unsatisfied dower debt, therefore the nephews were not entitled to oust her until the dower debt was satisfied.

Thus, the Succession Act brought a 'culture of litigation' amongst the ta 'allugdars of Oudh, pitting members of the same family against each other destroying riva'sats and weakening the bond binding the biradaris. The claiments frittered away the carefully amassed wealth of their forefathers and sold ancestral lands to pay for courts, lawyers, stamp duties, witnesses and other instruments of legal battle. The end of one round of litigation merely headed the beginning of the next. The party defeated in court was so full of lajja or shame and his heart was so full of anger, he had just one desire: in some way to avenge himself and erase the bitter memories of his defeat. The colonial civil law and courts were important sites of struggle for upholding and contesting izzat, and social position within the ta 'alluqdari family.85 The other interta 'alluqdari suits related to izzat linked with ancestral property, land, right to shrines and temples of the biradaris, was invariably linked to the articulation of the strength and position of the biradaris headed by the ta 'alluquars and had to be reasserted over time. The sadar diwani adalat was looked upon with great dread and aversion, and istihars which followed the confiscation of property and utter ruin were treated by the ta 'alluquars as encroachment on their izzat. Litigation often did not replace the use of force as a means of conflict resolution. On the contrary, while the legal space was crucial, it was by no means the only area used by the biradaris to fight disputes rooted in struggles over izzat, power and bhum. Fueding factions, pushing litigations in civil courts, often took to violence, indulging in 'affrays' when matters were not resolved to their satisfaction, and often third parties jumped in the fray. Amongst the Palwar ta 'allugdars of Aldameu, whenever such battle lines were drawn, those who belonged to the same side or lived within unanchas kos ki kumki in this region were required to make a common cause with their adherants in opposing the aggressions

of the Rajkumar ta 'allugars or other predatory group. This complex situation led the government to introduce some legal immunity to the ta 'allugdars.

# PAST TIME, ENTERTAINMENTS, FOOD AND ADDICTIONS

The ta 'alluqdar was the head of the biradari, and was responsible for maintaining the clan's honour, power, bhum and izzat. In the turbulent times, he headed the biradari for bhumiawat, and was looked upon as the savior of the clan. His life was connected with that of the biradari, whether it was family ceremony, or celebration or war. The ta 'alluqdars' most important and essential pastime was the martial arts such as Lakdi or Fikaiti, Pata, Baank, Jalbaank, Kataar, Binnaut, Kushti (wrestling), Barcha, Baana and Tirandazi (Archery). His proficiency in these martial arts commanded him the leadership over his biradari during the bhumeawut.

With lathi or specially oiled and curled bamboo poles 1.8 m-2 m long, one can defend and attack as well one or several enemies at a time. Iranian-Araibic inspired lathi or fikaiti fight style was termed Alimad and prevalent Hindustani style was called Rustam-khani. Fikaiti was patronized and even learnt by rais of Faizabad and Lucknow while Rustum-khani was popular amongst the countryside zamindars and ta 'alluquars. Pata was an art of wielding the lathi all over one's body to ward off the attackers and with hard-hitting blows excoriate and move him away. It was believed in Oudh that a good player of Pata could easily pushback even ten sword wielding men. Baank, a small dagger, was immensely popular with rais-jadas. Brahman ta 'alluquars were adept in use of a chchurri or dagger which was two edged whereas Arabic chchurri was crooked and single edged. Shekh Nazm-ud-Din and Mir Bahadur Ali and Wali Muhammad Khan were bankaits of fame during Nawab Asif-ud-Daula's reign. Kataar (a kind of dagger) was tied formally over the dress worn. But it was more a statement of fashion rather than any other purpose. Binnaut is the art of felling and kind of arm from the hands of enemy by simple use of handkerchief to which a coin was tied to its one end or the enemy was put to death by simply strangling him so that he fell and died. 86

Wrestling was a very popular sport among ta 'alluqdars. Oudh wrestlers were having more prowesses in daon-pench or tricks rather than depending upon physical strength, which they certainly lacked as compared to wrestlers from Punjab, Afghanistan and Iran. The fact that the ta 'alluquars were highly trained in wrestling can be gauged from the famous wrestling-bout between Raja Gopal Shah Nikumbh and Taj Khan, a Pathan in the services of Nawab Sadr Jahan, the illustrious founder of the Pihani Sayyads. The Nikumbh won the day but got the worse of it, as it led to their annexation of ta 'alluga of Bahlolpur by the Pihani Sayyads.87

Atab and Hindustani barchas (lance) were long (about 5 m) and slightly differed

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in shape of their pointed blades. Turkish barcha was short (3 m). All the three barchas found favor in Oudh. Barcha wielders gained importance during King Gazi-ud-din Haider's time when the elephant fights were organized on a large scale. Bana was a long stick, which had round bulbs like attachments at one end or both. Bana was also wielded like lathi or lakdi or pata. Archery was a very ancient art, and the ta 'alluqdar's children were trained for their shooting skill through archery. Pasis and Bhars were good archers and ta 'alluquars employed them for their archery and tunneling.88

Horse riding was a necessity of the ta 'allugdars. Almost all ta 'allugdars were skilled in horse-riding. It is recorded that Raja Sheo Darshan Singh of Atwa Chandapur was of great physique, and a great athlete. His horse-riding skills were unmatched in the

territory lying between the Ghagra and Ganga.

Another favourite entertainment of a ta 'alluqdar was shikar (hunting). Even a day was short for him in chasing his shikar. The most common game was tiger-hunt and antelope-hunt while pig-sticking was considered to be a thrilling sport. Duckshooting became a favourite sport as a result of British influence. Sleeman tells that dogs, hawks and panthers were used for hunting and sport. But it was cruel, and "a person must become insensible to the suffering of the most beautiful and most inoffensive of the brute creation before he can feel any enjoyment in it."89

Almost all ta 'allugdars were fond of laying gardens and orchards. The Malihabad Pathans were famous for their passion of gardening. The founder of ta 'allugas Kasmandi Khurd and Sahlamau was Fakir Mohamad Khan who is said to have sent to Nawab Gazi-ud-din Haider a vessel filled with Mangoes of Safeda variety of his orchard of Malihabad. He returned the vessel filed with precious jewels. Since then that variety of Safeda Mangoes came to be known as Jauhary Safeda. His son, Mohamamd Isaq Khan transplanted a Mango qalam (plantation) from the village of Dasehri at Malihabad, which subsequently became known to the world as Dasehri Mango.

Sleeman was surprised to find in Babu Jai Dutt Singh of Bhiti's garden a walnut and a fir tree brought from Badrinath in the Himalayas by him ten years ago when he went on a pilgrimage to that holy shrine, besides many good fruit trees brought from Benares, Lucknow, and other distant places. He comments, "It is so rare to see these gentlemen taking an interest in so rational an amusement as gardening that my visit

to Bhiti really afforded me much pleasure."

Animal fights was a major entertainment of ta 'alluquars and nobles of Oudh. Nawab Shuja-ud-Daula and Nawab Asaf-ud-Daulah took great interest in elephant fights, while Nawab Saadat Ali Khan was fond of sheep (Medhe) fight. Murghazi (cockfights) were source of great entertainment right from the times of Nawab Shujaud Daula and continued till Wazid Ali Shah. Mir Taqi Mir has written a long Hizi (poem in which criticism is involved) about the cockfight lovers of Lucknow. 90

For the *Raiszadas* or the nobles dwelling in the cities of Oudh, the *patangbazi* (kite flying and kite fighting) was developed as an art. It was a popular notion that Nawab Asaf-ud-daulah tied gold *chhallas* in his *tuqqal* so that the poor were benefited when they caught his kite. *Guddi* was almond shaped kite which was evolved during Amjad Ali Shah's time. Wazid Ali Shah enlarged the size of then prevalent *Kankaue* by one and half times, and a *phundana* or a card in the lower bottom was added, which now is the standard shape and size flown throughout India. <sup>91</sup>

The ta 'alluquars were highly religious, and respected their ancient family traditions. The Kalhans ta 'alluquars worshiped the spirit of Ramdutt Pandee, whose curse ruined the Kalhans Raj of Khurasa, as a saint or martyr. He has shrine in every village, at which offerings are made on all occasions of marriage, and blessings invoked for the bride and bridegroom. At marriage and death, his spirit is propitiated by the sacrifice of a he-goat. The two branches of the Kalhans ta 'alluqdar family, the Raja of Bhabhani Paer as well as the six Cheddwara ta 'alluqdars of pargana Gowaris propitiate the spirit of the deceased Pande by offerings; but there is a branch of the same family in Mohlee, in Gorakhpur district, who do not. Though Hindus, they adopt some Mussalman customs, and make offerings to the old Mussalman saint, at Bahraich, in order to counteract the influence of the Pande's spirit.92 The Ahbans have a tribal divinity called Adanu who is supposed to have assisted the brothers Gopi and Sopi. The Mohammedan Ahbans dine on the same floor as their Hindu brethren, but a line is drawn to separate the former from the latter.93 The Bais and Barhelias worship cobra and assert that no snake has or can destroy one of the clan; for the same reason, no Bais will ever kill a cobra.94 The Bhale Sultan worship Debi, and regard sugarcane fields, tiled houses and pucca wells, as unlucky, and never have them in or about their villages.95 The special divinities of Chandels were Mahadeo and Debi. The former was worshipped by the men and the latter by the women of the clan. 96 The Gautam ta 'alluquars reverence Mahadeo. Their tribal divinity was, however, Durga, who is represented by a sword, which is worshipped with prayers and offerings. During the month sacred to the goddess, all Gautams abstain from shaving, the clan-head live on milk and fruits, and all sleep on the bare ground. 97 The Janwar clan worshipped Bhawani, and their sacred place of devotion is Debi Patan in Gonda district.98 The special divinity of the Kanhpurias is Mahesha Rakshas, to which they sacrifice buffaloes at religious festivals, more especially when a wedding or a birth takes place in the Raja's family.99 Palwars worship snakes and during the month of July they abstain from milk, give up washing and lie on the bare ground.100 The Raikwars make an annual pilgrimage in the village of Chanda Sihali to worship the chabutara or platform erected to the memory of their hero, Bhairawanand, who gave up his life to ensure the prosperity of his race. They donot use tooth-brushes made of the wood of the neem tree. 101 Sombansis are snake worshinppers. During the

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Naag-panchmi festival in July-August, they give up shaving, wear dirty clothes, and abstain from milk, meat and fish. They have as their family heroes, five saints (panch-siddhas) – four of them princes of Sombansi blood, and the fifth a Gaharwar raja of Benaras. 102 The Pahari Surajbansi ta 'alluqdar was addicted to Shakti worship (Durga). They never used in the past, umbrellas, as to do so would be an insult to

their glorious ancestor, the sun. 103

The festivals were celebrated by ta 'alluquars with great pomp and show. The Dussehra and Holi festival was celebrated on a grand scale by the Hindu ta 'alluquars and on this occasion the brotherhood assemble at the gaddi, and give nazar to ta 'alluquar who was the clan-head. On the occasion of Dussehra, sports and competitions in martial arts, horse-riding and archery were held at the fort of ta 'alluquar. On this day, animal sacrifice and shastra-puja was the main focus of the ceremony. Nauroz was specially celebrated in Oudh as many nobles were Shia. Id, Muhorram and Shab-e-barat were some of the other important festivals. People use to wait for Muhorram festival to listen the Soz singer Chunewali Haideri at Imambara. The Raja Mahmudabad used to recite mersia during the Muharram festival and took lot of interest in it. Among the Oudh ta 'alluquars, the Raas of Brindawan and Mathura, and Ramlila in the style of Ramnagar (Benaras) were popular. 104

Perhaps, the evenings of the ta 'alluquars were spent in the intellectual company of Courtesans called Derayedar tawaifs, which was the highest category of sophisticated tawaifs, while the lower category were the Kanchania, Chuna walian, Thakahi and Randi whose primary purpose was the sexual gratification of their clients. The nobles found perfect company in the Daraydars by way of music and dance, lessons in language (both speech and writing) and etiquette. Mujras were daily held in the evening mehfils. Even while on hunting, or on revenue collection on the tour, the tents (dayre) of these courtesans followed the ta 'allugdar. Hakim Mehndi, a ta 'allugdar of repute who rose to the position of a wazir to Oudh government, is recorded to have been helped by a courtesan named Pyazo who paid from her own purse the amount needed by Mehndi for securing the rights of revenue collection of certain districts. 105 Though the ta 'alluquars patronized the institution of the courtesans, but in the perception of the average courtesan, who had enjoyed the patronage of the nawabi elite, the ta 'alluqdars and zamindars were only "second best". The problem was not money, for the ta 'alluquars had plenty of that. "It was that they were dehati (rustic) who lacked refinement in speech and manners. We (the courtesans) had been used to men with delicacy and good taste. These rustics could not appreciate an evening of music or dance as the town notables could. But they were the men with money, so even we were forced to make compromises.... Our houses would have become deserted ruins if it wasn't for the jagirdar and ta 'alluquars.... We were invited to perform at the Baradari by the managers of the Anjuman (BIA) to entertain the British

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officers who were their guests at several davaten (feasts) and jalsae (functions), but we were not appreciated.... We did our best, but there was nothing to compare with a small private audience of cultured and appreciative people from nawabi khandan." <sup>106</sup> The courtesans were frequently invited out to the country estates as well, where they received extravagant gifts, but their hearts were in the musical soirees in the Chowk of the old city. <sup>107</sup>

The music was a part and parcel of the life of the Nawabs and ta 'allugdars. Sharar has mentioned six types of musical instruments that accompanied the marriages and procession of the nobles namely Dhool-Taashe, Roshan Chawki, Naubat, Turhi and Karna, Danka and Bugle. Wazid Ali Shah was an expert player of Taashe and Dhol, which he used to play during Muhorram procession of Metiaburj. Roshan Chawki consisted of two shahnai players and one Tabla player who had his two small sized tablas tied to his waist. They used to play at the time of food being served at the houses of the Rais and ta 'alluquars of Oudh. It was also played during the marriages of Hindu ta 'alluqdars. Naubat was a Hindustani band and was also a status symbol given by the Emperor to ta 'alluquars. It was played at the Deorhi (entrances) of ta 'alluquars and Rais at various times of the day and night. People at once recognized the hour of the day and planned their activities accordingly. Naubat consisted of 2-3 shahnai players; one drummer who played two large sized Naqqaras (special type of conical drum) with a big stick and one Jhanj player. Turhi (bugle like ancient hand held instrument), Karna (conch shell), Narsingha and Dunka (a type of drum) were used by ta 'alluqdar's military. Bugle was adopted after the English army and sounded at the military posts. 108

Ustad Azam Khan of Kalpi was a famous bin player, dhrupada singer and sitar player. His father Hussain Khan was also a binkar of Jhansi. He played in a dhrupada style on the sitar, and is said to have introduced dhrupada elements into Lucknow sitar playing at the court of Raja of Khajurgaon. Azam Khan's son, Ustad Abdul Ghani was also a prominent sitar player at Khajurgaon. Abdul Gani was addicted to opium, and it is said that the Raja of Khajurgaon would sent a horse to Lucknow to bring sugarcane, opium and sweets for Abdul Gani Abdul Gani. 109

Thakur Raja Nawab Ali Khan of Akbarpur was a serious scholar of Indian classical music, a *sitar* master and had written many books on music of which *Marifunjamat* was translated in many languages. Gurudev Rabindranath Tagore had once stayed at Akbarpur especially to listen the pious music of Raja Nawab Ali Khan. Raja Nawab Ali Khan was one of the founders of the Mourice Music College, now called the Bhatkande College of Music.<sup>110</sup>

Raja Syed Muzaffar Ali, the ta 'alluqdar of Kotwara is a filmmaker, painter and designer. He has made several films and serials on the Ganga-Jamuni culture of Oudh. Gaman, Umrao Jaan, Aagaman, and Anjuman are his important award

winning classic feature films and Jaan e Alam, Husne Jaana are serials. In the recent years, Muzaffar Ali has been moving towards Sufism and has been organizing an international festival in Delhi – Jahan e Khusrau, dedicated to Hazrat Amir Khusrau. He feels the future of this world lies in oneness of the human race and a world without walls. He feels films and communication arts have to do used to achieve this noble end. He is also working on an international feature film on the 13th century Sufi poet Hazrat Jalaluddin Rumi to bridge the widening east west divide. Under the label of Kotwara he and his wife, Meera Ali have revitalised the traditional crafts of Oudh – Chickan and Zardozi.

In poetry, Oudh is famous for ghazals and masnavi writing. Most of ta 'allugdars not only arranged for mushairas, but were great poets themselves. Faqir Mohamad Khan, the founder of Kasmandi Khurd and Sahlamau was a man of letters. He is credited with a diwan of himself named Diwan-i-Gocha, which is a collection of gazals, kasida, Na-at, Nazm, Nauha and salam, etc. He translated Anwar-i-Saheli as Bustane Hikmat. His descendants Mohammad Nasim Khan and his son Amir Ahmad Khan Amir were also a renowned poet. Mohamamd Ahmad Khan's second son Bashir Ahmad Khan had also written a collection of Poetry Diwan-i-Bashir. His son was the famous Urdu writer and poet Josh Malihabadi. The ta 'allugdar family of Ahmamau, Lucknow can boast of providing many literary figures and poets such as Nawab Syed Jaafar Ali Khan Jaafar, Nawab Syed Husain Alli Khan alias Rais Agha Rais and his son Syed Sadiq Ali Khan alias Jamshed Agha Jamshed. Bihta Dhaurahra family produced men of letters, such as Nawab Mirza Husain Ali Khan, Nawab Mirza Raza Husain Khan 'Mashahadi' and his son Nawab Mirza Mohamamd Taqi Ali alias Ladle Nawab Taqi. His son Mirza Mohamamd Sajjad Husain alias Anwar nawab Anwar and his son Naqqi Husain Khan alias Sarwar Nawab Sarwar were also poets.

Rai Rajeshwar Bali, the ta 'alluqdar of Maurawan's greatest achievement is considered the establishment of Maurice College of Hindustani Music in Lucknow in September 1926. This was preceded by three highly successful all India music conferences in which he did a miraculous job of bringing on one platform the greatest singers of the time from many different Gharanas. Rai Rajeshwar Bali also established an art gallery in Lucknow and held the first All India art exhibition in the art gallery. In March 1927, he established the Hindustani Academy in Allahabad to promote the vernacular languages. Rai Rajeshwar Bali was a saint by his simplicity and a bhakt of the highest order of Sri Bihariji. He composed numerous poems and plays of the highest spiritual and devotional expression in Hindi and Brij Bhashas. Many of his plays like Sri Krishna Janma and Rukmini Mangal were enacted on stage by local talent hand picked by him and attended by dignitaries such as Pandit Govind Ballabh Pant and Dr. Sampoornand. Rai Rajeshwar Bali built a palace in Daryabad

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in the finest Hindustani Architectural style. He encouraged his family members to develop their talent in Hindustani Music. His wife Rani Sushila Bali composed music for several of his poems and cousin Rai Surendra Nath Bali was a prominent music composer.

Raja Pratap Narain Singh of Mahdona was the author of 'Rasa Kusumakar' and has written a commentary on 'Sringar Latika'. Raja Himmat Singh of Amethi was a poet of first order in Hindi literature, and his work in verse is Kavi Kul Tilak Prakash. He was succeeded by his son Raja Gurdutt Singh who gave patronage to men of letters and was himself a poet with pen name 'Bhupati'. His one of the work is Bhupati satsai.

The haute cuisine of Oudh had something more than the food, but also the context. The food was highly dependent on the etiquette and manners of serving, with Urdu sweetly on the lips; where a tough bit of meat was ridiculed, and nearly every dish made richer with cream, more fragrant with keora water, and more tender through slow ghee-infused cooking. As Abdul Halim Sharar so elegantly puts forth in the 1880s, 'Oudh's diet is the most salient guide to its refinement.'

The culinary art reached a very high degree of sophistication under the patronage of the nawabs and ta 'alluqdars of Oudh as all of them appreciated the delicacies and refinements in food. Every ta 'alluqdar and noble had a kitchen staff consisting of Masalchi (one who prepares and blend the spices), Bawarchi (the cook) and Rakabdar (one who serves) under the overall supervision of Khan-i-saman | Khawansalar. All of them perfected the art and the finesse attained in Lucknow foods and their serving excellence was not to be found anywhere. The distinguishing feature of Lucknow culinary art was Dum style cooking over a slow burning fire. They also preferred Pulao to Biryani of Delhi. The origin story of dum pukht, the method of cooking made common parlance by the namesake restaurant of the ITC Maurya hotel. Its founding chef, the legendary Imtiaz Qureshi, is from Lucknow's bawarchitola, and his family is historically employed by the Mahmudabad ta 'alluqdars.

Tora was the name given to the menu of the food, which was considered essential for serving in traditional banquets. Sharar listed names of dishes as Pulao (rice and meat mixed), Mujaafar (sweet Pulao), Mutanjan (Peetha Pulao in which dried mango powder is used), Sreemal (Rogni Roti from dough prepared in milk), Safeda (white rice), Burani ke pyale (cut bringals in curd), Sreerviranj ke khawanche (rice cooked in milk), Korma, fried Arvi (a kind of tuber vegetable) in meat, Shami kabaab, Murabba, Achar and Chatni, nahari-kulcha (the rich meat broth cooked overnight, strained multiple times and flavoured by a spice bouquet, taken with kulchas), zarda, roomali roti and warq paratha(layered parathas). These items were served in plates on Dastarkhawan (a crisp white cloth) during the bouquets and were packed in decorated wooden khwanos when sent to houses. Biryani prepared in Dum style, gives special Oudh flavour to it. Another famous Oudh dish is Kabaab, which are prepared and

named differently like Kakori Kabaab, Shami Kabaab, Boti Kabaab, Patile ke Kabaab, Ghutwa kabaab, and Seek kabaab. Korma is a meat preparation in gravy and formed essential part of any Oudh dastarkhwan. In the deserts, Sreemal, Imarti, Halwa Sohan of four types (Papri, Juji, Habshi and Dudhia), Khurme Nuktian, Dare Bahisht and Mohan Bhog were to name a few. 112 More than the food, the ta 'alluqdari dawats were well known for their serving of the food which was done so nicely, in such a courtly manner that the guest felt so elevated that one never felt hunger for the food but

hunger for the manners.

The most important feature of a ta 'alluqdar's cuisine was its exotic element. There were dishes displaying beauty, wealth and subtlety such as the Moti Pullao where the silver and gold leaf are mixed with rawa and stuffed into the neck of the chicken, then wound with string. Before serving they are released as bubbles so that the pullao shimmers with 'pearls'. Or Ananas ki Paratha, each of the twenty-four layers crisply, lightly defined with an ethereal sweetness, a hint of pineapple. Or of exoticism and uniqueness such as a roghan josh called Aloo ki Bukhara, meaning small dried Bukharan plums, never seen in the dish, just flavouring the sauce, and further beautified by the rare colouring of a flower. Or Uzbeki Gosht, a delicate salan one must step into the Qidwai house to obtain, or Laab-i-Mashoog, Mahmudabad's, meaning lips of the beloved, a cake so light it disappears as sweetly as a kiss upon the mouth. Then there were the dishes that showed hunger for trickery and game-playing. One such tricky dish was a lookmi, which was in the shape of an egg, the outside made of rawa, and when cut in half, the inside, stuffed with geema, minced meat that was shaped as a yolk and painted with saffron and baked. The 'egg', beautiful in shape and appearance, looked hard but when put into the mouth melted. A sparrow in a puri was another such trick. 113

The saying goes that 'the elegant manners of ta 'alluquars and Nawabs of Oudh are such that even rasgullas are peeled before they are eaten'; refining something that it is barely impossible to refine more. 114 To cite an example, at one mahfil in Kakori, stung by the remark of a British Officer regarding the coarse texture of Seekh kabaabs, the host, Nawab late Syed Mohammad Haider Kazmi summoned his rakabdars, hakims and attars the very next day and asked them to evolve a more refined variety of the Seekh Kabab. Ten days of incessant research and design efforts resulted in the now famous 'Kakori Kababs' which was as far as perfection could go. The mince for the leg of mutton) and Rawaz or animal fat was replaced by khoya, black pepper a closely guarded secret added to the perfect blend. And of course, the Nawab invited to say it met with great applause. Since then the Seekh Kababs of Kakori became

famous by word of mouth and even today, though cooked elsewhere, are known as 'Kakori kabaabs'. 115

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In a comparison to *Mughlai* food, its greatest influence, Oudhi food has less spice (due to the Persian influence); smoother textures (supposedly Nawab Asaf ud Daula had actually lost his teeth, filling his mouth with a small ball of velvet<sup>116</sup> – but there was an equal attitude that considered chewing boorish); multiple straining (from the French influence); distinct attention paid to aromas and colours (such as *keora* and rose water; or feeding animals on specific diets, like saffron pills to infuse their flesh, or gaming for Siberian cranes who feast on saffron during migration); a theory of spices that included arrangements with the *hakim* and ground spices for taste and whole ones, wrapped up in an easily removed bouquet so as not to offend the palate, for aroma; and a predilection towards richness: the generous use of ghee, cream and nuts, besides dish after dish of meat.<sup>117</sup>

Many ta 'alluqdars trace their regional roots back farther than the Nawabs, and felt greater allegiance to the Mughals, perhaps because the Nawabs did not entertain them in dialogue for political reasons. Thus 'the landholders made courts of their own, centred on themselves and drawing on both the cultural patterns of the Mughal and Oudh courts and also upon local forms.' This is similar to the Kayasth, Brahman and Seth ta 'alluqdars, who mixed the Nawabi with their own cuisine, which included more vegetables, less meat, and different spicing. Again, their cuisine is a mixture of the court and the local, which yields surprising fresh tastes. In the countryside and landed estates close to Lucknow, the produce changes with the seasons, so a speciality in winter might be rakchochi, a chana daal pasted onto leaves, rolled, and fried; or saag gosht. Another differentiation is with ingredients. In Lucknow there are exotic condiments and produce, but in countryside there is mashk gosht – mashk kaliya – mashk ka salan... because that is what is available in the season. Thus, the cuisine of Oudh is therefore very much a cuisine of fusion, and it becomes even more richly original when ta 'alluqdars move into the city from their landed regional estates. 119

The two addictions of the ta 'alluquars were Paan (betel leaves) chewing and Hookahnoshi. The ta 'alluquars preferred beautiful, ornamental Khasdaan or Paandan (box in which gillorian or ready to serve betel leaves were kept) and these traveled along with their masters. Paandaan of Bijnaur were very famous. Spittoons or Ugaaldaan were also a carry must article. Lucknow developed Begumi Paan, which were white in colour and soft in texture and did not have the bitterness of green paan leaf. Begumi Paan were prepared after burying the green paan leaves underground for months together. Triangular shaped or later cone shaped gillauries of betel leaves were stuffed with chuna, kattha, cardamoms, tobacco and other flavour granting ingredients. Important ingredients like Chuna or lime of paan was improvised by mixing fresh curd and malai (cream of milk), which made it silkier in taste. Kattha

was strained and putrefied by sprinkling water countless times on thick *kattha* spread over a cloth and what remained afterwards was pure white *kattha*. This was mixed with scent of *keora* and allowed to dry. The betel nut was cut in uniform size of a millet grain. Cardamoms were peeled and each kernel was covered with silver sheath

for presentation and eating. 120

Hookah was an enlarged version of pipe in which smoke of tobacco filtered through water. It consisted of a chilam in which tobacco was filled and burning ambers of coal were placed and the smoke of tobacco passed through a water container that is placed on floor (Farshi) to which a long fixed pipe or flexible tube was attached. Delhi hookah was ugly while Lucknow hookahs were made to look more beautiful and was made of various metals and their typical combinations. Earthen hookahs were also popular because of their typical flavour. While Delhi tobacco was prepared by mixing Gur or jaggery and molasses, the Lucknow contribution was addition of fermented material or khameera and scented products, which lapped the surroundings with sweet smelling aroma of Lucknow tobacco when smoked in hookah. While smoking hookah, firstly Hookah was made taaja with cold water and then tobacco was placed in chilam already filled with burning ambers before the smoker put satak or nigaali in his mouth for a puff. Hookah soon found favour with ladies also. 121

### PUBLIC WELFARE AND CHARITY

Ta 'alluquars appropriated a very large portion of the surplus produce of the country and it is of interest to know how much of this they spent of the welfare of the ruled. Bais ta 'alluquars' were particularly famous for their skills in well and tank building. The most suitable welfare activities in the idea of a ta 'alluquar was the erection of numerous buildings of public utility. The first of such was a sarai (travellers' inn), a mosque or a temple, flanked with a well and a bath. The second item is the market place (gunj) with shops (katra). Near the sarai was generally a garden, to the north of which was a tank with steps. From the tank, a channel of stream was led to the garden. The third item was a madarsa or school and colleges for education. And the fourth welfare measure was operation of free kitchens. These were the traditional welfare works the ta 'alluquars' were doing up to the Nawabi period.

During the British Raj, the passion of newly founded status and its symbols made them plunged into many civic-minded acts, which not only pleased the British since they signified loyalty but were reported in the local newspapers and created a favourable, or a least less negative image of them in the mind of the populace. The Maharaja of Balrampur, for instance, went to Calcutta and, observing the zeal with which the zamindars of Bengal acquitted themselves in public sevice, declared upon his return to Lucknow that he had finally "emerged from dark despotism." Infected

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with the Calcutta spirit he consulted with the commander-in-chief of the Indian Army and reached the conclusion that Lucknow's most pressing need was a hospital built on a European model. The Raja was pleased to finance it. He gave two lakhs of rupees, one for the building and equipments and the other to be used as the endowment for operating expenses. It was to be a most modern and efficient hospital of 62 beds for both European and Indian patients. In May 1869, Chief Commissioner Davies laid the foundation stone of Balrampur Hospital, which would be a proud "ornament of the Lucknow city." This was the climax of a decade of enthusiastic involvement by the ta 'alluqdars in bringing the European medical revolution to Lucknow, to other provincial towns, and to their estates. Donation for dispensaries and for salaries of civil surgeons were generous enough to save the government its own rather modest contribution of five hundred rupees for medical facilities. 126

The partnership between the British and the ta 'alluquars was further cemented by the creation of Canning College (later on the University of Lucknow). This institution, which introduced Western liberal education for Indians, was endowed by the ta 'alluquars, managed by solicitous bureaucrats, and staffed by European teachers. Canning College was conceived by the ta 'alluquars as a memorial to the late Earl Canning ad was to be supported by a perpetual endowment "from the profits of our talooquas, a sum equal to One percent upon the respective Sudder Jummas (government revenue demand) of our Talooquas, particularized as follows, ...That is to say, eight annas (0.5%) for the expenses of the Canning College, and eight annas (0.5%) for the expenses of the British Indian Association of Oudh." The government agreed to give a matching grant-in-aid for the college.

Raja Bisheshwar Singh of Amethi got constructed a dam 'Raja ka bandh' for irrigation of his estate, and founded a market Beswesharganj for enhancing trade in his estate. He, while on pilgrimage to Prayag, purchased khichari of the whole town and donated on the event of Makar-sankranti.

The ta 'alluqdar of Sissandi was instrumental in growth of education in his region. Kashishvar Inter College (Mohanlal Ganj), Ram Swarup Inter College (Banthara), Brahmadatt High School (Sissandi), Adarsh Laghu Madhyamik Vidyalaya (Ahmamau) were some of the institutions established by Raja Vijay Kumar Tripathi. Rani Subhadra Kumari donated a village for running of Kanyakubja College, and constructed many rooms and also conferred a village for the maintenance of Nari Siksha Niketan. Raja Kashi Prasad had donated one lakh of rupees to the Lucknow University.

Raja Kashi Prasad founded the town of Mohanlal Ganj and beautified it by erecting many beautiful buildings, gates and gardens. Rani Subhadra Kumari erected there a great Shiv Temple, which is highly venerated in the region.

The ta 'alluquar of Salempur established a hospital at Salempur on the occasion

of 50 years jubilee of Queen Victoria, and donated a property for its upkeep and also established the Government Jubilee College and handed it over to the Government. It was Rajkumari Nooruzzuha Begum who founded the Salempur Welfare and Education Society. And today it is her eldest son the present Raja of Salempur Syed Mohammad Sajjad, the Chairman of the society who is leaving no stone unturned in realizing the dream of his late mother to part Education, job and self respect to the under privileged society of today's rural population of India.

Rai Rajeshwar Bali of ta 'alluqa Daryabad took over the reins from his uncle after completing his B.A. in 1911 and went on to begun, without a doubt the brightest star of Bali family. He was elected to the UP legislative assembly in 1920 and represented the Non-Muslim rural constituency of Barabanki district. He held the office of Minister in U.P. government between July 1924 and June 1928 holding the port folio of Education, Medical relief & Public Health and Local Self Government. Working under the constraint of diarchal system, Rai Rajeshwar Bali did outstanding service to the province. He was able to implement many reforms in education through Primary Education Act, got the Agra University Act enacted, established a Board of Indian Medicine, giving recognition to Ayurvedic and Unani system of medicine, promulgated health schemes to check epidemics.

Raja of Jahangirabad donated handsome amount during the famine of 1896-97, and give large donations for the establishment of King Gorge Medical College and Mohamamdan Anglo-Oriental College, Aligarh (AMU). Raja Rananjay Singh of

Amethi founded many educational institutions in his region.

Further, Raja Syed Muzaffar Ali of Kotwara established *Dwar Pe Rozi*, a non-profit, non-government charitable society in 1995, registered under the Societies Registration Act XXI of 1860 of the Government of India, with the aim to provide free academic education, vocational training and income generating activities for the economically deprived rural population, thus preventing migration to urban areas.

Thus, the Oudh region conjures up images of rebellion and romance, myth and fables, tahzeeb, nafasat and nazakat – the cumulative effect of the contribution of the generations of the great houses of ta 'alluquars. Such cases reflect not only the changing attitudes of the formerly contemptuous Lakhnawi elite towards the "rustic" ta'alluquar but also growth of a new, active hybrid elite composed of individuals of both royal and ta 'alluquar groups that came to represent their combined interests. The cultural barriers were being whittled away. The ta 'alluquars were now reckoned as a sophisticated city elite, at par with other city notables, and seized every opportunity to expand their role and visibility in civic affairs. The generocity of the ta 'alluquars during famine of 1868 leading to distress in Lucknow, and their philanthropic institutions in the city, to a class that had been arrogant and antagonistic toward it in the past may perhaps also be attributed to the change in their perception and

values; they had learned to appreciate the "aristocratic" values and tastes that they were eager to acquire in order to substantiate the British image of them as the "Barons of Oudh." 128

The invisible but firm hand of the government guided the ta 'alluquars into spending money on public services. The ta 'alluquars responded generously to all government directives to give aid to ameliorate distress in Oudh or even abroad. During the American Civil War, for example, the mills in Lacashire lay idle and fourteen thousand workers became unemployed. The ta 'alluquars promptly acted on an official signal and set up a Colonel Abbott's Fund (Abbott being the commissioner) to which they gave five thousand rupees each, a sum equal to the annual revenue payment of the smallest ta 'alluquars. This philanthropy was seen both as an opportunity to reaffirm the reproachment between the British and the men of rank and influence of Oudh and an impressive display of the loyalty the ta 'alluquars' ungrudgingly gave to the British until the Raj collapsed in 1947.

#### **ENDNOTES**

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- 24. Gazetteer of Oudh, I, 510.
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- 29. It is evident from the conversation of Sleeman with Raja Beni Madho of Shankarpur and Raja Hanwant Singh of Kalakankar: "I asked Benee Madho... whether they (the tenants) would all have to follow his fortunes if he happened to take up arms against the Government. "Assuredly", said he, "they would all be bound in honour to follow me, or to desert their lands at least." "And if they did not, I suppose you would deem it a point of honour to plunder them?" "That he assuredly would", said Raja Hanuwant Singh; "and if any of them fell fighting on his side, would he think it a point of honour to provide for their families?" "That we all do", said he, "they are always provided for, and taken the greatest possible care of." Sleeman WH, A Journey through the Kingdom of Oudh, II, 280-81.
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# Ta 'alluqdars' Profile

ct I (Oudh Estates Act) of 1869 froze the number of ta 'alluquars in Oudh A to 276. However, two more were added by a Gazette notification through supplementary lists (Raja Randhir Singh of Kapurthala for Baundi ta 'alluga on 25 November 1869 and Raja Mehpal Singh of Umri on 10 June 1876) thus reaching 278 in all, distributed across the twelve districts that comprise the Oudh region. Recently two of these districts, Gonda and Fyzabad, are bifurcated to carve out two new districts, Balrampur and Ambedkar Nagar respectively. The maximum number of ta 'alluquars were in the districts of Rae Bareli (46) and Barabanki (37), while Gonda (14) and Unnao (16) had the minimum. The great ta 'allugdari estates were generally located in the eastern part of Oudh comprising the three bordering districts: Bahraich, holding the Nanpara estate (325 villages) and the Payagpur estate (148 villages); Gonda, holding the great Balrampur estate (658 villages), Singha Chanda (441 villages) and Mankapur estate (177 villages); and Fyzabad, where existed the Mahdona estate (405 villages), Pirpur (190 villages), Samanpur (181 villages) and the four Birhar estates of 100 villages each. The caste composition of the ta 'alluquars is also worth analysing. Of the 278 ta 'allugdars, there were 174 Rajputs (156 Hindu Rajputs and 18 Muslim Rajputs), and 65 Muslim ta 'alluqdars. The rest were 25 other Hindus, 9 Sikhs and 3 Europeans. Of the 156 Hindu Rajput ta 'allugdars, 26 were Bais, 23 Bachgoti Chauhans (11 Bachgoti proper, 10 Rajkumars and 2 Rajwars); 18 Sombansi (8 Sombansi proper and 10 Palwars); 14 Kanhpuria, 11 Bisens, 10 Gaurs (5 Gaurs and 5 Amethias); 9 Kalhans, 7 Janwars, 5 Raikwars, 5 Dikhits (1 Dikhit, 4 Bilkharia); 4 Panwars and 3 Surajbansis. Besides these, clans such as Bandhalgoti, Ahban, Jangre, Gargbansi, Chandel, Parihar, Chauhan, Nikumbh and Sengers also consisted of one ta 'allugdari each. Of the 18 Muslim Rajput (Khanzada) ta 'allugdars 7 were Ahbans, 4 Bachgoti-Rajwars, 3 Sombansis, 2 Bhale Sultans and 1 Chauhan.

The regional distribution of ta 'alluquars in Oudh was generally based on the spread of their respective clans or biradaris, which in most cases was co-terminus with the pargana boundary of a district. The reason for this may be that the pargana boundaries, as existing today, were prominent clan-based political and social units during the reign of Akbar. The pargana zamindar or chaudhari was appointed by the Mughals as a hereditary officer from the dominant clan of the pargana, due to his authority over the clan, to effect smooth collection of revenue. Since the geographical area of the ta 'alluquari estates were aligned with the parganas of a district, and since parganas of a similar socio-geographical region formed a district, the district has been

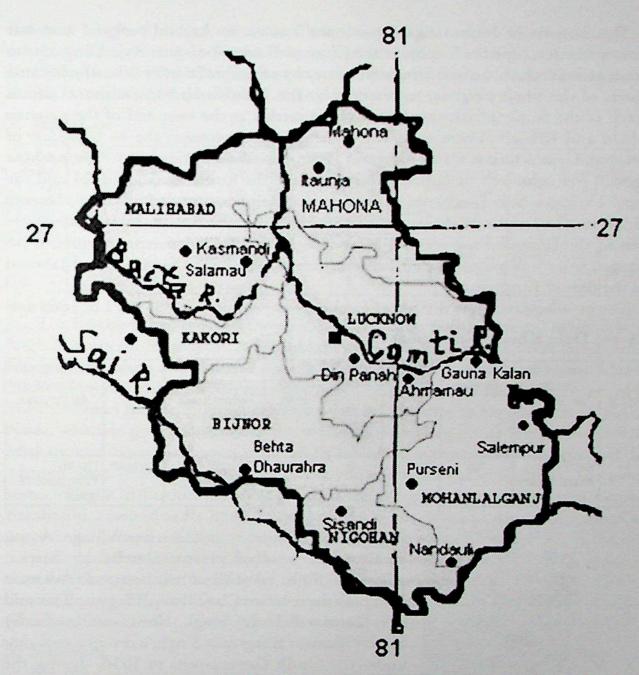
taken as a unit to analyse ta 'allugdar profiles. The British government also recognized the district as a basic unit for administration and through an Official Resolution in 1876 instructed district collectors to put together various data and historic information for each district from the settlement records and surveys of parganas which was based on wajib-ul-arz and other historical Persian documents maintained by the Mughals and the Nawabi government of Oudh. This information was compiled to form the District Gazetteer series of UP. For the Oudh region, W.C. Bennett compiled the relevant information alphabetically pargana-wise and published a Gazetteer of Oudh in 1877-78. These two government documents form the main source of information on the profiles of ta 'allugdars. In addition a few Britishers, often administrative officers of the districts, compiled records. Sir Charles Elliot's Chronicles of Unnao (1862), Dr Butter's Southern Oudh (1867), William Crooke's Tribes and Castes of Agra and Oudh (1892), Colonel Sleeman's A Journey through the Kingdom of Oudh (1858) and W.C. Bennett's Chief Clans of Roy Bareily (1870) belong to this category. These, too, been used to profile the ta 'alluqdari estates. The British Government enacted Act I of 1869 for the ta 'allugdars, often known as 'Oudh Estates Act', whose list A forms the skeleton for serial-wise listing the ta 'allugdars as per the districts in profiling the ta 'allugdars.

#### I. LUCKNOW DISTRICT

The district of Lucknow lies 27° 12' and 26° 30' north latitude, and 80° 35' and 81° 18' east longitude, and is named after the city of Lucknow (26° 52', 81° 0') situated on the west bank of the Gomti River, the capital and principal city of the Oudh region. It is the headquarters of the district and *tehsil*. After the Settlement of 1859, *pargana* Kursi and Dewa were transferred to Barabanki and Mohan Auras to Unnao district.

Lucknow district was mainly the property of small landowners; out of 1,498 villages in the old district, 374 belonged to 37 ta 'alluqdars in the beginning of the twentieth century. The other villages were either bhayyachara or zamindari. Among ta 'alluqdars, almost the only specimens of old hereditary chiefs are the Raja of Itaunja and Mahgaon. The rest, with some exceptions, were ta 'alluqdars that began small, acquiring their estates by transfer of simple farms, such as the Raja of Salempur. The Raja of Sissaindi and the Malihabad Pathan ta 'alluqdars of Kasmandi Khurd and Sahlamau were also of later origin, owning their estates by dispossessing zamindars through hard measures.

The pargana of Malihabad was occupied, in the middle of the seventeenth century, by Pathans who secured three or four estates of 10-12 villages each. Afridi Pathans were the ta 'alluquars of Kasmandi Khurd and Sahlamau; different members of the Amnazai family of Garhi Sanjar Khan and Bakhtiarnagar rose to great distinction,



under the Delhi Empire and the dynasty of Oudh. Of the 188 villages of the pargana, 52 were with ta 'alluqdars; of them, 36 villages were held by the Pathan ta 'alluqdars of Sahlamau and Kasmandi Khurd.

The pargana Mahona in tehsil Malihabad comprised eight Panwar tappas (group of villages): four Itaunja tappas (Itaunja, Kasrawan, Bhindura and Sonwan), two tappas of Mahona (Mahona and Mahgaon) and the two Rewan tappas (Rewan and Bahirgaon). The tenure of pargana Mahona was in great part ta 'alluqdari; 82 villages were with ta 'alluqdars, the chief being the Panwars of Itaunja and Mahona.

The pargana of Mohanlalganj was once known as Amethi pargana and was colonized by the Amethia Rajputs of the Chamar Gaur tribe under Raja Dingar, who were expelled at the end of the fifteenth century by a family of the Sheikhs who became masters of the whole pargana, represented by the ta 'alluqdar of Salempur. Later, a branch of the family of Janwars from Ikauna settled at the west end of the pargana in Mau and Khujali. There were 171 villages in the pargana; the ta 'alluqdars of Salempur, Gauria Kalan, Dhaurahra and Parseni controlled some sixty. The pargana Nigohan was colonized by Janwars and Gautams, the former occupying 24 and the latter 22 villages. Shiv Singh, one of the Gautam Rajputs, founded Sissaindi. During 1857, when the Janwars and Gautams revolted against the British, their estates were given to the Raja of Sissaindi and Mourawan. Out of 57 demarcated villages, 36 belonged to ta 'alluqdars, divided between the ta 'alluqdar of Sissaindi and Jabrauli and the Bais of Kusmaura.

The ta 'allugdars in the district of Lucknow as per Section 8 of Act I of 1869 are:

# 1. Aseni Dalu Khera (Gokulpur)

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
1	Aseni Dalu Khera, Mothri	185	9	6	9,182	Kunwar Bhagwant Singh	Kayas-th	List III Primogeniture opted



Girdhari Singh of Aseni

This ta 'alluqa' is called after village Aseni, in Dewa pargana of present Barabanki district, originally built by a Brahman named Askaran. Askaran's descendant Chaudhary Bhagwan Das sold it to Kunwar Bahadur Singh. He was succeeded by his son Kunwar Bhagwant Singh, a revenue collector under the Oudh Government in 1836, during the reign of Amjad Ali Shah. He was known as the Collector, that is to say he had the command of the troops, who usually helped in revenue collection. By standing security for defaulters and buying up villages from distressed proprietors, he amassed an estate of twelve villages. It also included the Bhaisaura estate of five villages in pargana Lucknow assessed at Rs 1,892. After the death of Kunwar

Bahadur Singh, who had no natural heir, his younger brother Girdhari Singh was recognized as ta 'alluquar by the British, and received a deed of grant for this estate. In 1935, Musammat Indra Kunwar was the holder of this ta 'alluqua.' Presently, the family is residing at Ashrafabad, Lucknow.

# 2. Ghazipur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
2	Ghazipur	232	9	8	3,800	Musammat Syad-un-Nisa	Sheikh	List III Primogeniture opted

The first owner of the estate was Shekh Barkhurdar, who came to Lucknow in the reign of Emperor Humayun. A descendant of his, Shekh Kamyab, took service under Muhammad Shah and married a sister of Nawab Shekh Abdul Makarim Khan of Lucknow, receiving two villages as dowry. To these he added four more by purchase. Shekh Ahmad Baksh, his great grandson, left his property to his daughter Saiyid-un-Nissa, who was given the sanad of the ta 'alluqa. From her, the ta 'alluqa descended to Muhammad Husain. He was survived by his two daughters, of whom the first died without issue, leaving the property to her younger sister Fatim-us Nissa. She owned seven villages in Lucknow pargana, and three villages known as Ganaura estate in Barabanki, assessed at Rs 7,548. After her death, her elder son Ahmad Husain Khan got this ta 'alluqa. He was succeeded by his three sons, Chaudhary Mohammad, Chaudhary Murtaza and Chaudhary Kazim, who jointly owned the ta 'alluqa. The next successor and the ta 'alluqar in 1935 was Chaudhary Akbar Husain, who was district Judge, Sitapur. The present representative of the ta 'alluqa are Chaudhary Ghadeer Husain and Chaudhary Hasan Imam residing at Rudauli, Barabanki.

#### 3. Sissaindi

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
3	Sissaindi, Bhyrampur, Dadalha, Lalganj	42	54	35	37,003	Raja Kashi Prasad	Tiwari Brahman	List III Primogeniture opted

The ta 'alluga is named after Sissaindi village which lies 5 miles from Mohanlal Gani. The Sissaindi estate initially vested on the chief of the Bais family of Kurri Sidhauli and it was one of the nine parganas that fell to the Naihista house on the partition of the Baiswara principality. Amrit Lal Pathak, the chakladar, had originally obtained it in theka (contract) in AD 1811. However, in 1815, on the occasion of the investment of Shankar Sahae, grandson of Amrit Lal, he induced the Rani Basant Kunwar, the widow of Raja Dirgpal Singh, to confer the pargana on him in sankalp. The rise of this family is 1815, dating from the marriage of the present ta 'alluquar into the family of Pathak Amrit Lal. The Raja's ancestor was Lal Mani, a Tiwari Daman Brahman of Misr Khera and one of the most honoured Brahman houses, who only gave their daughters in marriage to the Awasthi Prabhakar, the Bajpei of Hira and the Pande of Khor Brahman tribes. Lal Mani was a banker and rose to be chakladar of Baiswara in 1824. In the latter year he was imprisoned as a defaulter, but was released on the security of Pathak Mohan Lal, son of Amrit Lal, who gave him, moreover, Rs 10,000 and arranged for the marriage of his grandson, Kashi Parshad, with one of the Pathak's daughters. Raja Kashi Prasad founded the town Mohanlal Ganj, in which he constructed many fine buildings. He built himself a fine house at Sissaindi and a handsome temple and ganj in the village of Mau, on the road from Lucknow to Rae Bareli, which he called Mohanlal Ganj after his father-in-law and is now the tehsil headquarters.5

Kashi Prasad became *chakladar* of Purwa in 1853, and received an old feud with Chandan Lal of Maurawan. In the quarrel that ensued, his followers shot Ganga



Raja Chandra Shekhar of Sissaindi

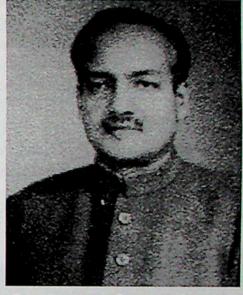
Prasad, the banker's younger brother; and in consequence of this, Kashi Prasad was dismissed from his appointment and banished for two years.<sup>6</sup>

Raja Kashi Prasad distinguished himself by rendering valuable services to the British during the mutiny and remain loyal to them throughout the revolt period. He was one of six loyal ta 'alluqdars who, for their assistance to the British Government during the Mutiny, were conspicuously rewarded by grants of villages and a remission of ten per cent on their revenues. He received as his reward the ta 'alluqas of Cheolaha and Dadalha consisting of 28 villages and 4 patties, which made up its hereditary possession, enjoying the benefits of a permanent settlement. The title of Raja was granted hereditary in December 1877 by the British Government. After his death in 1873, Raja Kashi Parsad was succeeded

by Raja Chandra Shekhar as successor of the estate. He improved upon the estate which expanded to 28 villages and five patties, known as Sissaindi and Ashrafnagar

estate in Nigohan and Mohanlal Ganj parganas, as well as the Dadalha estate of 22 villages in Unnao and the village of Chheolah in Rae Bareli, assessed at Rs 57,832. After Raja Chandra Shekhar's death, his widow Rani Subhadra Kunwar succeeded the ta 'alluqa as his son Vijay Kumar was a minor.8

In 1948, Raja Vijay Kumar Tripathi succeeded the ta 'alluqa, who is the present representative of the estate. He was born on 19 February 1925. Since 1950, he has been in the Congress Party, has been MLA for six terms and was minister for three terms (in 1969, 1971 and 1976) in UP government. The Raja along with his two sons, Ajay Kumar Tripathi and Sujaya Kumar Tripathi is residing at Sissaindi House, Lucknow.



Raja Vijay Kumar Tripathi of Sissaindi

#### 4. Gauria Kalan

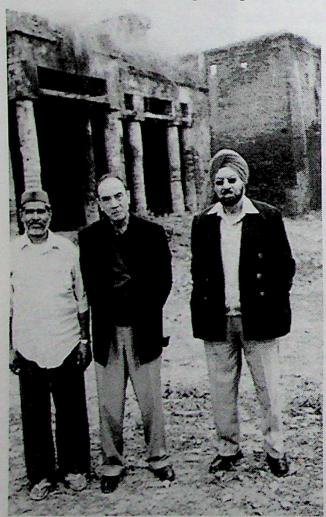
S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
4	Gauria Kalan	200	9	4	3,270	Musammat Qutb-un-Nisa	Sheikh	List III Primogeniture opted

The ta 'alluquar is a Siddiqi Sheikh, whose ancestor Shah Rafi-ud-din came from Madina and settled in Delhi during the reign of Emperor Babur. From thence they were probably called by the family of the Ansari Sheikhs, who preceded them in the occupation of the pargana and were also from Madina. Shah Rafi-ud-din settled in Mohanlalganj to the north of the pargana near Amethi.9

Shah Rafi-ud-din had a son, Nizam, who founded Nizampur. He married a daughter of the house of Malik Yusuf, an officer of Syed Masud's army of AD 1030 who had escaped the annihilation that befell the rest of the invading force and maintained his residence in the town of Amethi, which had fallen into Muslim hands. Shekh Nizam had three sons. The first son was Shekh Tahir, who founded Tahirpur, attained wealth, held the post of the *qanungo* of the *pargana* and added Gauria and other villages to his ancestral property. The present representative of the *ta 'alluqua* 

is descended from this branch of the family. The second son was Shekh Ibrahim, whose descendants held Mahmudabad (where their ancestor Shah Rahim-ud-din first settled) and four other villages. From the third son, Shekh Husain, descended Musahib Ali. He played too conspicuous and persistent a part in the rebellion of 1857, and lost his ancestral estate, the *ta 'alluqa* of Dhaurahra, of six villages lying on the banks of the Gomati, which was confiscated and conferred on Abdul Ali, who made a gift of it to the *ta 'alluqdar* Abu Turab Khan. Only one of the descendants of Shekh Husain held Fatehpur, which his ancestors founded. <sup>10</sup>

Sheikh Tahir's descendant in the main line was Shekh Amir during the reign of Emperor Nasir Ali Shah, who was made *Mir Munshi* with title of Amir Haidar. When the revolt started in Oudh, Begum Hazrat Mahal came with Birjis Qadr to the *haveli* of Amir Haidar while on her way to Bahraich. She gave her gold *kangan* to the wife of Amir Haidar while departing. The British were quick to declare Amir Haidar as



Afaq Haidar (centre) with Sardar Rajendra Singh of Khureti (right)

a rebel and confiscated his estates. After the declaration, Musammat Qutub-unnisa, the Begum of Amir Haidar, was given the *ta 'alluqa* of Gauria Kalan, near Amethi, which comprised five villages assessed at Rs 4,695.

She was succeeded by her son Inayat Haidar, who had four sons - Majid Husain, Mohammad Ali, Ahmad Ali and Ashraf Husain. Majid Husain held the ta 'alluga jointly with his brothers, which comprised two estates, Gauria Kalan and Nizampur comprising six villages in pargana Mohanlal Ganj, assessed at Rs 5,050.11 Majid Husain's sons Nizam-ud-din and Faiz Mazauddin Haidar are working in Saudi Arabia. Mohammad Ali had daughters. Ahmad Ali's son was Habibud-din Haidar, whose son was Gulam Moin-ud-din Haidar and a daughter Vikat Fatima. Ashraf Hussian's son died at an early age. Ghulam Moinud-din Haidar's son Afaq Haidar is the present representative of the house; he is presently with the Montreal Civil

Services, Canada. He has two daughters. The elder daughter Seema is Director in Pfizer Drug Company at Boston, USA, while the younger one Romana is a practicing doctor at Los Angeles, USA. Other representatives of the family are Shekh Mohi-ud-din Haidar and Shekh Maji-ud-din Haidar residing at Amethi House, Lucknow.

# 5. Purseni/Gopalkhera

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
5	Purseni, Dalauna, Akhori, Ganaha	109	9	6	4,140	Thakur Jhabba Singh	Janwar	List III Primogeniture opted



Oudh Gopalkhera

Village Purseni and Gopalkhera are situated near Mohanlalganj. The ta 'alluqdar of this estate belongs to the Janwar family of Mau. In the seventeenth century Deo Rae and Sohan Rae, who were eighth in descent from Bariar Shah the founder of the Janwars of Oudh, migrated from Ikauna in Bahraich and settled in Mau and Khajauli of Mohanlalganj pargana, which they received from the Amethi Sheikhs.

Sohan Rae died without issue, but the descendants of Deo Rae grew, and

multiplied and occupied 22 villages. Deo Rae elder son Seni Shah, was the founder of Purseni (Senipur). Seni Shah seems to have separated from Mau and founded Purseni or Senipur for himself, and was the ancestor of the ta 'alluqdar. Offshoots of this branch are the Janwars of Jabrauli in Nigohan Sissaindi. The family did not rise to any importance until the time of Ram Singh, five generations later, who took to money lending and made himself useful to the chakladars. However, the family again declined until the time of Jhabba Singh, his grandson, who became agent and manager for Chandan Lal the Khattri banker of Maurawan, in Unnao district. Jhabba Singh was in constant conflict with the Nawabi rule



Raja Baldeo Baksh of Purseni

of Oudh. When the British occupied Oudh, Jhabba Singh developed friendly ties with them. During the mutiny, he rendered valuable assistance to the British force stationed at Alambagh in forwarding supplies and information. He was rewarded with the title of Sardar Bahadur, and one of Hindpal Singh's confiscated estates of Akohri and Sidhauli in Unnao, and a remission of 10 per cent on his land tax while the Purseni estate was released from any future enhancement; and was one of the six loyal ta 'alluqdars specially praised by Lord Canning and the Imperial Council. The sanad was accordingly given to Baldev Baksh, son of Sardar Bahadur Jhabba Singh. Baldeo Baksh was made an honorary Megistrate. Baldeo Baksh's sons died during his lifetime, hence the succession came to his grandson Lal Muniswar Baksh (born 1888) when Baldeo Baksh died in 1895, and the estate was administered by Court of Wards. 13

Raja Munishwar Baksh Singh married the daughter of Baghel Raja of Sohawal. For his special services during World War I, in which he donated one-and-a-half-lakh rupees in war relief in addition to five thousand rupees every year from 1914 to 1918 for medical facilities and raised 1,500 recruits for the Indian army for the war, he was given a medal and a certificate by Major General Bingeley on behalf of the Government of India, and a *sanad* by Lt. Governor of United Province Sir James Meston. Later on, for his special war efforts, he was also honoured with a *sanad* and a gold sword of honour by Sir Hart Court Butler, the Lt. Governor of United Province.

Raja Munishwar Baksh Singh was succeeded by Raja Lal Yogendra Baksh Singh in 1926. He was married to the daughter of Drigvanshi Raja Lal Bahadur Singh of Jaunpur on 4 May 1927. He had a daughter and four sons. His daughter was Gita Singh (she was married to Tikka Jagjit Singh of Ramgarh estate), while sons were Lal Gajendra Baksh Singh, Lal Surendra Baksh Singh, Lal Mahendra Baksh Singh and Lal Shivendra Baksh Singh. After him, his son Lal Gajendra Baksh Singh (born 17 January 1935) succeeded the ta 'alluqa. He was selected in IPS but declined to join the government and instead joined Bata & Company. He was married on 12 June 1954 to Rajkumari Lalita Singh, daughter of Raja Vishnu Pratap Narain Singh of Jagdishgarh in district Padrona. He has a daughter Pushparaj Laxmi who is married to Pradip Rai Singh of Jamunaha estate, and a son Rajendra Singh (born 15 June 1956). Lal Rajendra Singh married Neelima Singh, daughter of Thakur Avdhesh Raman Pratap Singh of Harihar Raikwari in Bahraich district. He has two daughters Dhanshri Rajlaxmi and Shambhavi Rajlaxmi.

After the untimely death of Raja Lal Gajendra Baksh Singh in 1999, the present representative of the family is Lal Rajendra Singhji residing along with his two daughters at Gopalkhera House, Lucknow.

#### 6. Dhaurahra

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
6	Dhaurahra		-	7	4,336	Mirza Abu Torab Khan	Sheikh	List III Primogeniture opted

Khwaja Safi, a Nishapur Amir from Khurasan province of Iran, migrated to Kashmir and later on settled in Oudh (1765–75). He held appointment under Asafud-daula, the fifth Nawab of Oudh. He had two sons, Nawab Mehdi Ali Khan 'Muntizm-ud-daulah' and Nawab Hadi Ali Khan 'Saif-ud-daulah' who held the post of wazir to the Lucknow Nawabs. The former died without issue, and to the latter was born Ahmad Ali, afterwards called Nawab Munawar-ud-daula Julfiqar Jung. He was succeeded by his son Nawab Amzad Ali Khan 'Ashraf-ud-daulah'. He had two sons; the elder was Nawab Bakar Ali Khan, who became the ta 'alluqdar of Kanwa Khera in Sitapur district. The younger son, Mirza Jafar Ali, acquired an estate comprising two villages in pargana Bijnaur, one of which, Behta, gives its name to the ta 'alluqa Dhaurahra.

Originally, the ta 'alluga belonged to a family of Khichi Chauhan Rajputs holding an estate of seventeen villages to the north of the pargana. They came under Raja Singh, some seven generations ago, who took service with the Sayyads of Salemabad. These Sayyads had occupied a tract of twenty-two villages, which was known as the tappa of Salemabad. One by one the Khichis got possession of them. Raja Singh took an old deserted Bhar dih, called Dhaurahra on mortgage, where he built a house and founded a hamlet. By the third generation, their family had acquired several more of the Sayyad villages by similar transfers. Mir Ahmad Hasan, otherwise Mir Banke, of the Sayyad house, then attacked the Khichis and killed seven of them. However, three boys escaped and went to their uncle Kenwal Singh, who had taken service with the Oel Raja of Kheri. By his help, they recovered Dhaurahra and their other villages. They re-established themselves, and being thrifty and making money, they lent to the Sayyads who were prodigal and spent it, and so the mortgaging went on. Koeli Singh got two or three villages more and Zalim Singh, the last holder, succeeded in getting the whole estate except for three villages. The Sayyads had tried force and they now tried law. They brought the matter before the Lucknow court and got a decree in 1835 declaring that all the deeds were forged. Zalim Singh would not produce them. Perhaps, he thought they were safer in his own hands. However, he had to bolt and the Sayyads, with the help of Raja Bisram Singh of Mahagaon, got possession and harried the villages for three months; but Zalim Singh harried too, seizing his tenants, ploughs and beasts and threatening all who consented to cultivate under the Sayyads. Finally the place was deserted and the minister, Munawwar-ud-daula, sent pan leaves to Zalim, and asked him to return to his estate. Therefore, he came back; but the Sayyads tried law a second time, and for the second time, three years before the annexation, got an order granting their possession.<sup>14</sup>

Possession was conferred nominally on Abdul Ali, a *chela* (slave) of Munawwar-ud-daula, but this was an arrangement made to suit the Nawab. Abdul Ali soon went on a pilgrimage to Karbala, and the estate was transferred under a deed of *hiba* (gift) by Abdul Ali to Mirza Abu Turab Khan. He was a son-in-law of Munnawwar-ud-daula, and the estate of six villages that he holds belonged to Musahib Ali, of the *pargana Qanungo's* family of Amethi Sheikhs. This latter was a persistent rebel, and with a strong band of Kurmis and local bad characters kept the rebellion alive on his own account, but he and the Kurmi leader Khushal Chand were slain in a fight at Salempur and his villages confiscated.<sup>15</sup> Later on the *ta 'alluqa* was sold to the *ta 'alluqar* of Behta.

# 7. Salempur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
7	Salempur, Chaksar, Maulabad	27	-	24	29,779	Chaudhary Nawab Ali Khan	Sheikh	List II Devolved upon a single heir as per family custom



The founder of this estate on the female side, is said to have come from Madina to the *pargana* about 1510, under Shekh Abul Hasan Ansari, who drove out the Amethi Rajputs from Amethi Dingur and earned for himself the title of *Sheikh-ul-Islam*. Ibrahim Lodhi was so impressed with his services he gave him the title along with the *jagir* of Amethi and Ibrahamabad.<sup>16</sup>

One of the next successors was Abul Hasan Sani, who had two sons, Shekh Salem and Ali Gauhar. Sheikh Salem was given a *farman* by Akbar, appointing him as the *Chaudhary*  of the pargana. Shekh Salem established Salemabad, 32 km west of Lucknow on the bank of river Gomti. Salimabad prospered in the reign of Sultan Noor-ud-din Shah, Sultan Farrukh Siyar and other Sultans of Delhi. Later on, it came to be known as Salempur. Shekh Salem's successors were Shekh Mustafa, Shekh Yusuf, Shekh Qasim (who founded the village of Kasimpur), Shekh Mubarak, Shekh Adam and Shekh Qasim respectively. One of the next descendants, Moizz-ud-din (Shekh Mubarak), had a daughter who married Hidayat Ali, a Sayyad of Kakori. His two sons, Saadat Ali and Mansur Ali, lived in Salempur and inherited their father's estate. Saadat Ali had three sons: Nizam Ali, who by marriage became ta 'alluqdar of Paintepur; Hisam Ali, whose son was Chaudhary Nawab Ali; and Samsam Ali. Samsam Ali managed the whole estate, having in addition acquired the share of Mansur Ali, the second son of Hidayat Ali; dying without an heir, he bequeathed it to his nephew, Nawab Ali. <sup>17</sup>

The family had a right to the whole *pargana* by title of conquest and held two *farmans*: one dated AD 1617 from Jehangir, in the name of Mohi-ud-din, fifth in descent from Abul-Hasan Sani and another from Farrukh Siyar in the 2nd year of his reign AD 1715, in the name of Muhammad Asaf, confirming them in the office

of chaudhary and zamindar of the pargana. This family was traditionally looked upon as the owners of the soil. Thus the Janwars of Mau, at the extreme south-west of the pargana, relate that they received their villages from the Sheikhs of Amethi; and the owners of Bakas at the extreme west and the Bais of Karora in the centre assert the Sheikhs to have been the original zamindars, and we find also Sheikh Abul Husain's descendants founding villages at scattered intervals throughout the whole pargana. Sheikh Salem himself founded Salempur on the lands of Kheoli in the north-east of the pargana, and Salempur Uchaka on the other boundary directly south. Thus when Oudh was annexed in 1856, the ta 'allugdar Nawab Ali held all the villages founded by his ancestors and others. The Chaudhary ta 'allugdar held half the village of Ibrahimabad in his



Raja Sir Syed Nawab Ali Khan

sanad along with others of the pargana. This estate amounted to 36 villages, of which 29 were in this district and were assessed at Rs 44,293.<sup>18</sup>

The British Empire bestowed upon him the title of *raja*. Raja Nawab Ali made amendments in the Government of India Act of 1869 and had a keen interest in the Family Court Matters, following which General James Outram, Chief Commissioner of Oudh made him the Magistrate of Civil Courts. After his death in 1879 his queen

Sitarunissa looked after the welfare of estate Salimpur as her son was minor. After some years her son Raja Shaban Ali Khan became the ruler of Salimpur. In 1888



Raja Sir Shaban Ali Khan

Lord Dufferin, Viceroy and Governor General of British India, accorded Shaban Ali the title of Khan Bahadur in reward for his energy in promoting the improvements of agriculture and undertaking agricultural experiments in his estate. Shaban Ali also helped financially in the eradication of small pox, and for this gesture Sir Auckland Colvin, Chief Commissioner of Oudh personally acknowledged him in 1892. During the Famine of 1887 Shaban Ali Khan waved off the *lagan* and for this a special word of commendation was mentioned in the Gazette. On 1 January 1892 he was bestowed upon with the title of *Raja*.

Raja Shaban Ali Khan had two sons, Raja Syed Ahmad Ali Khan and Kunwar Syed Qamber Ali Khan. After death of Raja Shaban Ali Khan in 1890, his elder son Ahmad Ali Khan succeeded. He

studied in Government Jubilee College. In 1943 he was conferred with Knighthood. He was an M.L.A. and Education Minister in Independent India, and was a member



Nooruzzuha Begum

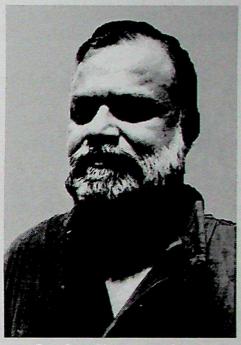
of the Defence Council. Raja Ahmad Ali Khan had two daughters, Rajkumari Khairunnisa Begum and Rajkumari Nooruzzuha Begum. Rajkumari Khairunnisa Begum died issueless in 1982, and hence Rajkumari Nooruzzuha Begum succeeded to the ta 'alluga.

Rajkumari Nooruzzuha Begum (born 25 September 1921) was blessed with three daughters Nasir Fatima, Sayeeda, Nurun Nissa, and two sons Mohammad Sajjad Ahmad and Ahmad Sazzad. She was a social worker and social reformer, and she founded the 'Salempur Welfare and Educational Society'. She passed away on 26 March 2006, leaving three daughters and two sons. Her elder daughter Nasir Fatima is married to Taqi Hasan of Sambhal, Muradabad. The younger two daughters are married

into Ahmamau family: Sayeeda Begum is married to Nawab Iftiqar Ali Khan while Nurun Nissa is married to Syed Habib Ali.

Her eldest son, the present Raja of Salempur Syed Mohammad Sajjad, is the Chairman of the Society who is leaving no stone unturned in realizing the dream of his late mother to impart education, job and self-respect to the underprivileged. He has two sons Syed Sajjad Mehndi and Syed Ahmad Mehndi and two daughters Faraha Sajjad and Sara Sajjad. Syed Sajjad Mehndi had done MBA from Ireland, and is at present working as a business analyst in an Irish Bank, while Syed Ahmad Mehndi is pursuing MBA from Barcelona, Spain.

Kunwar Syed Ahmad Sajjad alias Chhote Bhaiya had three sons: Syed Ahmad Abbas Ali Khan Zaidi, Syed Mohamad Abbas Ali Khan Zaidi, Syed Haidar Abbas Ali Khan Zaidi and one daughter Samar Sajjad married to Syed Mohmad Ali Khan of *Ta* 'alluqdar family of Ahmamau.



Raja Syed Muhammad Sajjad

Another branch of the family is from Kunwar Syed Qamber Ali Khan alias Chote Raja, the younger son of Raja Syed Shaban Ali Khan. He had one daughter, Rajkumari Noorusaba Begum. She had one son Syed Taqi Hasan, who was adopted by the Khairunnisa Begum, the elder daughter of Raja Ahmad Ali Khan. Syed Taqi Hasan got married to Rani Nuzhat Hasan, eldest daughter of Rajkumari Nooruzuha Begum. They have four sons and one daughter, namely, Syed Rushdi Hasan, Syed Saif Hasan, Syed Farhan Hasan, Syed Munaf Hasan and Anab Hasan.

Presently, Raja Sajjad Sahab along with his whole family is residing at Salempur House, Lucknow.

# 8. Raepur Ekdaria/Itaunja

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
8	Itaunja	23	54	51	36,885	Raja Ratan Singh	Parmara	List II Devolved upon a single heir as per family custom

The ancestor of the Raja of Itaunja is said to have come into this pargana during the middle of fourteenth century under Deo Ridh Rae, the eighth son of Raja Rudra

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Shah of Dharanagar. The Parmaras of Dhara were an ancient dynasty and a brief history of the Parmara clan is worth mentioning.



The name of the clan is derived from the Sanskrit pramara, 'first striker'. Harsola plates of Krishna III (AD 949)<sup>20</sup> has revealed the existence of a family of feudatories who have supplanted the line of Indra III Rastrakuta, who after defeating Nagbhat Pratihara of Ujjain in AD 807, gave it to his kinsmen, Upendra Krishnaraja, who was the founder of the Malwa dynasty of Paramara. The earliest reference of the family goes to this Upendra-raja also called as Krishna-

raja (AD 800), a feudatory of the Rastrakutas of Myankhed, who conquered Malwa from the Gurjar-Pratiharas. He was succeeded by Vairisimha I, Siyaka I, Vakpati I (AD 895-92), Vairisimha II (920-945), Harsha Siyaka II (949-970),21 Vakppati II Munja, (970-998), Sindhuraja (1018), Bhojadeva (1020-1047),<sup>22</sup> Udaiaditya (1059-1087), Jagadhawal, Lakshmadeva, Narvarman (1191-1211),23 Yasovarman (1134-1142), Jayavarman, Ajayavarman (1142-1151), Vindhyavarman (1192), Subhatvarman, Arjunvarman (1211-1215),24 Devapala (1218-1236),25 Jaitugi, Jaivarman (1256-1260), <sup>26</sup> Arjunvarman II (1285) and Jaysingh II<sup>27</sup> (1290-1310). During the last king's reign, in November 1305, according to Tawarikh-i-Firojshahi, 'Ala ud-Din sent his general Ein-ul-Mulk Multani with an army to effect the conquest of Malwa. He was opposed by Koka, the Raja of Malwa, with 40,000 Rajput horse, and 100,000 foot. In the engagement which ensued, Ein-ul-Mulk proved victorious, and reduced the cities of Ujjain, Mandu, Dharanagari and Chanderi. After these successes, he wrote an account of the same to the king, who, on receiving it, commanded illuminations to be made for seven days throughout the city of Delhi.'28 The sons and grandsons of Jaysingh migrated to distant places, after the destruction of Dhara by Allaudin Khilji in 1305. M.S. Bodhraj of Pugal written in 1663 (VS 1719) tells that Jairaj (Jaisingh II), the last king of Dhara, had numerous progeny. One of his sons, Mulkraj, died fighting while defending the temple of Mahakal against the force sent by Allauddin Khilji, in 1309. His younger brother Bhojraj keep up the conflict by taking shelter behind the hills, but being unable to recover Dhar, he left the ancestral domain with his son Devraj and other Rajput followers to seek shelter elsewhere.

The Khulasa-i-Tawarikh, a history compiled by Sujan Rai Kayath, by the orders of Alamgir, says that Dharanagar or Deogarh was the site of Daulatabad, which was founded by Mohammad Tughluq in 1356, and Paramaras were at this time driven out of their native seat. Deo Ridh Rae, eighth son of the Raja of Dharanagar, took service with the Tughluq king of Delhi, and obtained under him important commands. It is said that among other exploits he reduced the fort of Ding. At this time the pargana

was held by Kurmis who ruled under their king Rae Damar from his fort of Raepur; and the Muraos under Rae Mohan, who lived in the town of Mahona. Deo Ridh Rae was sent to drive them out. This he seems to have effected partly by fraud, for his brother, Ram Singh had preceded him and had taken service with the Kurmis, and in the subsequent attack he opened a gateway, which admitted Deo Ridh Rae into the fort. The Kurmis were driven out and their country taken. Some few villages fell to Ram Singh, and his descendants are known as Thanapati Panwars, the *zamindars* of villages Singhamau and Banaunga.<sup>29</sup>

Rao Deoridh Rae married the daughter of the Chauhan raja of Kathwara, and had three sons: Dinger Sen, Sahlan Deo, and Karan Deo. The first son held the ancestral title of Raja, while the second and third sons were given the title of Rae and Chaudhary respectively by the Delhi Sultanate. These three divided their father's possessions. The pargana of Mahona was said to have been managed by Tilok Chand, Qanungo, who had come with the invading force. The conquered tract, with connivance of the Qanungo, was divided into eight tappas, four of which, called the Itaunja tappas, fell to Dinger Deo; two, the Haweli tappas, to Sahlan Deo; and two, the Rewan and Bahirgaon, to Karan Deo. Rae Dinger Deo is the ancestor of the ta 'alluqdars of Itaunja, and was then made the raja of his house, which title has descended unbroken to the present time; while Rao Balhan Deo is the ancestor of the ta 'alluqdar of Mahgaon (Mahona) and Udaipur; and Chaudhary Karan Deo's progeny are the ta 'alluqdar of Saraura and Nilgaon in district Sitapur.<sup>30</sup>

Raja Dinger Sen had two sons, Chandrasen and Nandsen. Chandrasen got the title of Raja from the Sultans of Delhi, but since he died childless, he was succeeded by Nandsen's son Suraj Sen. He had two sons, the elder son Madho Singh, and younger son Ashok Mal, who was from elder rani of Malla royal family of Nepal. After Suraj Sen, while Madho Singh was the raja of the time, and was at Delhi with the Emperor's court, Ashok Mal, the second son, assumed the title and took the estate. Madho Singh was content with this arrangement, and only reserved with him six villages, which his descendants still hold. Raja Ashok Mal had five sons, of which the elder Tara Chand succeeded the gaddi. The second son Maohkam Singh was given the villages Bangaon and Belwa, third son Rup Narain got village Drigoi, the fourth son Gorup Singh got Bikamau, and the fifth son Iswari Singh got the village Laudholi in appendage. Raja Tara Chand was succeeded by Raja Lohang Singh. His next successor Raja Nirhey Singh or Raja Niri, who was a great hunter and athlete. and let his affairs fall into disorder. His brother, Bahadur Singh, professed to look after the estate, but his revenue fell in arrears, and the Subahdar Diler Khan came against him, and in the fight that ensued both Niri and Bahadur were killed. There are two or three stories current about this. Some say that the raja had a bitter quarrel with Rup Narain, another of the sons of Asukhmal, the raja's grandfather, and that it was only on his misrepresentations that the *nawab* came with a force against the raja.<sup>31</sup>

Once on a visit to the Emperor of Delhi he came across the Nawab Diler Khan, who was a man of great stature and strength. Thrice he looked up and turned pale when he saw him, and thrice when he looked down and saw his own trusted sword he recovered himself and turned red. The emperor Shah Jehan, who was observing him, noted this change of colour and asked the raja what it meant, and the raja replied that when he saw the nawab he feared, when he looked on his own sword he recovered his courage, and felt ready to fight him. The emperor considered this a bold speech to make, and bade him go to his own country if he wanted to fight, and Diler would meet him there. So when the Nawab came in the fight, he called out from his elephant in a loud voice for the raja to come out and meet him in single combat. The raja was only mounted on a small horse, but he came up and struck at the nawab with a sword that shivered on his armour, and himself fell at one blow by a thrust from his adversary's spear. One of Rup Narain (third son of Raja Ashok Mal)'s family member admitted the nawab into the fort by a private door. This piece of treachery earned for himself and his descendants the sobriquet of the Khirkihas or the men of the wicket', by which they are distinguished to the present day. 32 Itaunja ta 'alluga was forfeited and came under the direct rule of the Delhi government for some time under the reign of Shah Jehan. During this time, Rae Surat Singh of Mahona tired to annex Itaunja, but was resisted by the clan biradari. As a result the differences between the Itaunja and Mahona families widened.

Madari Singh, son of Raja Niri, however, submitted and attended at the Aurangzeb's court where he was decked with a *Khil 'at*, and recovered his father's estate. Delhi Emperor also gave him a slab of stone made in the *Karkhana Imarat* of Delhi Mughals, which is still venerated by the Itaunja family as a victory symbol. This large square stone is held in great reverence and is said to be the title deed of the family. Madari Singh is said to have been a man of lawless habits and most inordinate pride. He was too good even to associate with his own kith and kin, and when the members of Haveli and Rewan branches came as usual to offer him their congratulations at the Holi festival, he refused to see them. Thereupon they took counsel and said that since they had no longer any natural head to look to, they must make one for themselves, and they went to Rae Surat, of the second or Haveli branch, and elected him as raja.<sup>33</sup>

According to family annals, however, after Madari Singh died, his son Raja Udit Singh sat on the *gaddi* of Itaunja. He had three sons: Prithvi Singh, Anup Singh and Suba Singh. Raja Udit Singh was succeeded by Prithvi Singh, followed by the latter's son, Man Singh. However, Man Singh was brutally murdered by Swayanvar Singh, son of Suba Singh who usurped the *gaddi* of Itaunja. He was also able to get the title

of raja conferred by the Delhi Emperor. He had three sons: Shiv Singh, Balwant Singh and Ram Singh. The elder son, Shiv Singh succeeded to the ta 'alluqa.

In the time of Raja Shiv Singh in AD 1810, the whole ta 'alluqa was under direct management, and he was only left with ten mahals, which he held in rent-free tenure as nankar. The whole estate now consisted of the original villages the raja's family held. They were strong in themselves, and for the most part kept in good favour with the Delhi Court. They even adopted some of the Muslim practices such as fastening their coats to the left and paying reverence to the tazias. In addition, they have before their residence a large square stone, which they hold in sacred reverence. They say it was brought from Delhi and that it is their symbol of right to their estates, granted to them by Aurangzeb, the Delhi emperor, who told them to take it as the foundation for their future settlement. When a new raja succeeded, he placed on it a nazar (offering) of flowers and sweetmeats and a few rupees. A Raja Shiv Singh founded the village of Shivsinghpur in Itaunja pargana. He was succeeded by his son Duniapat Singh, followed by Dharam Singh. Dharam Singh was succeeded by his son Raja Jot Singh. The latter had two sons — Ratan Singh and Guman Singh.

During the Mutiny of 1857, the British forces attacked Itaunja. However Raja Ratan Singh, being too old, surrendered without fighting and accepted the suzerainty of the British government. However, Drigvijay Singh, a cadet of the Mahona branch fought against the British; after the Mutiny he was caught and deported to the Andaman islands, where he died. Ta 'alluqa Mahona's name was changed to Mahigawan, and was given to Drigpal Singh's younger brother Prithvi Pal Singh. Similarly, Basti Singh of the Bangaon branch also participated in the revolt. The village Bangaon was set on fire, many of the rebels were hanged on a tamarind tree and about two hundred Parmars of the village lost their life. Basti Singh's brother, Bakhtawar Singh, who had left for his wife's house in Kasmanda was saved, and given the tenure of the village of Bangaon in 1862.

Raja Ratan Singh, son of Raja Jot Singh received the sanad by the British Government confirming his ta 'alluqa' and recognizing his title of Raja, which was declared hereditary. According to the Gazetteer of Oudh, in 1880, the Raja's estate consisted of fifty-one villages assessed at Rs 36,679. Raja Ratan Singh had two sons, Jagmohan Singh and Indra Vikram Singh. Due to the premature death of Raja Jagmohan Singh, his younger brother Indra Vikram Singh succeeded the gaddi of Itaunja in 1881 at the age of sixteen years. He was born 24 November 1864, educated at Canning College, Lucknow; installed in 2 January 1886 upon attaining his majority<sup>35</sup> and married the daughter of the Raja of Surajpur. He constructed the palace of Itaunja. He died in 1921. He was succeeded by Raja Jagmohan Singh's son Bhagwan Baksh Singh. This succession was disputed by the adopted son of Raja Indra Bikram Singh, who was Rameswar Baksh Singh alias Lal Surendra Vikram Singh of the

Rewan branch. The adoption was declared illegal as per Oudh Estate Act 1869 since proper declaration was not registered. Hence the deputy collector, *tehsil* Malihabad, awarded non-*ta 'alluqdar*i villages of Indra Bikram Singh to Rameswar Baksh Singh, while the *ta 'alluqa* Itaunja became the property of Bhagwan Baksh Singh. This arrangement could not satisfy both the parties, who went to Court and arrived at a mutual family agreement in 1923. Raja Bhagwan Baksh got the *ta 'alluqa* for life after which it would revert back to Lal Surendra Vikram Singh. After Raja Bhagwan Baksh died in AD 1926, he was succeeded by his younger brother Rampal Singh for life. He died in 1939; as a result the *ta 'alluqa* of Itaunja went to Lal Surendra Vikram



Lal Surendra Bikram Singh



Raja Bhanu Pratap Singh

Singh. Ram Pal Singh's widow Rani Munia Kunwar challenged the family arrangement of 1923, but could get only a village, Digoi, for her subsistence and remained throughout her lifetime at village Bhainsmau.

Lal Surendra Bikram Singh (1939-49) first married Rani Mahendra Kumari of the Orchha-Tikamgarh estate, and then Rani Brijendra Kunwar of Thikana Semlia in Sailana. He died issueless on 10 February 1949, succeeded by his widow Rani Brijendra Kunwar who respected and honoured the family settlement. However, the succession went to Lalla Singh of the Bangaon branch and was challenged in court of SDM Malihabad; this court did not accept the family settlement and awarded the ta 'alluga to Rani Brijendra Kunwar. She adopted her sister's son Raja Bhanu Pratap Singh, who was son of Raja Yogedra Singh of Taal State in Madhya Pradesh. Born 18 May 1950, Raja Bhanu Pratap Singh married Rani Kumkum Singh of Khapradih ta 'alluga and begot two sons and a daughter. One son, Kunwar Raghvendra Pratap Singh, married Kunwarani Sunita Singh and has a child, Bhanwar Karni Singh. The second son, Kunwar Digvijai Pratap Singh, married in December 2005 Kunwarani Malini Singh, daughter of Thakore Saheb Tejraj Singh of Sarthal thikana of Kota. The daughter, Rajkumari Meenakshi Singh, married Bhanwar Shatrunjai Singh of Khandela thikana in Jaipur. Raja Bhanu Pratap Singh, with his elder son

Kunwar Raghavendra Pratap Singh, and younger son Digvijay Singh, is residing at Itaunja House, Lucknow.

Lalla Singh alias Mohkam Singh-succeeded the gaddi from the line of Ashok Mal's second son Mohkam Singh of Bangaon branch, as no member of Ashok Mal's elder son Tara Chand survived. He had four sons: (i) Birendra Singh, (ii) Jitendra Singh, (iii) Mahendra Singh, and (iv) Shailendra Singh; and a daughter Neelam Singh. Raja Lalla Singh died in 1990; his elder son Birendra Singh Parmara succeeded, who is the present representative of the Itaunja family. Birendra Singh has two sons Pradip Singh and Arvind Vikram Singh and two daughters Deepti Singh and Aishwarya Singh, residing at Rajmahal, Itaunja, along with his sons Kunwar Pradip Singh and Kunwar Arvind Vikram Singh.

# 9. Mehgaon/Mahona

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
9	Mahona	129	20	23	12,649	Babu Prithi Pal Singh	Parmar	List II Devolved upon a single heir as per family custom

This is an offshoot of Raipur Ekdaria (Itaunja) and are of Parmar clan, whose ancestor Deo Ridh Rae conquered the pargana of Mahona from the Kurmi and Muraos. He partitioned the conquered territory among his three sons. Bahlan Deo, second son of Deo Ridh Rae, founded this ta 'alluga on the estate consisting of two tappas of Haweli received by him at a family partition. Nine generations later came Surat, son of Dalpat, when a great schism took place in the family, springing from the pride and overbearing behaviour of Raja Madari Singh of Itaunja of elder branch. Up to this time the Haweli and Rewan families always acknowledged the leadership of this branch of the house. Now they resolved to elect a chief of their own. Accordingly they went to Rae Surat the head of the second branch, and with the approval of the authorities they made him raja. Raja Surat Singh made the occasion for extending his dominions. He said he could not be without a raj to rule over. Thus, he received from the Muslim Chaudhary of Kursi, who was glad enough to see some check likely to be put against the power of the Raja of Itaunja, the four villages-Halupur, Rewan. Bidhanpur and Sanipur. The two latter villages were renamed Raja and Rajapur, perhaps to commemorate the transition from rae to raja.36

## Ta 'alluqdars of Oudh



Babu Jadu Nath Singh of Mahgaon

Narain, the son of Raja Surat had five sons. Kesri the eldest inherited his title and estates, which descended for three generations until his line ended with Bhawani and Mandhata his two grandsons who died without heirs. Then arose a dispute for the succession. Four of the sons of Raja Narain had been by one wife and the fifth, Bolsah by another. Mardan Singh descended from the fifth son, contended that one of the branches of the family had their chance of the raj and that now it was the turn of the other. The two candidates were Bisram (fourth in descent from Khushal the fourth son of Narain) and Mardan (fourth in descent from Bolsah, the fifth son of Narain by his second wife). But it happened that when they were all met in full assembly to have the case decided, and Balwant Singh, the brother of Raja Shiv Singh of Itaunja, the elder branch who had

been sent to fix the tilak (a mark made on the forehead) on the successful claimant, called on the candidates to come down from the flat roof of the house where they were standing; that Bisram Singh effected the manoeuvre by jumping straight off the roof into the middle of them and got there first. Mardan came down by the ladder. Balwant and all present declared for the man who showed the promptness and he was made the raja. Yet Mardan's family had always shown great energy and perseverance in amassing villages and got together as ilaqa of 12 villages of their own; when the settlement was made in the district, had they forgotten their old claim, and they made a bid for the whole ta 'alluqa. Raja Bisram Singh was a determined and somewhat unscrupulous man who managed to acquire several villages by standing security and taking them in default. On one occasion he refused to pay up his revenue, and was attacked in his fort of Umaria by the amil Pathak Kundal Lal, and driven out and forced to keep in hiding for a year. <sup>37</sup>

Raja Bisram Singh was succeeded by his son Drigbijai Singh. He took a leading part in the rebellion of 1856-57. Raja Drigbijai Singh was the first ta 'alluqdar to challenge the British rule, and was the main architect of the Revolt of 1857 north of Lucknow. He was active from the start of the revolt, but from April 1858 onwards he gave no rest to the British and their allies. On 8 May 1858, with a force of 4,000 men, he destroyed the entrenchments at Mahona; the next day he plundered carts carrying provisions to Lucknow. By the end of the month, he had set up his own thanas (outposts) in a dozen of villages and was collecting revenue from them in deference of British orders. June saw further developments, for he destroyed the

thanah of Talab Buxee, burnt it and appointed his own tahsildar and insisted on the zamindars presenting themselves to him, also collected the revenue and prevented provisions to be brought into Lucknow.<sup>38</sup> After escaping for some years, he was finally taken into custody and sentenced to pass the rest of his days in the penal settlements across the seas at Andaman Islands. However, his estate was much reduced by the Summary Settlement of 1856, whereby the estate had been settled with his brother Babu Prithwi Pat Singh who had judiciously come in to possession, which was not disturbed.<sup>39</sup>

Babu Prithwi Pat Singh was succeeded by his son Babu Yudhnath Singh. The latter died at an early age, and his widow rani adopted Babu Chandrika Baksh Singh from the brotherhood. Chandrika Baksh Singh was succeeded by Babu Kamta Narain Singh, who is the present representative of this house.

#### 10. Kasmandi Khurd

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
10	Kasmandi Khurd	148	20	17	18,099	Muhammad Ahmad Khan	Pathan	List III Primogeniture opted

This ta 'alluqdar family belongs to the tribe of Afridi Pathans, that form part of the world's largest tribal confederacy, its writ running from the eastern spurs of the Safed Koh (Afghanistan) to the borders of the Peshawar district (Pakistan). A great wave of migratory Pathans comprising mainly Afridis, who fought the Marathas in the Third Battle of Panipat for the Afghan invader Ahmad Shah Abdali, arrived in Malihabad in 1761 and made Mirzaganj their base. Among them, one Mohammad Yar Beg Khan Afridi, son of Mohammad Tonk Khan, came to Delhi to serve under the second Nawab of Oudh, Safdarjung, who was also the prime minister of the Mughal Empire. He also accompanied the Nawab to Faizabad, after Sufdarjung was disillusioned by Mughal court politics. Yar Beg Khan was made an army commander of five companies, comprising Afridi soldiers. His son Mohammad Baland Khan served under the Ruhelas, and Amir Khan Pindari (who was later on made the Nawab of Tonk). His son Faqir Mohammad Khan carved out a ta 'alluqa and his rise was phenomenon.<sup>40</sup>

Faqir Mohammad Khan came to Malihabad in the time of the Nawab Shuja-ud-daula (1754-75) and was granted a piece of land for a house and grove in Kenwal-har of the *qasba*, by Makarim Khan, the Amnazai Pathan of Bakhtiarnagar. He then



Muhammad Ahmad Khan of Kasmandi Khurd

took service in the Qandhari Horse, a regiment of the Nawab commanded by Abd-ur-Rahman Khan Pathan of Khalispur, for which the able Afridi recruited 1,700 cavalry soldiers for his regiment from the 85 families of Pathans in Malihabad. He then threw away the command and joined the Pindari Leader, Amir Khan. In his service he rose and when the Pindari wanted an envoy to send to the Oudh Nawab Saadat Ali Khan, he fixed upon Fagir Muhammad Khan and gave him an elephant and Rs 6,000 for his road expenses. On reaching Kanpur, he heard of the Nawab's death and changed his route for his old home in Malihabad. He then got an introduction to Agha Mir, minister of Ghazi-uddin Haidar and got a place about the Court on the pay of Rs 150 a month; eleven horsemen were put under him. This became the nucleus of a regiment he recruited from his countrymen in Malihabad. In 1821, he was granted the lease of the Malihabad

pargana by the amils, Gobardhan Das and Param Dhan, till 1834, picking up several villages whose owners had defaulted. He got a lien on others and this way founded an estate, which became known as Tharri Fatehnagar.<sup>41</sup>

Faqir Mohamad Khan purchased the village of Kasmandi in separate parts from time to time during 1833 to 1841, adding to it by subsequent acquisitions. He held the post of *chakladar* during the reign of Nawab Ghazi-ud-din Haidar and was given the title of *Hassum-ud-daula-Tihvur-Jang*. In 1841 he died and was succeeded by his two sons, who came to an amicable partition of their inheritance. Mohammad Ahmad Khan's was called Kasmandi-Khurd, assessed at Rs 16,371; Nasim Khan's was Sahlamau and assessed at Rs 16,017.<sup>42</sup>

The Afridi Pathans of Malihabad took active part in the Mutiny of 1857. Nawab Muhammad Ahmad Khan and Muhammad Naseem Khan, the Afridi ta 'alluqdars of Malihabad, fought the British at Kanpur and Lucknow. The arrest order issued for them was revoked only after Mirza Hasan Beg, a ziledar of their father who had immense political influence, intervened. During the Mutiny, Begum Hazrat Mahal took refuge with the ta 'alluqdar of Kasmandi at Mawai Basantpur for three days. When 300 British soldiers reached Malihabad in her pursuit, they were massacred by the men of Mohammad Ahmad Khan. The site of the incident came to be locally known as Gumsena.<sup>43</sup>

Ahmad Khan was succeeded by Mohamad Ishaq Khan, and then Mohamad Yusuf Khan and then Shahid Hasan Khan. The present representative of the family are Shahid Hasan Khan's son Tariq Yusuf Khan, residing at Kothi Amaniganj, Lucknow; while Athar Yusuf Khan, and Tahir Yusuf Khan, reside at village Amaniganj, Malihabad.

# 11. Lalamau (Sahlamau)

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
11	Lalamau (Sahlamau)	131	20	15	16,158	Muhammad Nasim Khan	Pathan	List III Primogeniture opted

The original village that lends its name to this ta 'alluqa formerly belonged to Muslims and Kayasths, and in AD 1825, it was bought over from them by Faqir

Mohammad Khan. In 1841 he died and was succeeded by his two sons, who came to an amicable partition of their inheritance. Mohammad Ahmad Khan's portion was called Kasmandi-Khurd, assessed at Rs 16,371; Nasim Khan's was Sahlamau and assessed at Rs 16,017.<sup>44</sup>

Nasim Khan was succeeded by Mohammad Ali Khan, who owned three estates of Sahlamau, Jindaur and Garhi Sanjar Khan, in all 15 villages. The *ta 'alluqa* was taken in to direct management for a short time in 1881, on account of mismanagement and illegal enhancement of rent on the part of the *ta 'alluqdar*. The sequestration was cancelled shortly afterwards, but the inquiries made in connection with the case were largely responsible for the Revised Rent Act of 1886.<sup>45</sup> The present representatives of the family reside at Malihabad and Lucknkow.



Muhammad Nasim Khan of Sahlamau

# 12. Rampur Bichauli (Nandoli)

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
12	Rampur Bichauli (Nandoli)	56	35			Raja Sobah Singh	Bais	List III Primogeniture opted



Makrand Singh of Nandoli

# The ancestor of this estate is one Dudu Rae, a Bais Rajput of Nandoli in Unnao who came to Itaunja Mahona to participate in a marriage. When they were passing through the domains of Bhars, the party was attacked and precious objects taken. Many of the men of Dudu Rae were wounded in this melee. He returned with a large body of his choicest men, and dispossessed the Bhars. In 1837 this ilaga was under the management of Raja Sobah Singh. He was succeeded by his nephew Makrand Singh. The property consisted of nine villages known as Kaithula estate in Malihabad pargana. Some of these villages formed part of the old tappa of Jindaur and were held by Solanki Thakurs from whom they were purchased by Makrand Singh. He was succeeded by Thakur Sher Bahadur Singh.46

# 13. Unchagaon

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
13	Unchagaon	230	9	5	3,250	Ummed Ali	Sayyad	List III Primogeniture opted

This is quite a modern ta 'alluqa, created out of possessions held in inheritance by the predecessors of the Sayyad ta 'alluqar. The ta 'alluqa consisted of 5 villages, now in zila Unnao. The sanad of it was granted by Government to Ummed Ali. He was succeeded by his sons, Muhammad Ali Khan and Husain Ali Khan. <sup>47</sup> The estate is now represented by Syed Irshad Ali Khan residing at Unchagaon, District Unnao; and Syed Hasan Aizaz Rizvi residing at Lucknow.



Mohammad Ali Khan of Unchagaon

# 14. Sarai Sheikh (Jasmara)

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
14	Sarai Sheikh (Jasmara)	231	9	2	1,400	Mussammat Shams-un-Nisa	Sheikh	List III Primogeniture opted

The ta 'alluqa belongs to a Sheikh family. It formerly belonged to Jaswant Rae and Daulat Rae, chaudharys of Lucknow, and in 1842, the mauza of Jasmara after which this ilaqa is called, was purchased by Muzuffar Ali. After his death, the ta 'alluqa was administered by his widow, Shams-un-nissa. The sanad of this ta 'alluqa was given to Musammat Shams-un-nissa. <sup>48</sup> In 1935, Sheikh Ahsan Ali was the ta 'alluqdar.

#### 15. Behta

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
15	Behta	233	9	7	6,420	Mirza Jafar Ali Khan	Sheikh	List IV Section 23 (succession as per custom)

### Ta 'allugdars of Oudh



Oudh Betha

In 1765 Khwaja Safi, a noble man from Naishapur in the Khurasan province of Iran, migrated to Kashmir as a trader, where his benevolence earned him the sobriquet of Khwaja Saqi from the local population. In 1777, he migrated to Lucknow, then ruled by Asaf-ud-Daula, the fourth nawab of Oudh. Though the Khwaja was extremely desirous of meeting the nawab, yet he did not want to present himself at the court. He, therefore, hit upon a plan aimed at drawing the nawab's attention. He stood waist deep in the waters of the Gomti and

initiated the *amal* lasting several days. When this hitherto unknown phenomenon was reported to the nawab, he became curious and went to the riverbank to meet the Khwaja. On enquiry the Khwaja told the nawab that he had initiated the *amal* to attract the latter's attention and that his prayer had been answered on the 40th and final day. The nawab was so impressed by the Khwaja's personality as to extend him an invitation to attend the court.<sup>49</sup>

Khwaja Saqi took service with Asif-ud-Daula. He had two sons Mahdi Ali Khan and Hadi Ali Khan. Mahdi Ali Khan was appointed as Health Minister of the state and given the title *Muntazim-ud-daula Bahadur*. From then onwards Muntazim-ud-daula Bahadur came to be affectionately known as 'Hakim Mahdi'. He was *nazim* of Muhmadi and Khairabad from 1799 to 1813 during the reign of Nawab Saadat Ali Khan (1798-1814), and was elevated to the prestigious office of the Prime Minister of Avadh during the reign of Nasir-ud-din Haidar from 1813 to 1832, and to Muhammad Ali Shah in 1837,<sup>50</sup> In his tenure, he built in Oudh imposing monuments such as Dar-ul-shafa in Lucknow, Saraipukhta in Shahjahanpur, Pulpukhta in Farrukhabad district.

In 1827, during the reign of Nawab Nasir-ud-din Haidar, put to the post of Prime Minister Agha Mir. But Agha Mir proved incapable of controlling the unrest rampant in the state, and was replaced by Hakim Mahdi. The hakim was a tough administrator; he imposed strict restrictions on expenditure on the royal household, as a result, Agha Mir was reinstated. Again the state plunged into simmering unrest, resulting in loss to national revenue. Again, Hakim Mahdi was made prime minister. He soon restored law and order, also boosting the exchequer. He was therefore conferred the title of 'Huzoor', till then the prerogative of the ruling nawab. At that time, Hakim Sahab was rated the richest man in the world. Once the Royal Treasury was unable to pay the armed forces, Hakim Sahab offered to pay from his own pocket, subject to the nawab's approval. The paucity of funds was because certain ta 'alluqdars had failed to pay their dues and had incurred heavy debts to the state. The Hakim Sahab therefore ordered the arms forces to compel such ta 'alluqdars to clear their debts. As

a result, the exchequer became replete with funds. Those who succeeded in recovering the debts from the *ta 'alluqdar*s were given handsome rewards. The debts recovered, the nawab announced a reward of Rs 5,86,000 to the Hakim Sahab. On the said announcement, Hakim Sahab told the *imam* of the Shahi mosque that whatever he had done was a part of his duty, for which no reward was warranted. Since the nawab was insistent, there was no alternative other than accepting the same. On receipt of the award, the Hakim Sahab sought the advice of *Mujtahidulasr* and distributed the amount to the poor. He also established the Radde Madalim Trust, depositing part of the amount in the Reserve Bank of India. Interest on this deposit is still distributed at Sheesh Mahal every six months. <sup>51</sup>

Hakim Mehdi acquitted an immense property, which he left at his death in 1837 to his nephew, Ahmad Ali Khan, who was son of Nawab Hadi Ali Khan. This man succeeded his uncle as prime minister during the reign of Nawab Amjad Ali Shah and was connected in marriage with the royal family of Oudh. He acquired the property known as Kunwan Khera and received the title of Nawab.<sup>52</sup> He was also conferred the title of *Munnawar-ud-daula Zulfiqar Jung Bahadur*. His ta 'alluqas and jagirs were spread over the districts of Lucknow, Shahjajanpur, Lakhimpur, Sitapur and Farrukhabaad. His official residence was a huge house at Charbagh.

Munawar-ud-dawla was succeeded by his son, Nawab Amjad Ali Khan Ashraf-ud-daula who was a general in the King's army. He made many improvements to the family property. After the mutiny, he obtained a share in the confiscated estate of Raja Lone Singh. The *ta 'alluqa sanad* was granted to him along with the recognition of the title of Nawab vide F.D. 2672 P. 04.12.1877. He died in 1877.<sup>53</sup>

In 1858, a railway station was to be founded in the Charbagh locality. Amjad Ali Khan Ashraf-ud-daula was given the option to either shift his residence to Chatar Manzil or Sheesh Mahal (erstwhile palace of nawab Asaf-ud-daulah) as per 1862 Bandubast Awwal. Ashraf-ud-daulah opted for Sheesh Mahal, which became the family residence. Nawab Amjad Ali Khan Ashraf-ud-daulah had two sons – Nawab Baqar Ali Khan and Nawab Jafar Ali Khan. Nawab Baqar Ali Khan, the elder son, inherited the ta 'alluqa of Kanwakhera of Sitapur district while Nawab Jafar Ali Khan got nothing. This resulted in marathon litigation between the two brothers which reached the Privy Council. This litigation is associated with an interesting anecdote illustrative of nawabi culture and mannerism. While proceeding to the court in a horse-drawn carriage Nawab Jafar Ali Khan used to drop in at the residence of Nawab Baqar Ali Khan to enquire about the welfare of his elder brother and his family. After refreshments the brothers would resume their journey to the court in the same vehicle. This continued for six months. One day, the brothers called their vakil Pandit Brij Narain 'Chakbast' and asked him to indicate the expected outcome.

The two brothers were told that the *ta 'alluqa* would be inherited by the elder brother. On hearing this, the brothers embraced and greeted each other and thus the long-standing dispute was amicably selected out of court.<sup>54</sup>

Nawab Jafar Ali Khan purchased the *ta 'alluqas* of Behta, Dhaurahra, Qila Jalalabad and Qila Mohammadi. <sup>55</sup>. Before his demise, Nawab Jafar Ali Khan formulated a unique will in which he not only mentioned the distribution of shares for his descendants but also the manner of disposal of his elephants. His elephants, instead of being sold to the 'newly rich upstarts', were to be gifted to Oudh nobility conversant with the temperament and treatment of elephants. After the demise of Nawab Jafar Ali Khan his favourite elephant Laxmi, who was fed personally by him, refused to take food and died of hunger. After his demise, Nawab Jafar Ali Khan's second son Nawab Sajjaad Ali Khan inherited the *ta 'alluqas* of Behta and Dhaurahra. Since he had no sons, he adopted one of his maternal grandsons Jafar Mir Abdullah who, after the death of Nawab Sajjad Ali Khan in 1968, inherited the *ta 'alluqas* of Behta and Dhaurahra. Jaffar Mir Abdullah's grandfather was Syed Wajid Husain from Patna. Syed Wajid Husain was the son of Syed Lutf Ali Khan, whose mother



Nawab Jafar Mir Abdullah

Razia Begum was the daughter of Nawab Syed Mohammad Lutf Ali Khan who belonged to the Guzri family of Patna. Syed Wajid Husain was married to Bilqees Ara Begum, in 1917, who was daughter of Nawab Raza Husain Khan of Seeshmahal. Syed Wajid Husain's son was Mir Abdullah, who remained at Sheesh Mahal along with Nawab Raza Husain Khan's son Nawab Haidar Ali Khan. It was Mir Abdullah's son Jafar Mir Abdullah, who was adopted by Nawab Sajjad Ali Khan to succeed as ta 'alluqdar of Behta and Dhaurahra.<sup>56</sup>

Nawab Jafar Mir Abdullah now resides at Sheesh Mahal, Lucknow along with his three daughters- Shahzadi Shireen Jafar married to Syed Akbar Ali; Nishat Jafar married to Akif Husain; and Mahruq Jafar. Another representative of this family is Taqi Hasan Khan, residing at Sheesh Mahal House, Lucknow.

### 16. Kantha

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
16	Kantha	174	9	14	7,468	Ranjit Singh	Senger	List III Primogeniture opted

The ta 'allugdar family is a branch of the great Senger principality of Jagmohanpur at Yamuna in district Etawah. Kantha lies in pargana Mohan Auras, which was transferred from district Lucknow to district Unnao after the Second Settlement of Oudh (1878). The tradition of Sengers relates they were from the south, where they had a vast empire. Historians relate the Satkarni dynasty of Andhra in Deccan to be the progenitors of the Sengers. Gautamiputra Satkarni, their greatest ruler from Andhra, conquered Malwa, Vidarbha and the region around Narmada river about second century AD. He was known as Dakshin Pathpati. From the conquered territory of Narmada, a principality in Chedi territory was founded by Raja Dahar Deo or Dabhal Deo. From his name, the region governed by the Senger Rajputs was known as Daahar or Daahal. Later the Kalchuris, Chandels and Baghels encroached in the Dahal territory and the Sengers were marginalized into a small region near Bandhogarh. The Senger Raja Karn Deo gave this region to his younger son Vanmali Deo and migrated to the territory between the Yamuna and Chambal rivers. He founded a fort at the confluence of the rivers and named it Karngarh or Kanar (in present-day district Jalaun). A copper plate inscription of Raja Vatsaraj Senger of Karnavati (Kanar) dated 1134 has been found at Benaras. It is a land grant, in which the genealogy of five princes is written. The founder of this line was one Kamal Pal.

His line of successors was Sralhan, Kumarpal, Lohardeo and Vatsraj. Kanar is not far from Jagamanpur, whose Raja is the head of the Sengers and was once known as Raja of Kanar Khera.

At Kanar was born, about 1165, one Bisukh Deo or Sukhdeo, who renamed Basind river to Senger river; it flows through Mainpuri, Kanpur and Etawah districts. He married Deokali, a daughter of Jai Chand, the last Raja of Kannauj, who died fighting Mohammad bin Sam of Ghor in 1193.57 Twenty generations from Bisukhdeo came to the gaddi of Kanar one Jagamman Shah or Jagmohan Shah. He resisted Emperor Babur and in those battles with the imperial army, Kanar was razed to the ground. Jagamman Shah then founded a new capital for the Sengars near Kanar, which he named as Jagammanpur. According to Sir Charles Elliot, in 1527, when Babur was still engaging with independent chieftains in the early years of his reign, and before his great victory over Rana Sanga, several Afghan leaders came and submitted to Babur. Among these was Shekh Bayazid, who received a jagir of a crore of dams in Oudh. Subsequently, he seems to have been put in a kind of general command of Oudh and to have taken advantage of it to rebel. Joined by his brother, Maruf Farmuli, and by another Afghan, Shekh Biban, he opposed Babur's crossing the Ganges at Bangarmau and made a long-running campaign of it, till subdued. This Shekh Bayazid had in his service two Senger Rajput scions of the Jagmohanpur family, across the Jamuna, by name Jagat Shah and Gopal Singh. They raised and commanded a cavalry regiment, which was cantoned near the village of Simri, in pargana Asoha, and after his defeat, they settled quietly down in the pargana, making Kantha their headquarters. Another settlement came up at Parsandan. Gopal's successors Mahipal, Bhogchand, Bhagwant and Juswant remained peaceably there, keeping the Lodhs, the original zamindars, in subjection.58

In the reign of Emperor Jehangir, the Lodhs who had never thoroughly acquiesced in their loss of position, suddenly rose against the Sengers and killed the majority of them, but allowed the women and children to escape. Jaswant's successor Jaskarn Singh was killed in this battle. The fugitives did not think it safe to go to their brotherhood in Parsandan but fled to Jagmohanpur, and returning back to Kantha with an accession of strength, the sons of the murdered Sengers, Asakaran on Gopal's side, and Gurbhoo, on Jagat Shah's side, recovered their father's possessions in the country. Part of the Sengers who had returned with Askaran settled in Kantha and the rest removed to Manora. The Parsandan family also broke up into two branches, one of which moved to Kusahri and received the title of *chaudhary* of *pargana* Gorinda during the Mughals. Thus, the clan was divided into five branches, Parsandan, Kusahri, Manora and the two houses of Kantha. Slowly, the Kantha branch grew powerful.

Ever since the time of Emperor Jehangir, the Pathans of Amethi Dingur had been growing very powerful, and had established their authority over a great part of the three parganas of Asoha, Gorinda and Parsandan. This invasion has left its traces in the double names which a great number of villages of these parganas bear. The Sengers, however, had returned from Jagmohanpur in such strength that they were no longer inclined to submit to these encroachments, and in a great fight near Bani, the Pathans were defeated and driven across the Sai river. Askaran's was succeeded by his son Pranoo. Pranoo had two sons, Dharmujudh and Kapoor. Kapoor was renowned for his bravery. He defeated Angad Singh, a Naihesta Bais ta 'alluqdar, who attempted to encroach on his ancestral estate. The bard commemorates his valour, and the power of his opponent, in the following couplet: 'Angad tere Dhak men rahe na koi bhir // Bethar Rawat jab rahe aur Kantha rahe Kapur'. ('Angad, no man stood thine onset before// But in Bethar the Rawat, in Kantha Kapoor.') 60

The successors of Dhurmajudh at Kantha were Khemkaran, Durga and Ugrasen. Ugrasen had two sons, Pahar Singh, Dheer Singh and Dhara Singh. The younger son Dhara Singh was in the service of Raja Achal Singh Bais of Purwa, and was the chief of his armed retainers. His valour is conspicuously mentioned in the ballad, which details the fight between Achal Singh, heading the families of Simbasi Bais clan, and Dewan Baksh, who headed the combined families of Naihista Bais clan. In that fight a pair of kettledrums were taken from Dewan Baksh and were kept by the head of Achal's family at Doondia Khera. Some time after this battle, Ugrasen stood security for a friend who defaulted, and he was unable to pay the default. Raja Achal Singh Bais, unmindful of the services of his son Dhara Singh, seized and bound Ugrasen, and had one of his sons, Dheer Singh, murdered before his eyes. Next morning Ugrasen was found dead at the bottom of a well. Dhara at once threw up the Raja's service, and took to plundering his estate, and lived a life of outlaw. In order to keep him in check, Achal Singh who was at that time nazim of Baiswara, removed the tehsil and thana from Asoha to Kantha, and the forces allotted to the pargana were stationed in that town. In 1777, Achal Singh was replaced by Bhawani Singh as nazim, and soon after, Achal Singh took poison and died. Pahar Singh and Dhara Singh, then returned back to his home at Kantha and became a peaceable subject again.61

Pahar Singh was succeeded by his son Khanre Singh. During their period, they had only a half share in the village of Kantha; But Khanre Singh's son Tejie Singh was born under a more fortunate star. He became a great favourite with successive chakladars, and was received at the Lucknow Durbar. The king on one occasion told him he was a very good fellow, but spoke with a horrid burr. On which he answered that he was too old to improve his tongue, but would teach his sons Persian. This he did, and both his son, Prithi, and his nephews, Ranjit and Bahadur Singh could read and write Persian. In 1826, there was a great famine in Oudh, and Tejie fell into

arrears. Darshan Singh was the *nazim*, and had given him a hint that he had better pay up. One day sitting in Durbar, he said, 'Why don't you bring your son to see me, and teach him Court manners?' Such unexpected affability was enough to put Tejie on his guard. He sent off at once to Kantha to warn his family, to be prepared to fly at a moment's notice. The same night the *tehsildar* surrounded and attacked their house, but having received the warning every one escaped. Lala Chandan Lal of Morawan came forward to take the *kabooliat* which Tejie thus lost. Soon after he had received it and before he had taken possession, he had occasion to go to Lucknow. In the open plain, beyond Sissaindi, a party of Tejie's men set on him, took him prisoner, and brought him to Tejie, who forced him to sign a deed resigning the estate before he released him. When the *pargana* of Asoha became part of the *jagir* of Malika Zamania (wife of King Nasir-ud-Din Haidar, who held Asoha as jagir from 1827 to 1832), Tejie Singh was allowed to engage for the whole *pargana*, and his *kabooliat* was from Rs 40,000 to Rs 55,000.<sup>62</sup>

In 1828, Tejie Singh died, and was succeeded by his brother Bakhtawar Singh, who held the *kubooliat* that his brother had held; and for several years the four *parganas* of Asoha, Parsandan, Surwan and Gorinda were given jointly to three men, Bakhtawar Singh (of Kantha), Bechun Singh (a Senger of Manora family) and Chaudhary Shivdeen of Gorinda. In 1847, Ahmad Husain was the *tehsildar* at Kantha. A *Kumhar* brought a horse for sale which was in very poor condition, and was bought by Bakhtawar for Rs 42, but turned out afterwards to be a very valuable animal. The *tehsildar* asked for it, and was refused, but Bakhtawar afterwards thought better of it, and on the occasion of a marriage taking place in his family, sent the horse with other presents to the *tehsildar*. He refused to receive it and ordered all the presents to be thrown on the ground; on this Bakhtawar, seeing that the *tehsildar* bore him grudge, fled to Fatehpur across the Ganges in the British territories, with his family; and Umrao Singh, the owner of the other half of Kantha, and the descendant of Jagat Shah, took the *Kabooliat*. This caused a feud between the two parties which was never effaced.<sup>63</sup>

Umrao Singh had failed to fulfil his engagements in 1848, and was sold up. In revenge, he deserted the *pargana*, and joined Baljor Singh of Parsandan (Baljor Singh's father Seetal Singh was murdered by Kundal Lal Pathak of Sissaindi, a former nazim. This drove Baljor into rebellion); asmd both together committed many daring dacoities. In 1850, Fateh Chand, *chakladar* was quietly encamped in the village of Bainsora. It was about 4 p.m. and the *chakladar* was playing chess with Ranjit Singh, son of Bakhtawar Singh, when suddenly an alarm was given, followed by sound of musket shots. Baljor and Umrao had attacked the camp, and were five hundred strong. Ranjit Singh took up position close to *chakladar's* guns and tried to induce the artillery-men to fire. But Baljor and Umrao however were not to be stopped by this

way, and chakladar took to flight. Somehow, Ranjit managed to drag the guns off in safety. All the chakladar's property were plundered and destroyed.64

Bakhtawar Singh died in 1849, and was succeeded by his nephew, Tejie Singh's son Prithi Singh, who died in 1856. After him, Ranjit Singh, son of Bakhtawar Singh got the kubooliat. The following statement shows the number of villages possessed by the members of each branch in 1846: Parsandan (eight villages); Kusahri (three

villages); Manora (nine villages); and Kantha (eight villages). During the rebellion of 1857, both Baljor Singh and Umrao Singh were active against the government. Baljor attacked Basheerganj thana, but was caught at an early period by Mr St. G. Tucker, and died in prison. Umrao got the post of chakladar under Rana Beni Madho when Oudh was under the control of the rebels. He took a very prominent position among the rebels and died in the Nepal Terai. Ranjit Singh, on the other hand, behaved with utmost loyalty from the first, and gave the greatest satisfaction to every officer who required information and assistance. Umrao Singh's possessions were forfeited after the end of the revolt, which in turn, were given as reward to Ranjit Singh for faithful services rendered to government. 65 Ranjit Singh also received the ta 'allugdari sanad. He was succeeded by his son Mahip Singh.66



Mahip Singh of Kantha

#### 17. Din Panah

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
17	Din Panah	234	9	5	5,600	Chaudhary Mahasib Ali & Karim Baksh	Sheikh	List III Primogeniture opted

The ta 'alluquar of this ta 'alluqua are Sheikh. In the early days of the Delhi Sultanate, there was a Muslim colony of Sayyads at Salemabad, founded by one Syed Qasim Hamza of Naishapur. His descendant, Syed Farid, the son of Nizam-uddin, married a daughter of Shekh Muhammad, son of Shekh Mustafa, an Abbasi or Kaiqubadi Sheikh of Kursi, who was chaudhary of the pargana Kursi. This daughter was an heiress and thus the Sayyads obtained the office of *chaudhary*, which had been given to Shekh Mustafa by Akbar. Later on Syed Bhika obtained a similar *farman* from Muhammad Shah in 1726, but soon after the post again reverted to the Sheikhs of Kursi.<sup>67</sup>

It appears that this family of Sheikhs do not belong to the original Kaiqubadi family, but that they are descended from the union of Sheikh Mustafa and a Bais girl of Boloiya in Sitapur, whose family was attached by the Muslims on account of their failure to meet their engagements, the Muslims having stood security, and who was carried off by the Sheikhs. Butt in Lucknow Settlement Report writes: 'It is currently believed that there are occasions on which they present offerings to a Hindu god in Boloiya.'68 They held Ghutgir, the old headquarters of the Parihars of Kursi, and other villages, such as Nindura, once the property of the Janwars of Dharawan, and they built Din Panah. Further, they obtained the title of Chaudhary. 69 According to another tradition, a Hindu Thakur Bais came to mauza Saila, then belonging to the Janwars, and in view to acquiring zamindari property converted to Islam, so obtaining the village of Khandsara, and so on. He then subsequently rose on a neglected part of the acquired estate the village of Din Panah called after him, which gives the above ta 'alluqa its name.

Another account, however, ignores the Bais descent and states one Mohammad Mohsin came from Khorasan to Delhi, obtained a military appointment in Oudh and quelled an uprising of the Janwars and Panwars of pargana Kursi, in lieu of which he was given a jagir, which formed the nucleus of the estate. The successors of Mohammad Mohsin Khorasani were Mohammad Farid, Mohammad Saleh, Mohammad Razi, Mohammad Mustafa, Shekh Mohammad Hamid, Mohammad Habib, and Munim Zaman. Munim Jaman was the ancestor of the ta 'alluqdars of Din Panah. He was succeeded by Asad-ullah.<sup>70</sup>

However that may be, Abu Tarab, the grandson of Munim, had two sons, Saadat Ali and Ghulam Murtaza, who divided the estate equally. The son of the former was Musahib Ali, whose son was Chaudhary Talib Ali; and the latter was followed by Karim Baksh and his son Chaudhary Sajid Ali.<sup>71</sup> Chaudhary Musahib Ali and Abdur-Rehman were given the sanad of the ta 'alluqa. The estate gradually reduced via sale and mortgage and marginalized to only six villages – half of Kursi, Bhadasia, Khagipur, Din Panah, Kharsara, Ghugtir and Bachgahni.<sup>72</sup> Both the ta 'alluqdars were not on good terms with one another and resided separately – Talib Ali at Kursi and Sajid Ali at Din Panah. They managed their own share, and an application for partition was refused. Chaudhary Sajid Ali was deeply involved in debt and consequently the he mortgaged the pargana.<sup>73</sup> This ta 'alluqa of Din Panah was later on sold to the chaudharis of Kursi, the second co-sharer.

Presently, the estate is represented by Chaudhary Mohammad Habib residing at village Kursi, district Barabanki; Chaudhary Mohammad Nasib and Chaudhary Mohamad Khatib residing at Lucknow.

### 18. Ahmamau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
18	Ahmamau	192	9	10	5,977	Mir Wazid Ali Daroga	Sayyad	List III Primogeniture opted

Ta 'alluqa Ahmamau, after which this estate is named, was formerly in the possession of Daroga Wajid Ali as a ticca (lease) and its proprietorship was confirmed by the British in recognition of loyal services rendered during 1857. He saved the lives of 15 English women during the mutiny. With the money he received as gift, he acquired the other possessions now included in the ta 'alluqa. The Daroga was married to Sultan Mahal, who was connected with the royal family of Oudh. His son and successor was Nazir Husain. He had two wives; from the first he had two daughters, Roshan Jehan Begum and Qamar Jehan Begum. From the second wife, he had a daughter Kaniz Fatima. In 1935, these three daughters owned the estate.

Qamar Jehan Begum was married to Nawab Amjad Ali Khan of the same family, whose daughter Nur Jehan Begum was married to Chaudhri Rafi Haidar of Unnao estate. They had two sons Nawab Iftiqar Ali Khan and Nawab Habib Ali Khan, and two daughters Hoor Jehan Begum and Khurshid Jehan. Nawab Iftiqar Ali Khan has two sons Syed Mohammad Ali Khan and Syed Ahmad Khan and two daughters Sheeba Iftiqar and Deeba Iftiqar; while Nawab Habib Ali Khan has a son Mustafa Ali and two daughters Mohvas Fatima and Parvash Fatima.

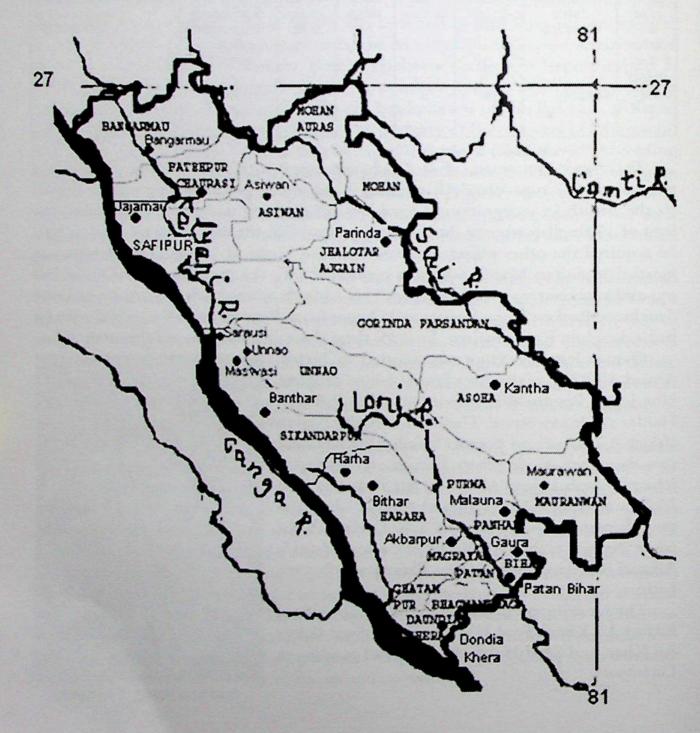
The present representatives of this estate are Syed Kazim Ali Khan, Syed Hasnain Sadiq, Syed Iftiqar Ali Khan and Syed Habib Ali Khan, all residing in Lucknow.



Syed Nazir Husain of Ahmamau

### II. UNNAO DISTRICT

The district of Unnao lies 26° 6' and 27° 2' north latitude and 80° 6' and 81° 4' east longitude. The river Ganges forms its western boundary. In the days of Akbar, the district was included in *sarkar* Lucknow of *suba* Oudh. The eastern portion of the district formed the *chakla* of Purwa. The portion north of this *chakla* was



included in the *chakla* of Rasulabad and Safipur. After the annexation of Oudh, the district came into existence with its headquarters at Purwa, later shifted to Unnao. It then contained thirteen *parganas*: Bangarmau, Fatehpur Chaurasi, Safipur, Pariar, Sikandarpur, Unnao, Harha, Asiwan-Rasulabadd, Jhalotar-Ajgain, Gorinda, Parsandan, Purwa, Asoha and Maurawan. In 1869, *parganas* Panhan Patan, Bihar, Bhagwantnagar, Magaryar, Ghatamppur and Daundia Khera were transferred from Rae Bareli to *tehsil* Purwa, and *pargana* Auras-Mohan was transferred from Lucknow to the tehsil Nawabganj.

Ta 'alluqdars in Unnao district were just 18, and uninfluential. There were the hereditary ta 'alluqdars, five in all, holding 51 villages. These include the Raja of Parenda, the Chaudhary of Sarausi, Chaudhary of Unnao and Chaudhary of Bangarmau. Then there were the ta 'alluqdars through purchase or auction of ta 'alluqa, five in all and holding 156 villages. Finally, there were the ta 'alluqdars the British created for services during the 1857 Mutiny, eight in all and holding 60 villages.

The Unnao pargana was the property of the Bisen Rajputs, who were defeated by the Zaidi Sayyads from Wasit. The present ta 'alluqdar family of Unnao is a descendant of their leader, Baha-ud-din, son of Syed Ala-ud-din.

Harha *pargana* was taken by Chaturbhuj Das, a Kayasth and agent of Raja Jai Chand of Kannauj, who drove away the Lodhs and founded seventy-five new villages. The *ta 'alluqdar* of Maurawan acquired the town of Harha by mortgage from this Kayasth family. In the *pargana*, 64 villages were in *ta 'alluqdari* tenure.

The pargana Sikandarpur comprises 51 villages, of which ta 'alluqdars held 15 villages. In 1540 the pargana was held by Harju Mal Dhobi, who was killed by Medni Mal, the Parihar Rajput of Jigni, from whom the present ta 'alluqdar family of Sarausi descends.

Pargana Purwa was formed in Akbar's time and formed the most westerly portion of the Bais dominions, whose representative was the ta 'alluqdar of Daundia Khera.

Pargana Maurawan had 59 villages and the most prominent ta 'alluqdar was that of Maurawan, who owned maximum villages of the pargana.

Pargana Asoha Parsandan was formed during Akbar's time. Senger Rajputs are the principal inhabitants of Asoha. Pargana Safipur had 6 villages in ta 'alluqdari tenure.

Pargana Fatehpur was conquered by the Janwars, and the clan is divided in to three tarafs, the Sarae, Takhtia and Markaha. The pargana had 24 villages under ta 'alluqdari tenure held by the Janwar ta 'alluqdar of Fatehpur Chaurasi.

Bangarmau pargana had 32 villages in ta 'alluqdari tenure. Janwars held a considerable number of villages in this pargana. Combining with Pargana Fatehpur, they held 73 villages. The Gautams, a branch of the Argal family, also held 15 villages

in this *pargana* and *pargana* Safipur. The Raikwars inhabit 12 villages in this *pargana*, and their colony is known by the name of Shadipur Gauria.

The ta 'alluquars of the district as per List I of Section 8 of Act I of 1869 are:

#### 19. Mourawan

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
19	Maurawan, Jabroli, Thalendi	52	54	80	66,615	Raja Gauri Shankar	Kayasth	List IV Section 23 (as per custom)

The founder of this family was Gooran Mal, a famous shroff (sahukar) who held the office of chakladar under the government of Oudh. In 1721, Saadat Khan Burhan-ul-Mulk was made the subedar of Agra, and after two years was transferred to the more important suba of Oudh. Just before he left Agra, his private munshi died and he took into his service a Seth of Agra, named Gooran Mal and brought him along to Oudh. This Gooran Mal was the ancestor of the Raja of Mourawan. After the death of Saadat Khan in 1739, he was persuaded by Rao Murdan Singh Bais of Daundia Khera to come and reside there under his protection, to act as the family banker and keep the accounts of the estate. In 1740 Rao Murdan Singh divided his ta 'alluqa among his three sons, giving Daundia Khera to his eldest son Raghunath Singh. Murdan Singh retired from public life and lived at Daundia Khera. Gooran Mal lived peaceably at Daundia Khera, but soon after Murdan Singh's death, Gooran Mal's son Hirde Ram had a bitter quarrel with the Rao on the subject of accounts. The custom in the pre-British days of Oudh was that the payment of revenue, when it fell due on the patron's estate, was always effected by the family banker. If the ta 'alluqdar could not supply him with the necessary funds, the banker paid it from his own resources and debited the advance against the estate, to be paid with interest as rents came in.74

Rao Raghunath refused to pay more than 12 per cent on such advances. The banker Hirde Ram declared that he received 36 per cent from all other customers and that he was treating the Rao very handsomely in charging him only 24 per cent; in short, he would not abate one jot of his claim. The dispute went so far that Hirde Ram thought it safer to leave Daundia Khera secretly by night and took refuge with Dayaram, a chakladar, who gave him leave to build on a little patch of muafee (revenue-free) land close to Morawan, known as Dayaram's Kutra – a name quite forgotten now. Here Hirde Ram, in addition to his banking and moneylending business, set up as a merchant of cotton, Mirzapur cloth and spices. He also got the appointment of

treasurer to the *nazim* of Baiswara, which under the old regime was a very lucrative post.<sup>75</sup>

Hirde Ram soon prospered. His son, Lalmun, carried on his father's business and educated his grandson, Chandan Lal, who took the management of the house at his grandfather's death. Chandan Lal had two brothers; the second, Moona Lal, set up for himself at Kanpur and there has never been a good feeling between the two branches of the family. The third son, Ganga Prasad, remained at Maurawan as a partner of his elder brother's house.

In 1810, when Fazl Ali Khan was *nazim* of Baiswara, Chandan Lal purchased three villages and gradually increased his newly founded *ta 'alluqa* until in 1825, when Raja Darshan Singh was *nazim*, his possessions had risen up to two and a half lakhs and remained so until 1850. In that year Hamid Ali Khan, a Delhi prince, was *nazim* and his agent and actual manger was Gholam Ali Khan. He planned with Ram Baksh Singh to murder Chandan Lal but Chandan Lal escaped and his estate was temporarily given to Rao Ram Baksh. However, his followers resisted the order in every village and successfully prevented the Rao from getting possession. Meanwhile the banker went to Lucknow and got the King to order the *nazim* to restore him his whole estate. This was accordingly done, and he was dispossessed only for two and half months.<sup>76</sup>

In 1822 when Lalmun Tewari was chakladar, Chandan Lal had refused to serve as his treasurer and had taken charge of the Hazoor tehsil treasury at Lucknow, at the instance of Hakim Mehndi Ali, the great wazir. This had produced a quarrel between them, which became a feud; bands of followers of each side fought at Rae Bareli and some men were killed. In 1853, the grandson of this Lalmun, Kashiprasad Tewari of Sissaindi, became chakladar of Purwa and the old feud was revived. He demanded an increase of revenue and summoned them to court. Chandan Lal realized the danger and sent his vakil, who was instantly thrown in to prison. About this time Chandan Lal's younger brother Gungaprasad and his grandson Balgovind were coming from Cawnpore to Mourawan, crossing the Ganga at Najjafgarh. Kashiprasad sent some troops who fired at them, shooting Gungaprasad dead and Balgovind injured; the party was plundered Rs 25,000. Chandan Lal first applied for redressal to wazir Nawab Ali Nuk Khan and being refused justice went to Mr. Greathead the Magistrate of Kanpur, who wrote to Resident Colonel Sleeman, who took up the case. The King got offended and banished Chandan Lal out of Oudh, but on interference of the Resident the orders were never carried out. The chakladar was dismissed and banished from the kingdom for two years. Chandan Lal died in 1854, at the great age of 84 years and was succeeded by his second son, Gauri Shankar, on whom the title of Raja was conferred for faithful services rendered during the mutiny, as also a sanad of the estate by the British.77 Lala Gauri Shankar was succeeded by Raja Shankar Sahai,

who was a member of the Legislative Council of UP and Chairman of District Board, Unnao.

This was one of the six ta 'alluques' honourably mentioned in the government rolls and the portion of property which comprised the hereditary estate enjoyed immunity from future enhancement of revenue. After the Uprising of 1857 and the sanad given to Gauri Shankar, disputes arose among his descendants and other rightful heirs in the family and a partition occurred. The present ta 'alluques' comes lineally from

Gungaprasad, a younger brother of the said Chandan Lal.

The estate of Maurawan comprised 83 villages and 11 pattis in district Lucknow and Unnao with government revenue Rs 75,457-0-6. Inheritance was governed by custom in the family in default of distinct disposition of the estate by the owner. The sub-divisions of the estate after family partition consisted of the ta 'allugdars of:

- 1. Behta and Dhalendi ta 'alluqa owned by Ram Charan, Shiu Prasad and Bisheshar Prasad in districts Unnao and Rai-Bareli;
- 2. Daraita and Amawan ta 'alluques owned by Madho Prasad and Debi Dayal, in districts Unnao and Rae-Bareli:



Madho Prasad of Amawan

3. Deoli and Kandawan ta 'alluqa owned by Shiv Dayal in district Rae-Bareli.



Ram Charan



Beni Prasad of Talenda

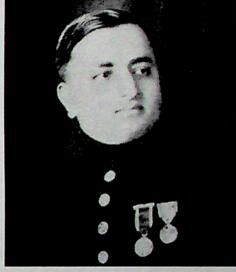


Har Prasad

- 4. Lowan Singhan Khera, Tauli and Ranbhi ta 'allugas owned by Ram Narayan in districts Unnao, Rao Bareli, and Bara Banki;
- 5. Atwat and Bachhrawan ta 'alluques owned by Balmukand, Kalka Prasad and Chandika Prasad in districts Unnao and Rae Bareli;
- 6. Asrenda and Haunsera ta 'alluques owned by Mohan Lal and five others in districts Unao and Rae Bareli:
- 7. Barwa Kalan and Talenda ta 'alluqas owned by Beni Prasad in districts Unnao and Rae Bareli.<sup>78</sup>

Kunwar Guru Narain Seth and Hirdey Narain Seth succeeded at Bhui Murawan, Banthar, Jabrauli and Seoni, while Lala Triloki Nath, Lala Dwarika Nath, Lala Ajodhya Nath and Lala Sri Nath succeeded at Kanchanpur, Banthar, Jabrauli and Seoni Thulendi; Rai Bahadur Lala Prag Narain at Dareta Amanwan; Raja Sri Ram and Rae Bahadur Lala at Deomai Hasannagar.

The Maurawan family after division into seven houses has a long list of ta 'allugdars, who were all enrolled with British India Association. The present



Kunwar Guru Narain of Bhui Maurawan

representatives of the ta 'alluga are as follows: Raja Krishan Ram Seth, Shri Pratap Marian Seth, Sri Parkas Narain Seth, Dr. Mahet Seth, Shri Dinesh Narain Seth, Sri Marsh Narain Seth, Shri Vivek Seth and Shri Rajesh Narain Seth; Lala Sushi Kumar Seth, Lala Suresh Kumar Seth, Lala Ram Kumar Seth, Lala Sham Kumar Seth, Dr Rancher Kumar Seth, Lala Metaphor Seth, Lala Deli Kumar Seth; Lala Brij Bihari Seth Lala Atul Kumar Seth Lala Kailas Kishor Seth, LalaJugal Kishor, Lala Hari Kishor, Lala Ram Kishor, Sri Ravi Kishor Seth, Shri Sashi Kishor Seth, Shri Ravi Kishor Seth and Shri Shashi Kishor Seth; Lala Dhruv Narain Seth, Lala Lavkush Narain Seth, Lala Rajendra Narain Seth, Shri Kaushal Kishor Seth, Shri Ram Shankar Seth, Sri Rajendra Kumar Seth and Sri Amar Nath Seth; Lala Shankar Dayal Seth, Lala Krishan Chand Seth; Lala Lakhmi Chand Seth, Lala Radha Krishna Seth and Sri Rama Kant Seth; Shri Vinay Kumar Seth, Sri Parkas Chandra Seth, Sri Salish Chandra Seth, Shri Jagdish Chandra Seth, Shri Moti Chand Seth, Lala Hari Kishore Seth, Lala Ram Kishor Seth; all residing at Lucknow.

Sri Ram Chandra Seth, Lala Hanuman Prasad, Lala Vinod Shankar Seth and Lala Prahlad Narain Seth resides at Maurawan, Unnao. Lala Satya Narain Seth resides at Civil Lines Unnao, while Lala Girja Shankar, Lala Lakshmi Shankar, Lala Bhairon Nath Seth, Lala Shiv Chandra Seth, Shri Narain Seth and Lala Jagat Bihari Lal resides at Kanpur. Sri Tribhuvan Nath Seth resides at Bareilly, and Lala Jainarain

Seth at Basti. Lala Prem Narain and Lala Shyam Narain Seth reside at Allahabad. Sri Ram Kishor Seth resides at Kashipur; Sri Lalji Seth and Shri Kamal Kishor Seth resides at Hardwar, Uttaranchal; Sri Shyam Kishor Seth resides at Sitapur.

#### 20. Maswasi

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
20	Maswasi, Hemraj, Anji, Basantipur, Ranipur, Akbarpur, Kakrai	61	35	42	33,043	Mahant Guru Narayan Das	Udasi Sect	List II Devolved on a single heir as per family custom

The ta 'alluqa of Maswasi was the property of the sect of Udasis headed by the Mahamandaleswar Swami. The founder of the sect was Baba Hazara, who was born in a Brahman family of village Hazara, thana Ganda Singha, district Jalandhar, Punjab. He was baptized by Baba Dayal Shah, whose samadhi is in Fatuha (Patna). During pilgrimage to Kailash Mansarovar, he saw in a dream his Guru Baba Dayal Shah standing with Lord Shiva blessing him and dictating him to keep with him two lion cubs, who were the symbol of goddesses Riddhi and Siddhi. On the way to Kedarnath, he found two cubs, which he took with himself and kept with him. In 1710, he settled at a secluded, wooded place named Surajkund, about seven miles



Mahant Harcharan Das

west of Lucknow. On the request of his followers, he shifted his residence to Hata Surat Singh in the town. He was venerated by all and patronized by the leading *zamindars* and nawabs, including Nawab Shujauddaula and Asaf-ud-daula. In February 1799, he took *samadhi*.

Baba Hazara was succeeded by Baba Amerati Das who erected a few buildings, including a temple. He was succeeded in 1810 by Baba Jotdas. He took live samadhi in Sangat Baba Hazara and was succeeded by Baba Guru Narain Das, who was from a Khatri family of Lahore. Raja Sheo Raj Singh of Itaunja dedicated three villages to Baba Guru Narain Das. Similarly Mirza Ghulam Husain Shah of Lucknow also gave three villages to the Baba. Soon the sect owned a ta 'alluqa and Baba Guru Narain Das was given a sanad, declaring him as ta

'alluqdar. Baba took samadhi in 1862 and was succeeded by Mahant Harcharan Das, who was given the sanad by the British government. After him succeeded, in 1910, Mahant Rain Das alias Pratap Das. He died due to heart failure in 1922, and Mahant Har Narayan Das became his successor. He was succeeded in 1933 by Mahant Har Kishen Das, a Saraswat Brahmin of village Chajali of district Patiala. After his death in 1990, he is succeeded by Mahant Haridas, who is the present representative of this ta 'alluqa.

### 21. Sarausi

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
21	Sarausi	142	9	11	14,842	Chaudhari Gulab Singh	Parihar	List III Primogeniture opted

The ta 'alluqdar is a Parihar or Pratihar 79 Rajput and belongs to a branch of the clan settled in Jhansi-Hamirpur region with clan-headquarters at Jigni near Yamuna. This line of Parihars acted as the governors of Imperial Pratiharas of Kannauj in Jhansi area with their headquarters at Siyodani. In 906 Undabhata who bore the titles of mahapratihara and mahasamantadhipati and enjoyed the privilege of having the five mahasabdas governed Siyodani and Kalinjara. Yasovarman Chandella conquered the Kalinger fort from the Siyodani feudal Pratiharas in the reign of Vinayakapala (Chanderi and Kala-Bhawan, Benaras inscriptions). Kalanjarapati Bhimata mentioned by Rajashekhar as the author of Swapnadasanana may have been Undabhata's successor or ancestor. Maharaja Dhurbhata who governed the place in AD 912 was probably Undabhata's son. Durbhata's successor was Maharajadhiraj Niskalanka as per VS. 1008 and 1025, Siyodani inscription. Fifteen years later, in V. 1040 (AD 984), Hariraja, a son of Nilkanta and the grandson of Niskalanka, issued a grant from Siyodani in which there is no reference to the ruling Pratihara sovereign. In the modern district of Jhansi, Parihar clan is still found in Mau and Garautha, and in Jhansi tehsil. The head of the family resides at Jigni in north-west of Hamirpur and claim decent from Raja Nahar Rao, who settled there. Of the three sons of Nahar Rao, one received 12 villages in Hamirpur side another of 12 villages on Ihansi side of Dassan river while the third received the single village of Dumrai in former direction.80

During the disorder which followed the murder of Hanwant Singh Bisen by the Sayyads of Unnao during the reign of Emperor Humayun, Sikandarpur pargana of Unnao passed into the hands of the Dhobis to whom it was given in jagir by

the Court of Delhi. In 1540, the *pargana* was held by Harju Mal Dhobi. Shortly afterwards (the emperor being away at Persia) one Thakur Medini Mal, the Parihar Rajput of Jigni came to Parenda to marry the Dikhit princess with a large escort of his friends and brotherhood to celebrate the marriage, and the party on their journey passed through Sarausi. As they sat down around a well (the locality of which is still shown though the well has fallen in), they asked who were the lords of the fort, which stood not far-off. They were told that the fort was held by *Dhobies* (washermen) and other *Sudras* who owned the neighbouring country. The procession then went on to Parenda, and returning conducted the bride to her home. Just before the *Holi* festival a party headed by Bhage Singh returned, waited for the evening of that riotous feast, and then, when the guards of the fort were heavy with wine, and no danger was looked for, suddenly attacked and slaughtered them, and made themselves masters of the fort and the surrounding country.<sup>81</sup>

Bhage Singh had four sons, and they divided the eighty-four villages he had conquered at his death. Asis and Sahu, the two eldest sons, took the largest portion of the estate, twenty villages falling to the former and to the latter forty-two. The third son, Manik, was a devotee, and refused to be troubled with worldly affairs. All he asked for was one village on the banks of the Ganges, where he might spend his life in worship, and wash away his sins three times a day in the holy stream. The youngest son, Bhooledhan, was quite a boy at the time of his father's death, and took what share his brothers chose to give him, and they do not seem to have treated him badly. 82

The law of primogeniture did not exist among the family, and every son, as he grew up and married, claimed his right to a separate share of his father's inheritance, and thus the ancestral estate constantly dwindled as fresh slices were cut off it, till at last the whole family were a set of impoverished gentlemen, who kept up none of the dignity which had belonged to the first conquerors, Bhage Singh and his sons. Bhage Singh had four sons. Of the four sons - Sahu, Asis, Mak and Bhooledhan, the family inheritance was divided as follows - the first receiving Karwan, the second Sarausi, the third Sakrpur, and the fourth, Aghar. The ta 'allugdar family is lineal descendant of Asis, the second of the brothers. The successor of Asis were Sakat, Mangal, Dipchand, Zorawar, Jind Shah, and Hira. Thus, for six generations, the Parihars of Sarausi stagnated thus no important event marking their history, till the time of Hira Singh. The family property in his time had grown very small, and he had five sons83 Risal, Laik, Kalandar, Atbal and Pancham, to divide it amongst; and to add to his misfortunes he was accused of some crime, thrown into prison at Fyzabad, and loaded with chains. With the chains on his legs he escaped, arrived safely at Sarausi, and lay in hiding there. His pride being thus broken, he resolved to send his third son, Kalander Singh, to take service in the Company's army. He rose to be Subedar Major in the 49th Regiment of Native Infantry, and in this position,

through his supposed influence with the Resident, became a very considerable man. He knew that as long as he was at hand, no *chakladar* would venture to treat the Parihar *zamindars* with injustice; but on his death they would be again at the mercy of the local authorities.<sup>84</sup>

He therefore collected all the members of the brotherhood who were descended from Asis and persuaded them to mass their divided holdings nominally into one large estate, of which his nephew Golab Singh, son of Pancham Singh (the youngest

son of Hira Singh) should be the representative ta 'alluqu'ar, so that while in reality each small shareholder retained sole possession of his own share, they should present the appearance of a powerful and united ta 'alluqu'a, making Golab Singh their head. Thus the chakladar would be afraid to touch a man who seemed to hold so large an estate. The brotherhood consented to this and from 1840 till the annexation, the estate was held in the name of Golab Singh alone and they had no farther trouble from the oppression of the chakladars.85

It must have been before this fusion that an attack was made on Sarausi fort by some government troops, of which only a vague tradition still exists. The leader of the troops was Mustafa Beg or in the village dialect, Musakka Beg. He was killed in the assault. Chaudhary Golab Singh was given the sanad of the ta 'alluqa in 1878. He has two sons and three daughters, the elder two daughters married to the



Fateh Bahadur Singh of Sarausi

Kachwaha Raja of Sikri, while the third was married to a Chauhan zamindar of Etawah. He was succeeded by Chaudhary Fateh Bahadur Singh, and Chaudhary Kewal Singh respectively.<sup>86</sup>

# 22. Mohamadabad (Bangarmau)

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
22	Mohamada- bad	84	35	22	14,589	Chaudhary Gopal Singh	Bania	List III Primogeniture opted

This is one of the oldest estates in Oudh and its former owners, ancestors of the present *ta 'alluqdar*, held the distinguished position of *kanungos* and *chaudhary* under the Nawabi Government. Mohamadabad, after which the *ta 'alluqa* is called, was subsequently purchased by Makhan Singh from Pathan proprietors.<sup>87</sup>

The family is of the Batham Vaishya community originally hailing from Kapurthala, Punjab. They were settled in Delhi as a reputed business family during the reign of Humayun. During the brief interim takeover by Sher Shah Suri, Delhi was exposed to plunder by Pathans and this family suffered considerable losses. Two brothers of this family survived the disaster by fleeing to Kannauj. They were settled by the *fauzdar* of Kannauj, a relative, at Bangarmau in Unnao. When Akbar regained Delhi from the Pathans, these brothers petitioned in his court for compensation. The Emperor appointed the elder brother in the army and to the younger brother he granted the estate of Bangarmau. It is said that Mohkam Singh, the elder brother, assisted Birbal, the commander of the Mughal army in the Kabul region and saved the Mughals from a disaster. For this service, the Emperor rewarded him with the title of *chaudhary*, the fief of Bangarmau and a sword of honour. Since then the family adopted the title, which was duly recognized by the British government.

One Chaudhri Gopal Singh received the highly valued appointment of Honorary Magistrate of the 1st Class and Assistant Collector in his own *ilaga*; he also obtained



Chaudhary Mahendra Singh of Bangarmau

the Government sanad. His son and successor was Chaudhary Naunihal Singh. 88 He had two sons, Mahendra Singh and Narendra Singh. Narendra Singh's son was Rajendra Singh and grandson Jyoti Kumar Singh.

Chaudhry Mahendra Singh succeeded as ta 'alluqdar and also had jurisdiction as an Honorary Magistrate and Assistant Collector within the limit of his own property in 1908 and was granted with the title of Rai Bahadur. Mahendra Singh was succeeded by Chaudhry Surendra Singh. He had four sons – Harendra Singh, Raghavendra Singh, Devendra Singh and Ashok Kumar Singh alias Baby. Harendra Singh's son was Pramesh Kumar Singh and grandson Ujjwal Singh. Raghavendra Singh's son was Akhlesh Singh and grandsons Ashish Singh and Ayush Singh. Devendra Singh had three sons Devesh Singh, Sarvesh Singh and Mayank Singh. Chaudhri Ashok Kumar Singh Baby joined

politics and had became Health Minister in the BSP government in 1993. He has two sons Bhuvanesh Singh and Abhishek Singh and one daughter. Their residence is Bangarmau House, Unnao City.

### 23. Gaura Hussainabad

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
23	Gaura	140	35	7	4,159	Sitla Baksh	Bais	List III Primogeniture opted

The estate was founded by Meharban Singh, a younger son of Partab Singh of ta 'alluqa Patan Bihar. Meharban Singh (several generations after the great ancestor Karan Rai) separated from the Bihar branch of the family and laid the foundation of this ta 'alluqa on a site originally covered with jungle and called it Gaura, from the fact that men of his own caste were prevailed upon to come and reside there. Meharban Singh initially remained at Gaura. His successor was Thakur Sitla Baksh Singh, who was granted the Government sanad of the ta 'alluqa after the revolt of 1857. After him came Balbhadra Singh who died in 1893, and was succeeded by Darshan Singh and then Raghuraj Singh. The estate then comprise of 6 villages in Bihar pargana of Unnao, and 4 villages in Khiron pargana of Rae Bareli district. 89



Balbhadra Singh of Gaura

The present representative is Thakur Nagesvar Singh who is residing at village Gaura, district Unnao.

#### 24. Malauna

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
24	Malauna	235	9	6	4,865	Dina Singh	Bais	List IV Section 23 (as per family custom)



Mahipal Singh of Malauna

The ta 'alluquar was of Bais clan. Bhima Shah, third in generation from Karan Rai, founded the village Malauna, and the ta 'alluqua' (formed on its basis) has been the family inheritance ever since. Government sanad was granted to Dunia Singh, succeeded by his son Mahipal Singh. The estate was sold before 1935.

# 25. Galgalaha

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
25	Galgalaha, Mazra Piparkhera	175	9	6	11,838	Umrao Singh	Chandel	List III Primogeniture opted

The ta 'alluqa belongs to the Chandel clan of Rajputs, and lies 22 miles northwest of Unnao in the pargana Fatehpur in tehsil Safipur. They are a part of the great Chandel clan headed by the Rana of Shivrajpur. The Chandel colony of Shivrajpur on the doab was a branch of the imperial Chandel family of Khajuraho. It consisted of the region of the both sides of the Ganges from Bithur, Sheoli and Sheorajpur in Kanpur district where they have 360 villages, up to opposite bank of Ganges in pargana Fatehpur Chaurasi and a little upstream in the Kachchandan pargana in district Hardoi and the southern tip of district Shahjahanpur up to Khandar.

Kachhandan was made a pargana by Sher Shah, and to coerce the turbulent Chandels into submission, he posted a revenue collecter at Raghopur, and to have put him in charge of 52 villages, taken out of parganas Bilgram, Mallanwan and Bangarmau. In the Ain-i-Akbari it is mentioned the pargana belonging to the Sarkar Lucknow where the Chandels are recorded as the zamindars. Pargana Sarausi (present pargana Sikandarpur and Periar), pargana Fatehpur Chaurasi and pargana Jhalotar were also under the Chandels as per the Ain. However, the Chandels lost their territories to the Janwars in pargana Fatehpur Chaurasi, Parihars in the pargana Sarausi and Dikhits in pargana Jhalotar.

The Chandels received a grant of 28 villages by Emperor Aurangzeb through a royal farman. They then conquered Magarwara, but the Lodhs, who were inhabiting in the neighbouring area attacked them by night, and cut off a large number of them, and destroyed the village. But the Chandels soon recovered themselves, ejected the Lodhs, and rebuilt Magarwara near its original site, part of them residing there, and part at Maswasi, which gives its name to the tappa. The Magarwara Chandels under their leader, Hari Singh got fourteen villages, while the other branch of Maswasi tappa with their share of fourteen villages, resided at Ata. Hari Singh had three sons, Kesri Singh, Sambhar Singh and Umed Singh. After the death of Hari Singh, his elder son Kesri Singh wrested the fourteen villages of Ata family, but Umed Singh (youngest son of Hari Singh) and his son Mahipat Singh were not reconciled to his supremacy and on his death, the Ata family regained their half of the territory of the clan. Keri Singh's son Akbar Singh died before his father, and Akbar's son Chandi Singh and nephew Hati Singh were quarrelling with Mahipat Singh and his adopted son Laik Singh, respecting the division of the remaining villages. 91

When Kesri Singh Gaur of Banthar was growing into power, a dispute rose between the Gaurs and Chandels about the boundary line of their respective territories, and a sanguinary fight ensued about AD 1820. About two hundred men were engaged on either side, and the fight was conducted strictly according to the Rajput principles of chivalry. Men after men coming to front, challenged his adversary by name to come forth and contend with him, till the whole number were engaged in single combats. The result was disastrous for the Gaurs. Beerbul Singh, the Chandel leader, engaged Kesri Singh Gaur, and wounded him so severely that he could not move from where he fell, but a Brahmin perceiving it, carried him a little way to a bank of high rushes, and laid him down there. Kwalie Singh Chandel was singled out by Kesri Singh's brother Mewa. Mewa was killed, but Kwalie received an awful gash from shoulder to hip, which it took village leech thirty-six stiches to sew up.<sup>92</sup>

Umrao Singh, son of Kwalie Singh with a few other Chandels, did most important services to General H. Havelock, when he made his first attempt to advance into Oudh during the revolt of 1857. Magarwara lies on the Lucknow road, five miles from

Cawnpore, and for several days the column was encamped there. At that time, the general hostility and bitterness of the Oudh people against the English government was indescribable, and it was supported by the settled conviction that the country would never be reconquered. In spite of the strong current of public opinion, the Magarwara Chandels assisted the column with information and provisions, and accompanied General Havelock in his ineffectual advances to Unnao and Bashiratganj. When he fell back to Kanpur, they left their homes and went with him, and before long, saw their villages in flames, the pursuing rebels having burnt it, as an example to all those who should assist the British government.<sup>93</sup>



Sultan Singh of Galgalha

After the mutiny, Umrao Singh was made a ta 'allugdar, while the other Chandel shares of the clan became forfeited to government owing to the part taken by their owners during the mutiny, and were subsequently granted, in recognition of loyalty displayed by Umrao Singh, who became owner of the whole ilaga. He was succeeded by his son Sultan Singh.94 Sultan Singh was succeeded by Raja Chandra Pal Singh. He was married to the daughter of the ta 'allugdar of Damodara in Sultanpur district. His son was Raja Rajendra Prasad Singh who was married to the daughter of ta 'allugdar of Hanswar, district Faizabad. He was instrumental in giving large donations for the war efforts during World Wars. He was succeeded by his son Raja Rakesh Kumar Singh, who is married to the daughter of Maharaja Chintamani Saran Nath Singhdeo of Chota Nagpur. He is the present

representative of the family, residing with his son Adesh Pratap Singh at Galgalha House, Lucknow.

#### 26. Unnao

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
26	Unnao	182	-	4	8,558	Chaudhry Dost Ali	Sayyad	List III Primogeniture opted

About 1150, Thakur Unwant Singh of the Bisen clan, a resident of Kannauj was sent by the ruler of Kannauj to this province. He founded the village of Unnao and took up residence; he incorporated other neighbouring villages and gradually came to possess the whole pargana. Syed Baha-ud-din II, son of Syed Ala-ud-din (killed in the taking of Safipur AD 1412), was the conqueror of the Bisens of Unnao. He was of a family of Zaidi Sayyads from Wasia and related that they are descended from one Syed Abdul Furah of Wasia, whom political troubles forced to quit his country and to flee into Hindustan. From him are descended the most renowned Muslim families in north India, the Barah and Bilgram Sayyads with branches in Khyrabad, Futehpur Huswa and many other places. A young scion of this family, by name Baha-ud-din I, had fallen in the taking of Kannauj by Shahab-ud-din Ghori in 1193, and it was said that he was slain by the very hand of a Bisen Raja of Unnao, who as a vassal to the raja of Kannauj had come to do him military service in that battle. Other members of the Sayyad family had taken up abode in Kannauj. When Ibrahim Shah Sharqi of Jaunpur send his troops stationed at Kannauj to punish the Brahmin Raja Sai Shukla of Saipur (Safipur), the Jaunpur troops crossed the Ganges at Bithoor and invaded the fort of Saipur under Syed Baha-ud-Din Arzany, Akram-Khel, Syed Ala-ud-din Wasiti, Syed Meer and Shekh Kutb-ud-Din in 1412. After razing their forts, and slewing the Brahman raja they changed the name of the town from Saipur to Safipur. In this battle, Syed Ala-ud-din, a great grandson of Syed Baha-ud-din I was killed and his grave still exists at Safipur.95

The conquest of Safipur having proved so easy, the spirit of further acquisition was awakened and Baha-ud-din II, son of the martyr Syed Ala-ud-din set out about 1450, at the head of a party of his relations, with view to avenge their old blood feud with the Bisens and to annex a valuable estate. They went craftily about their design and represented themselves as horse dealers. Their Persian and Kabuli studs were much valued in a country that produced nothing bigger than the ponies. Thus, the Bisen Raja was easily induced to buy so large a number of horses from them that he was unable to pay in ready money, and was obliged to make over to them a portion of the estate, out of the profits of which they could gradually repay themselves. This enabled them to get a footing in the country. They sent for their families and obtained the assistance of several more, who came under the pretence of escorting the women. Their arrival was timed so as to synchronize with the celebration of a marriage in the raja's family, and before their increased number could create suspicion, they obtained the raja's permission for their wives to enter the fort in order to visit his wife and congratulate her on that happy event. In each of the covered litters, which were supposed to contain women, an armed man was concealed; and arms were hidden about the bearers of the litters. The fort was open to all comers and its defenders were off guard, most of them intoxicated. The Sayyads fell on the unsuspecting Bisens and slaughtered every man within the fort. Only one son of the raja's escaped the massacre. He was out hunting when it occurred and fled to his kin at Manikpur. The raja of that place took up his quarrel and sent a force to reinstate him, but was defeated at Raithan and again at Kwelaghara. The Sayyads, however, did not win the victory without great loss on their side, and felt that they could not long to continue the combat.<sup>96</sup>

At this time the great Bais raja, Tilok Chand had undisputed supremacy over the whole Rajput community of the southern Oudh. However, he had experienced defeat at the hands of the Malihabad Pathans and that had taught him these new invaders were dangerous to meddle with. In token of respect and submission, the Sayyads sent a present to him, which after some deliberation he accepted and charcoal was buried in the village of Kwelaghara to mark the boundary. The Delhi king, on hearing of the success of the Sayyads, gave them a sanad for the zamindari and made them chaudhary of the pargana on condition they should sound the 'Azan' and pray five times a day, after each prayer shoot off ten arrows from the musjid and accompany the faujdar whenever he went to fight any rebel in Baiswara. 97

After three generations came Syed Baha-ud-din III Oonamy. He had singularly fallen off from the purity of Mohammedan tenets, for he had a Parihar mistress. An Afghan of Mow Mahomdabad had been fauzdar of Baiswara and acquired great unpopularity by his severity in putting down rebellion. After losing his appointment, the Pathan married in Shahjahanpur, and was returning home when the zamindars of pargana Bijanur attacked him. Syed Baha-ud-din Oonamy came to his assistance, conveyed his bride through Mohan to Lucknow from whence her road was clear and then, returning, attacked and was killed by the Bijnaur zamindars. Thus, 'the generous daring of his death compensated for the irreligion of his and for many years flowers used to fall upon his grave thrown by unseen hands'.98

His great grandson was Syed Gudun, during whose life the celebrated saint Shuruf-ud-din Yehia Munery came to Unnao on his travels. Syed Gadun married first a Sayyad's daughter from Mohan and when she died, leaving a young child Shah Mohammad, he married a Pathan girl of Moradabad. Shah Mohammad was very sickly and a *faqir* predicted that if any woman would wave a vessel filled with water round his head and give the water to another child to drink, the sickness would pass to that child and Shah Mohammad would recover. The Pathan woman did this and gave the water to her own son who died and immediately afterwards Shah Mohammad recovered.<sup>99</sup>

When Syed Gudun died his son was a child and his brother Gul Ali managed the estate. He was mortally wounded in a fight with the *amil*, who wanted to seize the daughter of the widow of a Sayyad at Mohan. Gul Ali had seven sons and died exhorting them to acknowledge Shah Muhammad as their head and to have no

quarrel with him. This exhortation they disregarded, claiming a separate share in the estate. The case was referred to the Lodh Zamindars of Dhora Muntria (pargana Mohan), who had a neem tree of such peculiar virtues that no one sitting under it could decide unjustly. The Lodhs heard their several arguments and adjourned the case till next day. Then offering hospitality to the litigants, they sent them out some cooked food, one brass and seven earthen plates, one chair and seven bundles of grass. The seven brothers unanimously gave up the brass plate and the chair to Shah Mohammad and took the others themselves. The Lodhs then said: you have yourselves decided the case by allowing Shah Mohammad's superiority. Therefore, they decided to give two-thirds of the estate to him and the remaining third to his seven cousins, remarking that Shah Mohammad would still have to take up the expense of feeding all the travellers, faqirs and so on and keeping up the credit of his house. The cousins were dissatisfied and appealed to the Sayyads of Safipur, but got a similar decision. 100

Shah Mahomad's son Syed Talib had the misfortune of being a henpecked man. He married in Fatehpur but was regularly driven from his home by his sudden outburst of violent temper. He wandered about the world till she died, and then he came home again, after which as this misfortune was his sole claim to a place in history, he very appropriately died. Saiyyad Talib had three sons, who increased their estates by acting as security for defaulting *zamindars*, and if they were not paid, taking the villages. They seized on the village of Rao in this way, but the Bisen *zamindars* attacked and murdered them. At this Mohabbat Khan, Governor of Oudh, Tahowar Khan, *faujdar* of Baiswara and Sayyad Anwar, *jagirdar* of Rasulabad, received orders from Delhi to punish the murderers. They did so, utterly destroying the village and leaving in its place merely the great mound which now stands to the north-east of the present village of the same name. <sup>101</sup>

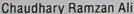
Mohammad Mah succeeded the estate. Mohammad Mah built the large house in Unnao, with the pillared verandah. His son, Dost Mohammad accompanied Nawab Khwaja Bakur Khan, Naib of Saadat Khan to a great fight at Sissendi with Hindoo Singh Chandel, and there he was killed. There were Bisens in four or five villages of pargana Unnao who were the descendants of Raja Unwant and when Mohammad was lying under a tree, badly wounded in that battle, some of the Bisens came and cut off his head in satisfaction. It was the old feud of thirteen generations ago. A relation of his, Ghulam Rasul Ali was in Ismael Khan's rasala and crossed the river Ghagra with Sufdarjung to take part in his fight with the Gonda Raja. However, happening to displease Ismail Khan he was beaten so severely that he died.

Dost Mohamad's son Talib Ali<sup>102</sup> was in Delhi serving the Mughal contingent, but on hearing Ghulam Rasul's fate threw it up in disgust and came home. From that

time, no member of this family entered the military service of Delhi or Lucknow. They confined themselves to their duties as *zamindars* and *chaudhary*. Talib Ali had five sons, two of whom were childless, and two died before their father. He was succeeded by Badsah Ali, and on his dying childless the estate passed to Farzand Ali, son of Talib Ali's youngest son. He was the father of Dost Ali during 1848. In the year 1858 the British government granted the *sanad* of the *ta 'alluqa* to Dost Ali. On Dost Ali's death Syed Ramzan Ali was declared heir by a Court of Justice. <sup>103</sup>

Chaudhri Ramzan Ali had two sons Chaudhary Mohamad Mah and Talib Ali. Mohammad Mah has three sons Mohamamd Abbas, Abdul Qasim and Wasi Haider. Mohammad Abbas died issueless; Abdul Qasim has two sons Alim Husain and Nasim Husain and three daughters. Wasi Haider has three sons Mehndi Haider, Raza Askari Haider and Amir Haider. Talib Ali had two sons Kasim Husain and Rafi Haider. Kasim Husain was Director, Jal Nigam, and was Chairman Unnao Zila Parishad for a long time. His son Alim Husain Zaidi also headed as Chairman Zila Parishad. Chaudhary Mohammad Mah was conferred the title of Khan Bahadur. Chaudhary Qutbuddin Hasan Khan of this family had a great collection of manuscripts, which he donated to Aligarh Muslim University, and is known there as 'Qutbuddin Manuscripts'.







Syed Kasim Husain Zaidi



Syed Alim Husain Zaidi

Presently Abul Hashim Zaidi, Abul Hasan, Mehndi Haider, Nazim Husain, Raza Haider and Amir Haider are the representative of the family, residing at Mohalla Chaudhrana, Unnao City.

### 27. Parenda

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
27	Parenda	49	9	9	6,062	Raja Daya Shankar	Dikhit	List III Primogeniture opted

The Parenda family, at present the head of the Dikhit clan of Rajputs, descend from Puthemal or Udaibhan, the second son of Jaswant Singh of Sumoni. Kalyan Shah Durgbansi of Gujarat went to pay homage to Raja Vikramajeet, the great Raja of Ujjain, about 50 BC, and from him he received the title of Dikhit, which his descendants bore instead of that of Durgbansi. For many centuries they remained stationary in Gujarat, till, at the time when the Raj of Kannauj was at its zenith, Balbhadra Dikhit, the younger son of Sumurpurdhan, entered the service of the Rathore Raja Vijay Chandra of Kannauj. From him he received as a gift the Sumoni pargana, which lies across the Yamuna in the Banda district, and he settled down in this estate with his family and his followers. However, the Hindu monarchies were already drawing to their close, and the grandson of Balbhadra, Jaswant, saw the death of Jaya Chandra, the Raja of Kannauj and the destruction of the power and the family of his benefactor by the Turks under Mohammad Ghori. Sumoni was too near Kannauj not to be affected by this Turkish invasion and the Dikhit colony was disturbed and broken up by these disastrous events. Jaswant Singh had four sons. The eldest remained in Sumoni and his descendants possessed the estate up to the zamindari abolition in 1947. The second, Udebhan, migrated into Oudh, and colonised the tract of Dikhitana in Unnao dist. The third, Bunwari, went still further north, crossing the Ghagra and the Rapti, and choosing a safe retreat in the Sub-Himalayan forests, founded the great Sirnet raj of Bansi. The fourth, Khyraj, migrated to the east and settled down in the district of Pratabgarh, and took the town of Bilkhar whence his descendants are called Bilkharias. 104

Udebhan established his authority from the borders of Baiswara on the east, to Sandi Pali on the west, and from the Gomti to the Ganges, embracing fourteen parganas under his sway. Udebhan buried charcoal at Neem Sarung as the boundary mark of his dominions in that direction. The country, which Udebhan and his followers occupied, was thinly populated by Lodhs, who offered no resistance. He founded a village on the banks of the Sai River in uncultivated land, and called it Neotinee from the 'tin' grass, which flourished there, and was cleared away preparatory

to cultivation. With the consent of his clan, Udebhan assumed the title of raja, which descended, in a direct line through the eldest son for six generations. During this period the Dikhit Raja held a very high position in the country and that this was the time when Dikhitana became famous as a geographical expression. The list of marriages preserved in the genealogies of the Dikhit bards proves that Dikhit royal family married into all the important families of Oudh such as the daughters of the Jangre Raja of Dhaurahra, the Gautam raja of Argal, the Bandhalgoti raja of Garh Amethi, the Bachgoti raja of Kurwar, and the Bisens of Manikpur. With an Oudh Rajput it is always an object of ambition to marry his daughters into a family of higher rank or position than his own, whatever the attendant expenses may be. The chiefs of eastern Oudh make it their ambition to marry their daughters only into the great Kachwaha and Chauhan clans of Mainpuri and Etawah; that they should have chosen the raja of Dikhitana for their son-in-law is a proof that at that time his rank and influence were as great as those of the older western rajas are now.<sup>105</sup>

Runa Singh was the last ruler to whom the ancestral inheritance descended undivided. He had six sons and they partitioned out Dikhitana between them. The eldest, Virnath, settled in Chamroli; the second, Puthemal, in Putheora; the third, Vir Shah, in Bholie; Sudan occupied Sunana, Gunduraj at Mushkabad, and Gur Dutt at Goura. The Parenda family, who are at present the head of the tribe, descend from Puthemal, the second son.<sup>106</sup>

When Hemu, the wazir of Mohammad Shah Adily, led his forces to oppose the return of Humayun, a vast army flocked to his standard. Thus, in the battle at Panipat, Hemu was defeated by Akbar, and the victory of Akbar spread over all the country a sense of insecurity among the Afghans and the Rajputs of Oudh. This prevented Puthemal from obeying the summons of Akbar's General, Muhammad Ameen Khan, who was appointed governor of the province of Oudh. Though treated with the greatest courtesy, and repeatedly called on to submit, he refused to return any answer whatever to the summons but sent his four ranis to their fathers' homes, and called a council of his feudatories and followers to discuss the conduct of the war. The council was attended by the Gaur of Banthar, the Bisen of Unnao, Bhagwant Singh Chauhan of neighbouring Chauhana, and the Lalla Singh Chandel of Sikandarpur, of a quota of horse. Some counselled him to meet the enemy in the field, and others warned him to keep within the ramparts of his fort, but not one spoke of surrender. Meanwhile the Delhi force had crossed the Ganges by a bridge of boats below Kanauj, and encamped before the fort of Putheora. Then was seen the resolution which the council of war had decided on. Clad in full armour, and followed by all his captains dressed in their saffron robes, the raja issued into the plain, and drew up his forces for the battle. The Mughal yoked their artillery guns together to withstand their impetuous charge, but twice his staunchest battalions were driven

back, and twice a shameful route was imminent, till fresh reserves came up. However, the unequal contest was now all but over. Bhagwant Singh, the Chauhan had already fallen, other chiefs were wounded, and the Rajputs were weary and dispirited. Then the Mughal cavalry were brought up fresh to the attack. Lalla Singh Chandel headed one desperate charge, and fell drowned in that sea of horsemen. The enemy swept on in one irresistible wave over Puthemal and his captains who fell each in their places, and the power of the Dikhits was forever broken. When the Mughal army had done its work, and had passed onward towards Ayodhya, and Dikhitana was left without a head, the Chandel Raja of Shivrajpur thought to annex it to his own dominions, and ordered a Pundit to consult the stars and fix an auspicious day for their expedition. The Dikhits heard of it, and the elder or Chamroli branch of the brotherhood bestirred themselves to avert the danger. When Puthemal sent his wives to their homes, one of them, the daughter of the Dhaurahra raja, took her young son with her. They sent for the child, and with the consent of all the brotherhood, made him raja; and then strengthened by possessing this point of union they hastened to the banks of the Ganges to oppose the invasion of the Chandels. By mutual consent the issue was referred to single combat, and in the first onset the Dikhit champion shot his antagonist through the forehead with an arrow. Then the Chandel Raja desisted from his attempt. 107

The name of the child who was thus made raja in his infancy was Nirbuhan. He lived at Unnao, and did not rebuild the ruins of his father's fort. His grandson, Vir Singhdeo, founded the village of Birsingpur, and his son Kheerut Singh removed thence and built the fort of Parenda, where his descendant still inhabits. However, fortune did not deal well with this house, and the fame of the Raja was no longer what it had been. They never recovered the position they enjoyed before Puthemal's defeat; and what estates remained to them after that were rapidly divided and subdivided among the numerous sons, who according to general Hindu law could each claim an equal portion of the inheritance and separate himself from the parent stock. Thus, the power of the eldest son dwindled away, and the title of raja brought but little substance with it. They seem, too, to have had no able or energetic men in their number. 108

Hari Singh, great grandson of Kheerut Singh, rebelled against the government. About 1670, when Mujahid Ali Khan, a Naishapur Sayyad and founder of the house of Rasulabad, was *fauzdar* of Baiswara, Hari Singh went into rebellion and threw the country into disturbance by his raids. From Mohan to Pariar, the road lay through a wild uncultivated country, and on the very border of Dikhitana and here the raja's followers lay in wait to plunder any wealthy pilgrims who came at Pariar. It was to protect them that in 1672, Mujahid Ali Khan built the fort of Rasulabad half way between Mohan and Pariar. It was only after thirty years that Hari Singh's fort was

taken and his lands harried by Sher Andaz Khan, *Fauzdar* of Baiswara, about 1700. This was the finishing blow to their ill fortune, for Subuns Rai, the son of Hari Singh, was too poor to be able to afford the ceremony of having the *tilak* affixed to his forehead on his father's death. Without the performance of this ceremony, so important in a Rajput's eyes, it is almost impiety for any one to assume the title of raja, and far beneath the dignity of the brotherhood to sanction it. From this fact, and from their poverty, the later rajas had lost their influence among the brotherhood, as well as among neighbouring clans, and were then looked on only as the elder brother where all are equal.<sup>109</sup>

The degradation of the family culminated in the person of Chandi Baksh. He was an exaggerated specimen of a character to ruin the worldly prospects of a family, and to disgrace the memory of a long line of ancestors. His laziness was so overpowering that it assumed gigantic proportions. Neither intellectual pursuits nor manly exercises could tempt him. In his youth he was never seen on horseback, in later years never outside his house. He was too lethargic even to be stirred by hunger, and it is related on one occasion that he was forgotten by his servants, and remained for two whole days without food, too torpid to get up and fetch it. Now, if there was one thing on which the officials of the Oudh government insisted more than any other, it was that while they were engaged in their yearly revenue settlement as they traversed the country, every landholder in whose neighbourhood they were, should present himself and remain in attendance on them while they were in that part of the country. Hence it became the established formula for a man who wished to show disrespect, or to assert



Raja Daya Shankar of Parenda

independence to signify it by remaining in his house or fort when the *chakladar* approached. Chandi Baksh, who would not get up to save himself from hunger, could not be expected to attend a *chakladar's* levee, and the natural result of this lethargy would be that the *chakladar* would attack him and confiscate his estate. The brotherhood therefore assembled, and unanimously deposed Chandi Baksh, and elected Daya Shankar, his first cousin, in his place. The title of raja thus for the second time, fell to the younger branch as it had done in the case of Puthemal.<sup>110</sup>

Raja Daya Shankar had shown himself superior in ability to most of his ancestors, and did much to restore the prestige of his house, so that, though not beloved, and though considered close and grasping, he was influential and respected. He had shown himself to be brave when fighting was the wisest

policy, and prudent and sagacious when he judged it better to temporise. He not only increased his estate by redeeming several villages from mortgage, but also got them assessed at a very low rate, and represented his poverty and difficulties with so much pertinacity and success that a large sum was remitted annually from his payment on account of armed men whom he was supposed to entertain in order to keep the neighbourhood quiet.

He had four great fights with chakladar. In 1832, Reoti Ram, chakladar, besieged him in his fort for several days, but at last they came to a compromise. In 1835, Ahmed Ali attacked him, and the raja escaped from the fort at night. In 1839, Buksh Ali, Chakladar, swore to him on the Koran that he would not hurt him, but when he came in, put him in prison. The raja escaped after four days to his fort, and was attacked by the chakladar, but beat him off, took two guns from him, and killed his tehsildar. Buksh Ali retreated and got assistance from Lucknow, when the Raja evacuated the fort. In 1845, Heera Lal Misr, nazim of Baiswara, had a quarrel with Rao Ram Buksh of Daundia Khera. The Rao fled across the Ganges, and his naib, Tukut Singh, took refuge in a village close to Parenda, in the house of a Dikhit, into whose family he had married. The nazim pursued him, when Raja Daya Shankar took him under his protection, sent an escort with him, and kept the nazim at bay till Tukut Singh had safely escaped. In the Uprising, Daya Shankar remained loyal to government. His second cousin, Jeet Bahadur, had always been at feud with him and claimed a share of the estate, and as he joined the rebels' heart and soul, that was sufficient reason for Daya Shankar's taking the other side. When Feroz Shah, Munsub Ali, and Jeet Bahadur were encamped at Rasulabad, Daya Shankar gave great assistance to the Civil Officers at Bunnee and Nawabganj by keeping them constantly informed of the movements of the rebels.111

By this time, the Dikhit power socially was at wane. The list of marriages from the time of Puthemal clearly shows the decadence of the house. The rajas have formed connections only with the clans, which inhabit the neighbourhood of Dikhitana, such as the Sengar, Sikarwar, Raikwar and Janwar. As to daughters, infanticide has been the rule, and not a single daughter has ever been allowed to live. The title of Raja is of great antiquity and was recognized as hereditary in notification no 2672P of 4th December 1877. Raja Daya Shankar was succeeded by Raja Shiv Prasad Singh who also died in 1899, and was succeeded by his elder son Shiv Datt Singh. The next successor was Raja Visvanath Singh, whose son Raja Ajay Kumar Singh is the present representative of the family. His residence is village Parenda, post Rasulabad, district Unnao.

### 28. Karaunha Lohramau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
28	Karaunha Lohramau	203	9	6	8,350	Shiv Nath Bajpeyi & Daya Shankar	Brahman	List IV Section 23 (as per family custom)



Daya Shankar Bajpeyi

Daya Shankar Bajpei, the ancestor of this ta 'alluqdar, who enjoyed the favor of the provincial Government of his time, held during the life the appointments of nazim and chakladar of Oudh and the present estate was purchased by his predecessor, and greatly enlarged by him. He also received accession to his property in consequence of one of his co-sharers dying without issue. Government sanad was granted in the name of Shiv Nath Bajpeyi and Daya Shankar Bajpeyi. 113

The present representative of this house is Smt. Sharda Devi who is residing at village Rajamau, district Rai Bareli.

# 29. Akbarpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
29	Akbarpur	-	-			Beni Madho Singh	Bais	List IV Section 23 (as per family custom)

The sanad of the estate was given to Beni Madho Singh Bais. In 1935, Jagannath Baksh Singh was the ta 'alluqdar of this estate. The present representatives of the family are Sri Pratap Singh and Krishna Pratap Singh; Akhilesh Pratap Singh,

Rakesh Pratap Singh and Rajesh Pratap Singh; they all resides at village Akbarpur, Unnao.

#### 30. Patan Bihar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
30	Patan Bihar	195	9	25	14,822	Shivdin Singh & Mahabal Singh	Bais	List IV Section 23 (as per family custom)

The ta 'alluquars of Patan Bihar are Bais Rajputs. Bihar pargana is in tehsil Purwa. The pargana was granted by the Bais after the annihilation of the Bhars to Karan Rae, of which the clan still holds a greater part of it. The founder of the estate was Bir Singh Rai, son of Karan Rai. He was contemporary with Jahangir. He got hold of the Bihar pargana of Unnao. Bhupat Singh, the Raja of Morarmau, killed Bir Singh Rai and annexed the Bihar pargana. It was Rao Kanak Singh of Daundia Khera who took part in the Naihasta's fight against the raja of Morarmau, resulting in the death of Bhupat Singh. Bir Singh Rai's successors Bhairon Das, Chatrapati, Hindu Singh and Pratab Singh recovered and kept the estate intact. Hindu Singh was



Shivdeen Singh



Mahabali Singh

contemporary with Saadat Khan. So the two intermediatories cover nearly a century. Partab Singh had two sons – Bhaktawar Singh and Meharban Singh. The elder son got hold of the estate of Patan Bihar, while the younger son got separated and founded the estate of Husenabad. The estate of Patan Bihar was succeeded by Bakhtawar Singh, Sakat Singh and Khushal Singh. Khushal Singh had two sons Shivdeen Singh and Mahabali Singh. <sup>114</sup>

The British government gave the *sanad* of this *ta 'alluqa* to Shivdeen Singh and Mahabali Singh. They were succeeded by Thakur Arjun Singh and Mahesh Baksh. In 1935 Thakur Jagdish Basksh Singh and Janki Baksh Singh were the *ta 'alluqdars* of this estate. Presently, the estate is represented by Thakur Ravindra Bahadur Singh who is residing at Village Patan, post Bihar, district Unnao.

#### 31. Banthar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
31	Banthar	50	35	35	42,961	Babu Shiv Prasad	Kayasth	List V Primogeniture adopted

The ta 'alluqa' was founded by one Garabdas Gaur, who called it from the van or forest which he found on the site. According to the tradition current in the region, Banthar was formerly inhabited by a race of Gaddis or cowherds who lived by pasturage and paid an annual tribute of ghi to the Mughal Government during Akbar's reign. Once, they filled the vessels in which the tribute was sent to the Mughal government with cow dung and covered it over with a small quantity of ghi. The fraud was discovered at Court and Garabdas Gaur, who held a military command at Delhi, was directed to raise a body of followers and extirpate the offenders. After performing this service, he received a grant of the conquered villages, and settled there with his clan. 115

The Gaurs rose to a very prominent position under Kesri Singh, who from about 1820 to 1845 exercised great influence in the pargana. However, not the eldest branch of the house, all the clan acquiesced in his headship and his sagacity and prudence made him very useful to the chakladars and gave him great influence. He not only included all the twenty-eight Gaur villages in his ta 'alluqa, but also got possession of several neighbouring estates and his revenue for many years was more than a lakh of rupees. He died about 1845. From the time of his death the estates he had acquired beyond his natural boundary were lost to his heirs who had neither ability nor united

spirit to maintain the position he had acquired. The twenty-eight villages were again split up into several estates. The *sanad* of this *ta 'alluqa* was given to Babu Shiv Prasad. However, later on this *ta 'alluqa* was sold and merged with the *ta 'alluqa* of Maurawan.

# 32. Mianganj/Asiwan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
32	Mianganj	225	9	7	5,908	Molvi Habib-ur- Rahman	Sheikh	List V Primogeniture adopted

The *qasba* of Mianganj was established originally by Mian Elmas Ali Khan (Khwaja Sara, a eunuch and finance minister under Asaf ud Daulah) in 1771, and after his death, the *qasba* and the neighbouring villages formed a *ta 'alluqa* under Government *nazul* during the Nawabi administration of the province. In 1848, the *ta 'alluqa* was bestowed in gift on Bhawani Baksh, a Kayasth. Subsequent to the mutiny, the *ta 'alluqa* became the property of one Maulvi Habib-ul-Rahman, a *chakladar* under the Oudh king, in return for his loyal service to the British Government in 1857.<sup>117</sup>

The Maulvi, who was a Sheikh, was born in Asiwan about 1805. He took services in the accounts and revenue department of the King of Oudh in 1821. He was appointed the chakladar of district Purwa in 1853-54 by Wazid Ali Shah. Maulvi Habib-ur-Rehman erected a strong Garhi (fortress) with a contingent and thana in Asiwan around a lake where he had his ancestral house as well. During the mutiny, the Maulvi kept himself away from the disturbances and retired to his Garhi. Captain H.L. Evans (Dy Commissioner of Purwa) wrote to G. Couper Secretary to the Chief Commissioner of Oudh, Lucknow dated 31 March 1858 from Unnao, 'Miangunj (Asiwan), Fatehpur Chaurasi and Mohan, I have entrusted to Maulvi Habib-ur-Rehman the chakladar, whom we found there at the time of annexation. He was accused by the late finance minister Bal Kishen, of being 2.5 lakhs in arrears; but the account was never proved, and I firmly believe the arrears existed only in Bal Kishen's imagination. When the outbreak took place, he retired to his house at Asiwan, and though offered, declined employment; he has much local influence, hated Munsub Ali, and the Fatehpur Chaurasi rebels, and will be able, I think, to hold his own. There is a strong thana under him at Asiwan, and a small one, to be increased when I get a good thanedar at Mohan."118 After crushing the Uprising, the British reorganized the



Wasi-uz-Zaman of Asiwan

district of Purwa and Maulavi Habib-ur-Rehman was enlisted as ta 'allugdar of Mianganj. He had no issue for a long time and so adopted and nominated a successor to himself, a boy, Wasi-uz-Zaman, son of Lal Khan his close aide. But a few years before his death, his wife Fasulan Bibi bore him two sons. Khalil-ur-Rehman and Jalil-ur-Rehman. When the Maulvi passed away on 27 September 1875, the sons were minors and the ta 'alluga came under the Court of Wards. 119 The boys were sent to MAO College, Aligarh and the estate was managed by Wasi-uz-Zaman, the adopted son. When the boys returned back after completing their studies, they found the estate under the de facto ta 'allugdar Wasi-uz-Zaman and decided to withdraw with their mother from Asiwan, so relinquishing their claim as ta 'allugdar of Mianganj, taking a tract of land

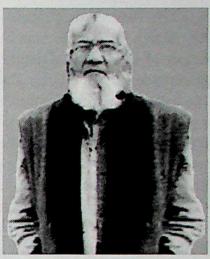
around Safipur for themselves. A large number of villages near Safipur, Maulvi Khera and Rahimabad area were farmed and managed by Maulvi Khalil-ur-Rehman and he is recorded as *numbardar* in government revenue records dated 5 May 1893. He settled in village Maulvi Khera in Safipur and managed his *zamindar*i. In Unnao city he had his residence at Qaisar Ganj and Chaudharana Mohalla and was known as Khaleel Mian, Rais of Unnao. He was a keen cricketer with a passion of hunting and wildlife sports. He was elected to the Municipality of Unnao. He passed away in 1851, leaving three sons and two daughters.<sup>120</sup>

Wasi-uz-Zaman, who was adopted by Maulvi Habib-ur-Rehman, thus came in to the possession the *ta 'alluqa* of Mianganj. In 1910 he was granted the title of Khan Bahadur by the Viceroy of India and in the *sanad* the *ta 'alluqa* was referred to as Asiwan. He had made his *haveli* at Asiwan near a lake, which was two miles from Mianganj. The younger brother of Wasi-uz-Zaman was Maulavi Aziz-ur-Rehman, who took part in the freedom struggle against the British government. He was a prominent leader of the Khilafat Movement. Maulavi Aziz-ur-Rehman was married into the family of Satrikh *ta 'alluqdar* of Barabanki.

After the demise of Khan Bahadur Wasi-uz-Zaman, his son Maulvi Maqbul-ur-Rehman succeeded the estate. He was succeeded by his eldest son Muti-ur-Rehman Safavi, who is the present representative of the house, and is residing at Asiwan, post Mianganj, district Unnao. He was Vice-President of UP Swatantra Party and in charge of the central zone of the Swatantra Party and Vice President of Unnao Lok Dal. Besides these, he has held the posts of Chairman, ITI, Unnao; director, UP Mandi

Samiti, and Director of UP Urdu Academy. Muti-ur-Rehman Safavi's younger brother Wazi-ur-Rehman Safavi is also in politics. He has been the Director of Syndicate Bank. He is married into the family of the ta 'allugdar of Paisar, Barabanki, and resides in Lucknow.

Hasan Aziz Safavi, grandson of Khan Bahadur Wasi-uz-Zaman, was District and Sessions Judge, and superannuated as Member, UP Public Service Commission. His son Haider Aziz Safavi was in IPS and superannuated as DG (Fire Services) West Bengal. He is married to the daughter of the ta 'allugdar of Gadia in Barabanki. He is residing at Salt Lake, Kolkata, while Hasan Aziz Safavi is residing at Lucknow. From the descendents of Khalil-ur-Rahman, Akhlag-ur-Rahman Elvi and Ageel-ur-Rahman Rais are residing in Chaudharana, Unnao at present.



Maulana Mati-ur Rehman

### 33. Jajamau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
33	Jajamau		-	1	4,000	Mahipal Singh	Chandel	List V Primogeniture adopted

The ta 'alluga Jajamau was founded in the reign of Emperor Aurangzeb by one Jaji Singh Chandel. Jaji Singh Chandel and his clan were originally from Chanderi region of Madhya Pradesh He founded the town of Jajamau. 122 By 1880, all the rights of this ta 'allugdar were sold by a decree of the civil court to the land Mortgage Bank of Lucknow, and Mahipal Singh, the ta 'allugdar then, held only 85 bighas of sir land, which he cultivated himself.

## 34. Bethar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
34	Bethar	261	-	2	4,195	Raja Shiv Nath Singh	Brahman	List V Primogeniture adopted

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The former proprietor of this ta 'alluqa was Chandrika Baksh, the son of king Ajit Singh Bais, who was born in 1823. He succeeded the gaddi after the premature death of his father. During the Revolt of 1857, he gave a tough fight to the British government. When the British forces captured Lucknow, he kept on his struggle. He killed Murray, the British commander and his wife and as a consequence he was arrested along with his family. After being convicted of rebellion, he was sentenced to transportation for life as per the judgement of trial court on 28 December 1859 and it was decided that his entire property be confiscated. On his way to Port Blair, he was killed by the British on 30 December 1859. His confiscated possessions were disposed of by gift to Raja Gouri Shankar a portion (Maurawan), to Baldeo Singh, risaldar, one village, and Bethar to the Raja Shiv Nath Singh. The present representative of the house is Shri Amar Nath Kaul who is residing at Lucknow.

### III. BARABANKI DISTRICT

Bara Banki district lies at the very heart of Oudh, and forms a centre from which no less than seven other districts radiate. It is situated 27° 19' and 26° 30' north latitude and 80° 81' to 81° 55' east longitude and its boundaries are confined by the Ghagra and Gomti rivers. Earlier the headquarters was at Daryabad, but was changed to Barabanki after the Uprising of 1857, when the cantonment of Daryabad was sacked by the rebels. After the reorganisation of the district in 1859, parganas Kursi and Dewa were added from Lucknow district. In 1991, Rudali tehsil was taken away and merged with Faizabad district.

This district can boast of a large number of ta 'alluqdars: 37 in all. Of these the ta 'alluqa of the raja of Ramnagar, head of the Raikwar clan (consisting of 253 villages) and the ta 'alluqa of the raja of Haraha, head of the Surajbans clan (consisting of 66 villages) were ancient. The pargana of Rudali alone had 43 ta 'alluqdars of which the chaudhari of Barai was the largest landholder, with 39 villages. After the Uprising, the total number of ta 'alluqdars were 37, controlling 871 out of 2,011 villages of the district. Regarding the caste composition, the Rajputs held 826 villages, Muslims 938 villages, Kayasths 97 villages and Brahmans 86 villages either in zamindari or ta 'alluqdari tenure (1877-78). This equal distribution of Rajput and Muslim villages led to frequent revolts of the Hindu ta 'alluqdars against the central authority of the Lucknow government, such as the Battle of Chheola Ghat on the Kalyani in AD 1751.

Of the 77 villages of the Nawabganj pargana, 44 were held in ta 'alluqdari tenure. Of these, twenty-four ta 'alluqdari villages were held by the raja of Jahangirabad.

Dewa pargana has 163 villages, half of which were held by the ta 'alluqdars, the Sheikhs of Gadia, Saidahar, Tera Kalan, Sheikhapur and Jasmauria-Malukpur. The Raja of Jahangirabad and Mahmudabad also held large estates in this pargana. The



Sheikh residents of Dewa assert they are descended from Shah Wesh, and acquired the proprietary rights when Maulana Abd-us-Salam acquired a har of Dewa by an aimma grant and other villages of the pargana in jagir. Another Muslim settlement was that of the Sayyads of Kheoli to the west of Dewa, who colonized a tract of 32 villages, which was long known as the tappa of Kheoli, during the thirteenth century. A third colony to the south was that of the Sheikhs of Qidwara, who colonized a tract of 52 villages from Juggaur in Lucknow, represented by the ta'alluqdar of Gadia. It was about this time, in addition, the different families of Bais came into the pargana

and founded the large *ta 'alluqa* of Qasimgunj and Behta. The clan became most formidable during the last days of the Nawab rule and under Suphal Singh and Ganga Bux, seized almost the whole of the north *pargana*, burning and seizing the villages of their less powerful neighbours. On their dispersal by the government forces, most of their villages were conferred on the Sheikhs of Dewa.

The pargana of Satrikh has 42 villages, of which 17 were held in ta 'alluqdari, by the Raja of Adampur Bhatpurwa, the Mir of Bhanmau, Ganaura, the Qazi of Satrikh and Raja of Surajpur.

The pargana of Siddhaur has its origin in the time of Akbar. Of the 168 villages in the pargana 66 were held in ta 'alluqdari, held by the Pandes of Asdamau, the Sayyads of Gadia, Mirs of Bhanmau and Suhelpur, the Hakim of Guthia, Raja of Surajpur and the Thakurs of Simrawan.

Partabganj pargana has 54 villages, in which 26 were held in ta 'alluqdari tenure, held by the Raja of Ramnagar, and Jahangirabad, the Hakim of Guthia, Sayyads of Gadia and Shahabpur and Mir of Suhelpur.

The pargana of Haidargarh was founded in 1787 by Haider Baig Khan, nazim, afterwards the prime minister of Asaf-ud-daula. During the reign of Akbar it was known as Nagram and was under the rule of Amethia rajas. The proprietary body of this pargana chiefly belongs to the Amethia clan of Rajputs, headed by the ta 'alluqadar of Pokhra Ansari.

The pargana of Subeha has 86 villages of which 22 were held in ta 'alluqdari, mostly by the chaudhary of Bhilwal Khanpur.

Surajpur pargana has 107 villages of which 57 were with the ta 'alluqdars. This pargana was called Surajpur Bahrela and was originally in possession of the Bhars, who were succeeded by the Pathans who were marginalized by Emperor Akbar through a force sent in 1547 of which Raja Baram Bali was the risaldar. This raja was granted 71 villages; he fixed his residence at Bahrela and afterwards at Dhoti on the bank of the Gomti. This officer was the ancestor of the present ta 'alluqdar of Rampur. The other ta 'alluqdar of the pargana is the Babu of Surajpur.

The large pargana of Daryabad consists of 241 villages of which 110 belonged to ta 'alluquars, mainly the Surajbansi raja of Haraha who had an estate of 66 villages; Rae of Rampur, Kayasth who had an estate of 33 villages. The estate of Qaimpur, belonging to a branch of Surajbansi Raja of Haraha family was also in this pargana.

The pargana of Rudauli has 196 villages of which 86 were with ta 'alluquars, chief of them are the Chaudhary of Amirpur, Narauli, Purai and Barai, and the Raja of Abhar. The pargana was formed under Akbar's time, and it takes its name from the chief town, whose foundation is ascribed to Rudra Mal Bhar.

Fatehpur pargana is the original seat of the Khanzadas of Sihali, from where have sprung the ta 'alluquars of Mahmudabad, Bhatwamau and Bilahra and the Sheikhzadas of Fatehpur. The name of the pargana is derived from the town of the same name, which was founded about 1321 by Fateh Muhammad Khan, one of the Delhi princes.

The pargana of Kursi was transferred to the district of Barabanki in 1869, and it contained 91 villages. The ta 'alluqdar of Dhaurahra held 17 villages to the north of the pargana. The Sheikhs of Kursi spread here from their colony of Salemabad, and are the ta 'alluqdars of Dinpanah. Another Muslim colony migrated into the pargana from Satrikh, who are the ta 'alluqdars of Mansur.

Muhammadpur pargana contains 83 villages of which 46 were held in ta 'alluqdari tenure, of which Raja of Ramnagar held 32 villages, while Kapurthala 5 villages, Jahangirabad 2 villages, Bilahra and Koendanda held one village each. The native ta 'alluqdars are the Thakur of Bhikampur and Kamiar.

Bhitauli *pargana* actually belonged to the Raja of Ramnagar Bhitauli who resided in a strong fort in Bhitauli in the tongue of land between the Chauka and Kauriala rivers and is the head of the Raikwar clan of Rajputs. The Bhitauli estate, comprising 76 villages, was the headquarters of the Uprising of 1857 and was forfeited and given to the Maharaja of Kapurthala of Punjab.

The pargana Ramnagar consist of 168 villages of which 138 were held in ta 'alluqdari, mostly by the ta 'alluqdar of Ramnagar Dhameri.

The history of the ta 'alluqdars of the district per List I of Section 8 of Act I of 1869 is given below:

### 35. Saidahar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
35	Saidahar, Shahpur	186	9	10	8,670	Sheikh Abid Ali	Sheikh	List III Primogeniture adopted

This ta 'alluqua originally formed part of the ancient mauza of Dewa and the ancestors of the ta 'alluquar' were formerly known as the Sheikh ta 'alluquar's of Dewa. In course of time, it passed into the hands of Bais clan whose last representatives in possession were Thakur Kirat Singh and his family. From these in 1841, Saidahar ta 'alluqua with certain villages reverted to this Sheikh family in the person of Bu Ali, from whom lineally comes the ta 'alluquar family. The said Bu Ali was a descendant

of the female portion of the family, and obtained possession under order from Colonel Sleeman.

The ta 'alluqdar of Saidahar was one of the Dewa Sheikhs and is from the line of Amir Hisam Hajjaji, a Sheikh from Baghdad in modern Iraq. Dewa was one of the first towns that fell into the hands of the Turks and seems to have been taken by Shah Wesh, one of Shahab-ud-din Ghori's followers, who attacked it from Satrikh and settled in Dewa. Amir Hisam was the qazi who accompanied Shahab-ud-din Ghori in his expeditions in India about AD 1192. He along with his clan settled in what is known as the Hajjaji Mohalla of the town of Dewa. He had an only son, named Qazi Zia-ud-Din, whom he married to the daughter of Shah Wesh, and he returned to his native country. For a long time the family had no proprietary rights in the pargana. Qazi Allah-dad, the next successor, perhaps held Kund and Karanda. The family, however, became well-known and at different times got villages in jagir. Qazi Mahmud, son of Qazi Allah-dad, was most celebrated.<sup>123</sup>

The next descendants were Qazi Abd-Ush-Shukra, Qazi Nathi, Mir Muhammad, Mohammad Fasih, Abd-ul-Ghani, Abd-ul-Ahad and Muhammad Said. The latter's sons were Baqar Ali and Abid Ali who lived in the Hajjaji quarter of the town. They greatly increased their estates during the latter days of the Nawabi rule. They suffered much at the hands of the unruly Bais of Qasimganj and Behtai and when the former killed Baqar Ali of Dewa, his brother Abid Ali, who was a Government officer under the Nawabi reign, got the case laid before the king. The Bais were expelled and their property was divided among the Dewa Sheikhs. Abid Ali thus obtained the Saidahar ta 'alluqa consisting of four villages and two mahals; but most of the property was sold by his son Mansab Ali in 1879<sup>124</sup> and the family has greatly reduced financially.

# 36. Sahabpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
36	Shahabpur	189	9	6	8,763	Muhammad Amir & Gholam Abbas	Sheikh	List III Primogeniture adopted

This estate was established in 1810 by the Raja Razak Bakhsh, a manager of Jahangirabad ta 'alluqa' by purchase and mortgage of the three villages Faizullaganj, Shahabpur and Fatte Sarai from, Raja Farzand Ali Khan of Jahangirabad, and incorporated these acquisitions into the ta 'alluqa. The sanad of the ta 'alluqa was

granted to his sons Mohammad Amir and Mohammad Ghulam Abbas in 1858. Later on this ta 'alluqa was sold by the owners and was again assimilated into the ta 'alluqa of Jahangirabad.<sup>125</sup>

### 37. Karkha

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
37	Karkha, Sinduri Usarpur	152	20	11	13,362	Chaudhary Mohd. Husain	Sheikh	List III Primogeniture adopted

The ta 'allugdar belongs to a branch of the Sheikhs of Satrikh. In AD 1045, the original ancestor of this family Hazrat Salar Sahu accompanied Sayyad Salar from Ghazni to the province of Oudh, and took possession of mauza Kharka from the Bhars, which at the time consisted of waste uncultivated land. 126 About two centuries after, his descendant Raza-ud-din, a younger son of Qazi Shams-ud-din of Satrikh, built on this site the village Kharka, after which the present ilaga is called. Additions and improvements made to the estate from time to time by following generations, raising the ilaga to the status of a ta 'alluga, the sanad of which was granted by the British Government to Karam Ali. However, from the information subsequently received about the dubious role of Karam Ali for favouring the rebels, Karam Ali was convicted of complicity in the mutiny of 1857 and was superseded in favour of his nephew, Chaudhary Muhammad Sheikh, in whose name a fresh settlement was made. He died leaving a widow, Sahib-un-Nissa, a direct descendant of Qazi Shams-ud-din of Satrikh. Her daughter Anjum-un-nissa was married to Chaudhary Amir Ashraf, a descendant of Zahur-ud-din, a third son of Shams-ud-din of Satrikh. She died after her marriage leaving two sons, Chaudhary Rashid-ud-din Ashraf and Majid-ud-din Ashraf who managed the estate of their mother. Chaudhary Rashidud Din married the daughter of Qazi Ikram Ahmad of Satrikh. He was an honorary magistrate and a member of the municipal board of Nawabganj. The family residence is at Paisar within the municipality. 127

The present representative of this ta 'alluqu' are Smt. N.A. Siddiqi who is residing at Lucknow, and Smt Sayeeda Fatima Ashraf at Paisaar, Barabanki.

## 38. Jahangirabad

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
38	Jahangirabad, Ahgaon, Ocha Khera,	16	54	65	61,467	Raja Farzand Ali Khan	Qidwai Sheikh	List II Devolved upon single heir as per family custom

The ta 'allugdar of Jahangirabad is a Qidwai Sheikh whose ancestors originally founded this estate in the name of Emperor Jahangir. During the time of Shahabuddin Ghori about AD1197, Qazi Qidwat-ud-din, son of Sultan Mirak Shah of Rum and the kingdom's qazi, had a conflict the the Sultan of Rum and was drove into exile with his wife and son. He wandered across many lands before coming to the saint of Ajmer, Khwaja Muin-ud-din Chisti (1142-1236). The Khwaja's influence won him preferment in the Delhi Sultanate, and Shahab-ud-din Ghori received him with full honours on the outskirts of Delhi. 128 Qazi Qidwai, as Qidwat-ud-din had come to be called, led an expedition to Oudh against refractory Bhar chieftains. In 1201, he attacked the Bhar raja of Jagdeopur (modern Jaggaur), seizing a large tract of fiftytwo villages, which was granted to him as jagir by the Sultan of Delhi. This region was subsequently known as Qidwara, of which Masauli and Bhayara are the major villages. 129 Qazi Qidwai reached Ayodhya in 1205, and converted several Hindu groups to Islam, and settled in a locality later designated as Qidwai Mohalla. He died three years later; his tomb, now destroyed, stood close to Aurangzeb's mosque. His descendants took advantage of Qazi Qidwai's reputation, and used their connections to rise to high positions in the service of Delhi Sultans. Qazi Qidwai's son Qazi Azizud-din married Qazi Fakhrul Islam's daughter at the court of Qutb-ud-din Aibak (1206-10). Burried in Satrikh, an area Aziz-ud-din administered, his tomb still exists in the mango grove known as Qazi Ashraf's Bagh. 130

During the reign of Sultan Iltutmish (1210-36), Qidwai Sheikhs of Jaggaur began to move into Barabanki, occupied Dewa and other places in the west and acquired estates, due to their administrative skill and knowledge, enhanced their property and multiplied in the Qidwara region comprising fifty-two villages (for further details, see ta 'alluqa Gadia). Qidwara contains some of the most ancient and reputed Muslim families of India and the Raja of Jahangirabad was the largest ta 'alluqdar of Qidwara. The resilience and staying power of Qidwai Sheikh ta 'alluqdars was amazing. While many of their fellow ta 'alluqdars declined for one reason or another, the Qidwara ta

'alluqdars managed to retain most of their estates until the abolition of zamindari in free India.<sup>131</sup>

During the reign of Emperor Jehangir, Husain Khan of Bhayareh was rewarded with the jagir of this region along with the title of Raja. His successors were Raja Zabar Khan, Raja Inayat Khan, Raja Mangul Khan, Raja Jayadullah Khan, Raja Imam Baksh, Raja Khudabaksh Khan and Raja Razzak Baksh. Raja Razzak Baksh supported the cause of the mutineers in the Revolt of 1857, but the British government was not able to get any clue. On 22 April 1858, Sir Hope Grant took a force and marched to the fort of Jahangirabad, which was surrounded by a thick forest. He camped near the jungle and was met by Raja Razzak Baksh. According to Sir Hope Grant, the Raja showed faithfulness towards the British government and was willing to surrender three cannons which were in the fort. Sir Hope Grant took two attachments of troops with him and entered the fort through the jungle. There he told the British officer that the three cannons have been sent to the commissioner's custody. Suddenly, one of the Sikh soldiers discovered two cannons, which were a nine pounder and a six pounder respectively. Sir Hope Grant ordered the gate of the fort to be dismantled and confiscated the two cannons. When bulls were asked for to draw the cannons, the British soldiers found that the bulls were government animals stolen by the raja. By the same time, soldiers discovered another cannon which could fire both grapeshot and roundshots. This cannon was secretly placed in a position to fire in the direction the British forces had arrived from; it was loaded and was already triggered by a slow mechanism. In the fort, the British soldiers also discovered some anti-British seditious documents related to mutineers. The fort was razed to the ground and the bamboo jungle was put to fire. Raja Razzak Baksh was thrown by the British troops along with eighty men into that fire. 132

Raja Razzak Baksh, having no heir of his own, had made a gift of the ta 'alluqa' in 1842 to Farzand Ali Khan, his son-in law. Farzand Ali Khan was the darogah in charge of the Sikandarbagh at Lucknow. On one occasion the last king of Oudh visiting his garden, he was struck with the appearance of this young man and presenting him with a Khil 'at, directed him to attend at the palace. With such a signal mark of the royal favour, Farzand Ali's advancement was rapid, and under the interest of the influential eunuch, Bashir-ud-daula, he obtained a farman designating him the Raja of Jahangirabad in AD1854. He followed the deposed king to Calcutta, and was there during the mutiny. Raja Farzand Ali Khan was intelligent, and was able to manage his estates with prudence and circumspection. Subsequent to the late thirty years settlement, he made considerable addition to the estate by acquiring the zamindari of Usmanpur, Simrawan and others, which were not included in the sanad granted to him by the Government. He died on 7 April 1881. 133

He was succeeded by his daughter Rani Zebunissa Begum who married Raja

Shekh Sir Mohammed Tasadduk Rasul Khan (a cousin), son of Mardan Ali Khan of Maela Raeganj. Born in 1851, Tasadduk Rasul Khan was granted the title of Raja as a personal distinction on 2 January 1893, which was made hereditary in 1897; awarded the Sword of Honour in 1919. He was the Vice President of the British-Indian Association 1900 to 1911, and died in 1921.134 For his welfare activities during the famine of 1896-97, he was conferred KCSI and made hereditary raja in AD 1908. He helped founding the King George Medical College and Aligarh Muslim University. He was a liberal supporter of AMU and was elected a trustee in 1904. There was a strong rivalry between him and the Raja of Mahmudabad and they competed for positions within Muslim organizations and the British India Association. They were usually to be found on opposite sides of any issue, although as ta 'allugdars both avoided the meeting in Lucknow of 16 September 1906, which passed the resolution for the foundation of Muslim League. Nevertheless, he became a vice-president of the Muslim League and in 1909 and was involved in the agitation for separate electorates. From 1909-12, he was a member of provincial legislative council for the Fyzabad division seat; he was elected from a general constituency as a result of his successful manipulation of a Kayasth/Muslim/landlord alliance. In the 1913-16 Provincial Council he was nominated by government and achieved particular fame by introducing the amendment to UP Municipalities Bill which contained the Hindu-Muslim compromise over communal proportions in municipal boards. In 1913, he joined the Lucknow South Africa protest and was involved in the Cawnpore Mosque deputation to Meston. 135

He was succeeded by his nephew Raja Aijaz Rasool Khan who was born on 28 June 1886 and educated at Colvin Ta 'alluqdars' School, Lucknow. He was the Vice President of the British Indian Association and elected as President in 1935; he was also Member of the Court and Executive Council of Lucknow University and Member of the Court of Muslim University, Aligarh. His refined taste for architecture is reflected in the Jahangirabad Palace at Hazratganj, Lucknow, which was designed by Sir Walterburley Griffin, who was the architect of the city of Canberra, Australia. The present representative of the house is Raja Mohammad Jamal Rasool Khan who is residing at Jahangirabad Palace, Lucknow.

#### 39. Satrikh

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
39	Satrikh	123	20	11	18,875	Qazi Sarfaraz Ali	Sheikh	List III Primogeniture adopted

The ta 'allugdar of Satrikh belongs to a very old family of Shekhs. It was founded by one Sheikh Salah-ud-din, who accompanied Syed Salar Sahu, the father of Masaud, from Ghazni in the year AD 1002. He took up his residence in Satrikh, and one of his descendants Mohammad Arif was given the office of Qazi by the Delhi sovereign and the title has remained in the family ever since. This was a new ta 'alluga, comprising a few ancestral possessions together with village Satrikh proper, acquired in 1844 by Qazi Sarfaraz Ali, who made many subsequent acquisitions. After annexation the sanad of the ta 'alluga was granted by the British Government to Qazi Sarfaraz Ali, and on his death was succeeded by his son Qazi Ikram Ahmad. The property contained ten villages and one mahal in pargana Satrikh and one village in Nawabganj. 136



Qazi Ikram Ahmad of Satrikh

During 1935, it was represented by Qazi Nizamuddin Ahmad.

### 40. Gothia

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
40	Gothia	128	20	13	13,975	Hakim Karam Ali	Sayyad	List II Devolved upon single heir as per family custom

This ta 'alluqa belongs to the Sayyads of Zaidpur, from which sprang the ta 'alluqdars of Bhanmau and Suhelpur. The estate takes its name from a village called Gothia to north-east of Zaidpur, near the metalled road to Safdarganj. It consisted of nine villages in pargana Satrikh, one in Partabganj and one in Siddhaur. 137

The ancestor is one Syed Abdullah, who migrated from Persia to Lahore, and thence to Oudh. He married a daughter of Salar Daud and obtained a grant of land in return for military service. His son Syed Zaid built the town of Zaidpur. His descendants prospered by adding gradually to their possessions. One of them was Muhammad Hanif, whose grandson Hakim Karam Ali was conferred the *sanad* of the Godia



Diwan Karam Ali of Ghotia

ta 'alluqa after the Uprising of 1857. He held the rank and exercised the power of an Honorary Magistrate and assistant collector within the limits of his possession. He died in 1880 and was succeeded by Syed Haider Abbas. His only daughter died childless and left the property to Syed Muhammad Asghari, a collateral descendant of Mohammad Hanif by second son. Sadiq Husain, the son of Jaffar Husain, the third son of Muhammad Hanif, claimed a fourth share and right in management of the whole estate, the other shares being claimed by Mohammad Asghari and his two brothers. The suit was at length won by the ta 'alluqdar Mohammad Asghari in Privy Council in 1899. This costly litigation practically ruined the estate.<sup>138</sup>

#### 41. Asdamau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
41	Asdamau	177	9	14	8,201	Pande Bahadur Singh	Brahman	List II Devolved upon single heir as per family custom



Pande Sarabjit Singh of Asdamau

This ta 'alluga originally belonged to the Rajputs of the Bisen clan and, about 1836, was purchased by Man Singh Pande from Madar Baksh Bisen. The estate is named after the village Asdamau on the road from Nawabganj to Haidergarh, close to the north-western boundary of the pargana Siddhaur. It consisted of 13 villages in pargana Siddhaur and one village in pargana Satrikh. The residence of the ta 'allugdars was at Lakhupur on the banks of the Gomti near the Nawabganj-Haidergarh road. The said Man Singh and his son, Pande Bahadur Singh, held appointments of chakladars of the parganas of Dewa, Nawabganj and Partabganj in Oudh. The sanad of the ta 'alluga was conferred on Bahadur Singh Pande. Pande

Sarabjit Singh held possession as son and heir of the said Bahadur Singh.<sup>139</sup> In 1935, it was occupied by Pande Pyare Lal. The present representative of the *ta 'alluqa* is Pande Rajendra Nath who is residing at Ayodhya Nagar, Barabanki.

### 42. Bhanmau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
42	Bhanmau	152	20	8	5,045	Mir Buniad Husain	Sheikh	List III Primogeniture opted

The ta 'alluga, a branch of Zaidpur and Ghotia, is named from a village lying at the junction of the road from Zaidpur with the metalled road from Nawabganj to Haidargarh, consisting of eight villages in Satrikh. The ancestor is one Syed Abdullah, who migrated from Persia to Lahore, and thence to Oudh. He married a daughter of Salar Daud and obtained a grant of land in return for military service. His son Syed Zaid, is said to have built the town of Zaidpur. His descendants grew and prospered adding gradually to their possessions. In the days of Nawab Safdarjung, Syed Nawazish Ali became chakladar of Siddhaur and founded Safdarganj in honour of the Nawab. His grandson Syed Aulad Husian held the office of chakladar both in this district but also in Unnao and Sultanpur. He died in 1856. The British sanad of title was granted



Mir Buniad Hussain of Bhanmau

in the name of Ahlad Husain, who died, leaving two sons: Mir Buniyad Husain and Mir Amjad Husain. The *ta 'alluqa* was bifurcated, and while Mir Buniad Husain got Bhanmau, Mir Amjad Husain got Suhelpur. During 1935, Mir Iqbal Husain was the representative of this family.

## Ta 'alluqdars of Oudh

## 43. Suhelpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
43	Suhelpur	-		9	8,965	Mir Amjad Hasan	Sheikh	List II Devolved upon single heir as per family custom

The ta 'alluqa is a branch of Bhanpur. The founder of this ta 'alluqa was Mir Amjad Hasan. The ta 'alluqa is named from a village in the north-east of pargana Satrikh near the road from Zaidpur to Barabanki. It consisted of five villages in Satrikh, four in Partabgunj, and one mahal in Siddhaur. 141

### 44. Simrawan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
44	Simraon	151	20	6	7,125	Thakur Ram Sahae	Bisen	List II Devolved upon single heir as per family custom

The original property of the *ta 'alluqa*, which belongs to Bisen Rajputs, consisted of only 14 villages. Additional villages were purchased by the family. The *sanad* of this *ta 'alluqa* was given to Thakur Ram Sahai at the settlement. He left no heirs. After his death, he was succeeded by his brother Shiv Sahai, but due to mismanagement the estate became involved in debt. It was sold to Raja Farzand Ali, Subedar Ranjit Singh and Biseswar Prasad.<sup>142</sup>

### 45. Gadia

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
45	Gadia, Rassauli	108	20	8	20,450	Ahmad Husain	Sheikh	List IV Section 23 (as per family custom)

The ta 'alluqdar of Gadia is of the family of Qidwai Sheikhs of Juggaur, holding an estate on the south east of Dewa pargana. They belong to one of the oldest and best Muslim families in the district and are descended from Mirak Shah, King of Rum (a region comprising Anatolia Turkey, a part of Ajarbejan and N Syria). Mirak Shah left two sons, Qidwat-ud-din and Nusrat-ud-din. The latter, though the younger, inherited the kingdom and the former was made the Qazi or chief judge. It is said that on one occasion the king's younger son had the misfortune to be guilty of homicide, and that the qazi found him guilty in his court; but the king, wishing to save the life of his son, removed the qazi before he had pronounced his sentence, and forced him to fly the kingdom. Following the stream of adventurers that were then pouring into Hindustan, Qazi Qidwa travelled through Syria, Iraq, Bustam and Marw-un-Nahar. At Haroon, in Eastern Iran, he met Pir Khwaja Usman Harooni and became his murid. He received instructions from his Pir to move into Hindustan and finally arrived in India. 143

He settled first at the *dargah* of Khwaja Moinud-din Chisti (1142-1236) at Ajmer, who was also a murid of Khwaja Usmani. Qazi Qidwa arrived in Ajmer in AD 1189, along with 1200 people, including his wife Sabiha, his son Izzuddin and 1000 cavalry. Khwaja Moinuddin Chisti advised Qazi Qidwa to go to Ayodhya in Oudh and propagate Islam there. Qazi Qidwa arrived in Delhi in AD 1193, and the Khwaja's influence won him preferment in the newly founded Turkish capital of Delhi. He was favourably received with full honours on the outskirts of Delhi by Sultan Shahab-ud-din about 1193. He was offered the chair of *Qazi-uz-Qzzat* of Delhi, which Qazi Qidwa declined and desired to proceed to Ayodhya. The king gave him a *farman* granting him



the property rights to all the territory that he might conquer during his journey to Ayodhya and a troop of 5000 Afghan soldiers.

After marrying his son Aiz-ud-din to the daughter of Fakhr-ul-alam, the *Qazi* of Delhi in 1198, Qazi Qidwai proceeded to Oudh as *qazi* and camped at Ghaghra in Ayodhya, which, his descendants say, was assigned to him in *jagir* by different royal *farmans*. Qazi Qidwai found Juggaur in the possession of the Bhar Raja Kans, whom he dispossessed. 145

The gaining of Juggaur is preserved in the annals of the clan. At village Jagdishpur (now known as Juggaur), about 14 km east of Lucknow, on 17 Ramzan 599 AH (AD 1202), he halted for the night. The area was ruled by Raja Oodhraj Bakhli or Raja

Kans of Bhar tribe. In the evening, a few of the Qazi's sawars went to fetch the fodder for their horses. They were ambushed by the troops of the Bhar raja, and four of these men were killed, and their horses taken. This prompted Qazi Qidwa to launch a full scale attack on the raja, and in the battle the Raja was killed, and his army dispersed. Thus, Juggaur became the first village that came under the possession of Qazi Qidwa. The military engagement aroused other rajas of the area, who under two brothers, Ganesh and Suraj Bhan, lay ambush for the advancing troops of Qazi Qidwa at Rasauli, 5 km east of Juggaur. A fierce battle ensued on 7th Shwwal, 599 (AD 1202), and 509 of Qazi's troops were killed. The battle continued for next day and 4000 of the rajas' men were killed. Chamrauli and Bhayara (Mehgaon) were also brought under Qazi's control. Similar operations were launched around Bindauria, Mehmoodabad, and Bansa. Thus, in a span of three years, fifty-two villages were subjugated and brought under control of Qazi Qidwa and his family. Qzi Qidwa left his son Qazi Aiz-ud-din to manage this area up to the region of Satrikh, about 8 km south of Barabanki. He also left two of his sardars, Urdesher and Jamshed, to help Qazi Izzudin to administer the territory, and proceeded to Ayodhya where he reached in AD 1205. He settled by the river Ghagra, and this locality later on was known as Qidwai Mohalla.

The colonized tract of 52 villages was later known as Qidwara. (A local legend says – *Bawan gaon Kidwara*, *sabse bara Bhayara*, i.e. there are fifty-two villages in Qidwara of which Bhayara is the largest.) He settled in Ayodhya, where he died in 1208 as was buried in a small tomb. In 1716, his tomb was washed off in the Ghagra, and was reconstructed by Saadat Khan Burhan-ul-Mulk near the mosque of Alamgir at Ayodhya.<sup>146</sup>

After the death of Qazi Qidwa, Khwaja Usman Harooni visited India, and Qazi Aiz-ud-din accompanied Khwaja to Bengal as a mark of respect to his father's pir. Qazi Izzudin was buried in Satrikh at Qazi Ashraf's Bagh. He had a son born in AD 1199, named Shahabuddin. He was married to the daughter of Syed Zakaria Mehndi, who was from Sa'adat family of Gurdez. Syed Zakaria Mehndi was employed as tutor to princess Raji Jehan (Razia Sultana), daughter of Sultan Shams uddin Iltutmish. Razia Sultana gave a mansab of 1000 zat and sawar and appointed Qazi Aiz-ud-din as Subedar of Oudh. Baba Shahabuddin had three sons from his wife – Ahmad Malik Salar, Salar Ahmad Turk Taj, and Mohammad Miran Salar. The eldest son, whose actual name was Qazi Zia-ud-din, went to Bengal along weith another sufi saint Shah Safi ud-din about AD 1228. His mazar is at Mangalkot now in Bangladesh. Salar Ahmad Turk Taj remained at Oudh, since younger son Miran Salar went to south India where hie died. Salar Ahmad married the daughter of Shekh Abdul Fazal of Kannauj, who was son-in-law of Sultan Ghiyas-ud-din. He had three sons, Qazi Jamal-ud-din, Qazi Jala-ud-din, and Qazi Qayam-ud-din. The 52 villages of Qidwara

were divided between the three brothers each receiving 16 villages. The remaining four villages were shared by all the brothers.

Qazi Jala-ud-din, joined the Delhi court and was regarded as one of the fifteen most famous and revered ulemas during the reign of Sultan Ghyas-ud-din Balban. Qazi Jamal-ud-din was killed in the battle of Belkhera. He had a son Qazi Maroof, who stayed with his uncles Qazi Jalal-ud-din and Qazi Qayam-ud-din at Delhi. Qazi Maroof, son of Qazi Kamal-ud-din, was made governor of Oudh, but gave up the governorship of the province and contented himself with the 52 villages of his ancestors.

Several members of this family have been distinguished for their learning, and have held responsible posts under the Delhi emperors. Qazi Shawwal was famous for his knowledge of the law, was made the *Qazi* at Delhi and wrote a book called *Mirat-ul-Islam*. Qazi Abd-ul-Malik was a *mansabdar*; Qazi Muhammad Hamid was also a *mansabdar*, and received Keshnur in *jagir* for his troops. Muhammad Qasim commanded a regiment in the Deccan against the Marathas in the time of Aurangzeb; Shekh Fakhrulla was paymaster to the troops in Bengal. His son Shekh Pir Baksh Rasul was married to the daughter of Sheikh Ghulam Murtaza Ansari, the *chakladar* of Gadia and the *ta 'alluqdar* of Qadirganj, who gave to his son in law the *jagir* of Gadia in the marriage.

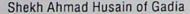
Shekh Pir Baksh Ghulam Rasul, thus got the *ta 'alluqdari* of Gadia from the Oudh Kings, and was also made *chakladar* of Gadia and Rasauli.

In 1763, Nawab Shuja-ud-Daula of Oudh sent his troops in aid of Nawab Sirajuddaula of Murshidabad, Bengal against East India Company, headed by General Shekh Ghulam Qadir, the ta 'allugdar of Qadirganj, in which the chakladar of Gadia, Rasauli and Juggaur also took part along with their contingents of Qidwai soldiers which were seventeen hundred in number. Ghulam Qadir died in the battle of Buxur and his estate of Qadirganj was almost finished. It is said that when the combined forces of Shujauddaulah and Sirajuddaulah were on the verge of defeat, they started running away. But the seventeen hundred Qidwai soldiers of Qidwara refused to fly away, saying that 'where will we go after losing our honour.' They took their ground and fought till they all died. 148 In 1816, King Ghazi-ud-din Haider of Oudh merged the chakladari of Gadia and Rasauli and in 1825 confirmed the farman of the ta 'allugdari of Gadia to Shekh Pir Baksh Ghulam Rasul's elder son Maulana Shekh Wazi-ud-din Ashraf. He remained a commander of Oudh forces during the reign of King Nasiruddin Haider and Muhammad Ali Shah. After the death of Maulana Shekh Wazi-ud-din Ashraf in 1839, his brother Shekh Zainul Abidin succeeded as ta 'allugdar of Gadia. He divided the ta 'alluga, leaving it in equal shares to his Ahmad Husain and his nephew Wazid Husain, since his younger brother was murdered in 1858.

His younger brother, Munshi Mohammad Husain, a powerful noble, was at annexation *naib* of the Minister Ali Naqi Khan. As with many others, his great quest was *zamindari*, or landed property, and he took advantage of his position to exact hard terms from different small *zamindars*. In 1857, the Munshi was made *daroga* of the royal treasury by Emperor Wajid Ali Shah of Oudh, but he left the post and returned back to Gadia due to the interference of Prime Minister and British Resident. During the outbreak the Munshi supported the cause of Begum Hazrat Mahal, and escorted her to Nepal. In 17 September 1858, he was killed by a *zamindar*, whom he had injured, in revenge.<sup>149</sup>

In 1878, the *ta 'alluqdari* of Gadia was granted jointly to Shekh Wazid Husain, son of Munshi Mohammad Husain; and Sheikh Ahmad Husain, son of Shekh Zain-ul Abidin. Shekh Wazid Husain had a son Shekh Shahid Husain; while Shekh Ahmad Husain had three sons, Shekh Nazeer Husain Haji, Shekh Maqbul Husain and Shekh Mushir Husain Qidwai. 150







Shekh Shahid Husain of Gadia



Shekh Nazeer Husain of Gadia

Shekh Shahid Husain, the only son of Shekh Wajid Husain, did his education initially from Oxford, then at Christ's College, Cambridge. After that, he became a Barrister after going to the Middle Temple, UK. In 1905, he endowed an annual scholarship of Rs 120 for Oudh students who took Arabic as the second language in the Aligarh Muslim University. In 1909, he was involved in the agitation for separate electorates. From 1909 to 1916, he was a member of Provincial Legislative Council. In 1916 he had supported the Jahangirabad Amendment. In the same year he stood for the Imperial Legislative Assembly and expected government to order Hindu landlords to vote for him, but he was unsuccessful. From 1908, he was joint Secretary

of British India Association and in 1914 he was appointed secretary. In 1921 he joined the Liberals, A.P. Sen, Gorakhnath Misra and Syed Wazir Hasan in founding the Lucknow Aman Sabha. In 1923, he was elected to the Legislative Council from Lucknow and Unnao Muslim rural constituency. He was chairman of the Education Committee of the Lucknow Municipal Board, a member of the board of management of Canning College, Colwin College and KGMC Lucknow; and a director of the Upper India National Bank Ltd and the Baib and Wood Pulp Manufacturing Co. of Lucknow. He had good practice at the Oudh Bar. During the World War I, he did special services to the war efforts and was granted sword of honour and OBE award. In 1924, the government assessed him thus: '...difficult to ascertain his real views. Is well-educated and a fluent speaker and is possibly a conservative at heart. Is ambitious and if given office would come down definitely on the side of Government.'<sup>151</sup>

He had two sons and three daughters. The elder son Shekh Rishad Husain joined Indian Foreign Services, IFS, while the younger son Air Commadore Faud Husain migrated to Pakistan, where he became a legend in Pakistan Air Force. The three daughters were Zakia Husain, Attia Husain and Razia Husain. Attia Husain was married to Ali Bahadur Habibullah (1909-82), son Shekh Muhammad Habibullah, ta 'alluqdar of Saidanpur. She was a famous novelist, and her popular books were Phoenix Fled (1953) and Sunlight on a Broken Column (1961). Her book Sunlight on a broken Column is one of the best books that describe the plight of the ta 'alluqdars in Independent India after 1947.

Shekh Maqbul Husain, son of Shekh Ahmad Husain, was a great agriculturist.

He was a member of Royal Agriculture College, UK and was awarded with Holland Gold Medal. On his return from UK, he was made Assistant Commissioner of the United Province of Agra and Oudh. From 1903 to 1908, he was Asst. Director Agriculture, and from 1908 to 1917 he was ADC to Maharaja Gulab Singh of Kashmir. From 1917-22 he was Registrar Cooperative Society, and from 1922 onwards he was Commissioner of Benaras. After his death in 1936, he left a son Shekh Shahid Husain Iqbal Mushir Qidwai, IAS.

Shekh Mushir Husain Qidwai, youngest son of Shekh Ahmad Husain, was educated in UK and Turkey. In South Africa, he was honorary member of Natal Indian Congress, where he advised Mahatma Gandhi to return to India and start Satyagraha there. He was a pan-islamic intellectual who was



Justice Mubashir Husain of Gadia

instrumental in opening of Nadwa College through Shibti Naumani of Azamgarh. He was the author of the books: Swaraj – How to Obtain it; Swadeshi Cooperative Modern Education for Muslim Youth; Socialism; and Miracle of Mohammad. His son was Justice Mubashir Husain Qidwai who was Chief Justice of Allahabad High Court.

The present representatives of the family are Shekh Rishad Shahid Husain Qidwai, Saeed Maqbul Qidwai and Shekh Shahid Mushir Qidwai who are residing at Lajpat Marg, Lucknow; while Shajid Shahid Husain Qidwai resides at Prag Naran Road, Lucknow.

# 46. Trivedigunj

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
46	Trivedigunj, Mankapur, Shekorabad	236	-	5	3,019	Raja Thakur Singh Tribedi	Brahmin	List III Primogeniture adopted

This ta 'alluqa is named from the village, in pargana Haidergarh on Lucknow-Sultanpur road, comprising three villages, one mahal in Haidergarh, and one village in Satrikh. The ta 'alluqa was founded by Thakur Singh, a Trivedi Brahmin, who rose to a high position under the Nawabi government and was rewarded for his conduct during the mutiny by the gift of the Shakurabad village in Unao and Tribedipur and Saidpur Bihta village in Rae Bareli. He was succeeded by his widow Rukmin Kunwar. <sup>152</sup> In 1935, Pandit Gajadhar Baksh was ta 'alluqdar of this estate. The present representative of his house is Raja Vijay Pal Singh who is residing at Station Road, Lucknow.

# 47. Saidanpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
47	Saidanpur	178	9	13	10,400	Sheikh Lutfat Ullah & Sheikh Wajahat Ullah	Sheikh	List IV Section 23 (as per family custom)

During the reign of the Emperor Jalul-ul-din Gouri, in 1432, this *ilaqa* was bestowed on Syed Mohammad Ibrahim in recognition of services rendered by him

in the expulsion of the *Bhars*. His descendants continued to hold the estate up to seventeenth generation in which the Government *sanad* was granted to Sheikh Latafat-ullah and Shekh Wazahat-ullah, sons of Hayat-ullah.<sup>153</sup>

Shekh Wazahat-ullah, being the more able man of the two, held the lease under the native government and also obtained the first summary settlement. After the mutiny when Latyafat-ullah's younger son, Imam-ullah, appeared on behalf of his uncle, he was advised to enter his father's name also. He was very reluctant to do this, urging that his uncle had always treated him as his son, but ultimately he applied for and obtained the joint *sanad*. Wajahat-ullah made desperate efforts to get a new *sanad* in his name alone, but his attempt was ineffectual.<sup>154</sup>

Shekh Wazahat-ullah was succeeded by his two sons Inayat-ullah and Azmat-ullah. Inayat-Ullah took a prominent part in the annexation of Oudh and was one of the founding members of the Canning College, Lucknow. Since Azmatullah died issueless, the next descendant in this line was Habib-ullah; while Lataf-ullah had one son, Ikram Ali. Habib-ullah and Ikram Ali succeeded in possession of the estate.

Shekh Mohammad Habib-ullah, born in 1871 was educated from Colvin Ta 'alluqdars' College. He joined the provincial civil services in 1893 and was a deputy Collector in Benaras and Aligarh but, in 1905, was sent to Sitapur as manager of the Mahmudabad Estate, a post which he held for the rest of his official life. He corresponded with both Hartcourt Butler and Meston, the Chief Commissioners of United Province, in order to keep them informed of the general run of feeling among the Muslims and the particular activities of the Raja of Mahmudabad. In the 1920s he twice returned unopposed to the Legislative Council of UP from the Muslim constituency of Sitapur and Lakhimpur. He later on became the Vice Chancellor of Lucknow University and was awarded an OBE. He supported the government policy throughout except during the Cawnpore Mosque affair. 156

He had three sons Ali Bahadur, Inayat Ali and Ishat Ali. Ali Bahadur was married to Attia Husain of Gadia, who later attained fame as a novelist. He was in the Indian Foreign Services, and after partition in 1947 became Textile Commissioner in Pakistan. But Attia Husain remained Indian and is residing in the UK. They have a son Waris Habibullah, a film maker in the US; and a daughter Shama Habibullah, also a film maker in India. Ishat Ali is blessed with daughters. Inayat Ali, after having military education in England, joined Indian Army in 1954 and rose to the rank of General, and was instrumental in establishment of National Defence Academy at Kharakvasla, Pune. General Inayat Habibullah has a son Wazahat Habibullah who is an officer in the Indian Administrative Service, retired as Chief Information Commissioner, and is now the heading the Minority Commission. The family residence is Habibullah Estate, Hazratganj, Lucknow.

### Ta 'alluqdars of Oudh





Shekh Ikram Ali of Saidanpur

Shekh Inayatullah of Saidanpur

Shekh Ikram Ali had four sons Hamid Ali, Wahid Ali, Amzad Ali and Mohammad Ali respectively. Hamid Ali's son was Latafat Ali; Wahid Ali had two sons Shahid Ali and Khurshieid Ali; Amzad Ali was issueless while Mohammad Ali had three sons Maksud, Mahmud and Wilayat Ali respectively. Some of the family members such as Shakir Ali, Shahab Ali reside at village Saidanpur, district Barabanki; while Shekh Sabahat Ali resides at Aminabad, Lucknow; and Shekh Nusrat Mahmood, Naiyar Mahmood and Shekh Shahid Ali resides at Firangi Mahal, Chawk, Lucknow.

# 48. Maela Raeganj (Rasoolpur)

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
48	Maela Raeganj	138	20	4	6,220	Nawab Ali Khan	Sheikh	List II Devolved upon single heir as per family custom

The ta 'alluqdar is a Qidwai Sheikh, of the same family as the ta 'alluqdar of Gadia and Jahangirabad. The origin of this ta 'alluqa dates from Shekh Ghulam Amir,

who, in 1853, received from Nawab Shuja-ud-daula the villages of Maela Raeganj, Bhainsaria, Durjanpur and others. To these additions and improvements were made by a subsequent descendant, one Haidar Ali. He had two brothers Mardan Ali Khan and Farzand Ali Khan. The former had two sons Nawab Ali Khan and Tasadduq Rasul Khan, of whom the latter received Jahangirabad by marriage. Nawab Ali Khan also married his cousin, the second daughter of Raja Farzand Ali Khan, and had a son, Naushad Ali Khan, who succeeded as *ta 'alluqdar* of Maela Raeganj. 157

Raja Naushad Ali Khan attended the founding session of the All India Muslim League at Dacca in 1906 and was appointed a member of its provisional committee. From 1907 to 1909, he campained with Viqar-ul-Mulk and Mohammad Ali for the foundation of district Muslim Leagues. He was the first secretary of the UP provincial Muslim League after its foundation in June 1909. In the same year he agitated against separate electorates and took part in the July 1909 discussions of the Government of India's compromise proposals. He was supported by his uncle, the Raja of Jahangirabad in 1909 as a candidate for the Oudh Muslim seat on the provincial legislative council. Described by Hewett (the Lt. Governor of UP) as 'a disreputable ta 'allugdar', he faded from the politics after the Morley-Minto

Reforms. 158 In fact, he died not even reaching an age of thirty-five as a result of the shock of the defeat in the elections, against none other than Mohammad Nasim, the grandfather of Prof Irfan Habib, and the second man of Barabanki who represented at Dhaka in 1906. He had married but had no issues. He had lived extravagantly, often giving donations beyond his means to public causes - like the five thousand rupees to the Mohsin-ul-Mulk Memorial Fund at Aligarh. And when he died, a part of his estate was sold to pay off his debts. Naushad Ali Khan was also a poet, and one of his couplets say: Dosto bagh-i-jahan mein surat-i-shabnam rahe/Ek hi shab go rahe lekin gulon mein ham rahe. (I lived in the world's garden like a drop of dew, for only a night, but in flowers' lap.) 159 He was succeeded by his nephew, Kunwar Aitzad Rasul Khan. The present representative of this family is Mrs Rumi Fatima who is residing at Firangi Mahal, Chawk, Lucknow.



Nawab Ali Khan of Maela Raegani

#### 49. Bhatwamau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
49	Bhatwamau, Katori Khurd	114	20	21	10,139	Badshah Husain Khan	Khanzada	List II Devolved upon single heir as per family custom

This ta 'alluqdar family is a branch of the Mahmudabad and Bilhara house of Sheikh families of Saiddiqi sub-division. Their ancestor was Qazi Nasrat-ullah who founded the Mahmudabad estate in 1226. Bhatwamau was founded by Pahar Khan, a cousin of Bayazad Khan of Mahmudabad. In course of time, it descended to Imam Ali Khan, who enlarged and improved the property.<sup>160</sup>

Imam Ali Khan was succeeded by his eldest son Ali Baksh Khan. On his death in 1839, he left his four sons Nabi Baksh Khan, Hadi Husain Khan, Tajammal



Kazim Husain Khan of Bhatwamau

Husain Khan and Kajim Husain Khan. These four brothers held offices of *nazim* and *chakladar* under the Oudh government of the Nawabs, and were people of considerable wealth and importance. Nabi Baksh Khan was under the service of nawab Wajid Ali Shah, when he made the *kubuliat* of the *ta 'alluqa* in favour of his eldest son Badshah Husain Khan, at that time a boy of seventeen. Nabi joined the insurgents in the Mutiny of 1857 and was killed in 1858. Tajammal Hussian Khan managed the estate in the name of his nephew. He also joined the ranks of the rebels but he had come to the British side and had made himself active and useful in restoring order. He stood high in the opinion of Colonel Barrow.<sup>161</sup>

The Collector of Lucknow writes, 'Badshah Husain Khan ta 'alluqdar of Bhatwamau, pargana Fatehpur, appeared before me in camp today. By reason of shelter having been given to Munshi Abdul

Hakim, Extra Assistant Commissioner, sanction is hereby given that the ta 'alluqu' be settled with Badshah Husain Khan as here to fore, according to the settlement

of 1264 Fasli. Therefore, it is ordered that the tahsildar be ordered to settle the ta 'alluqa with Badshah Husain Khan.' The sanad of the ta 'alluqa was accordingly conferred on Badshah Husain Khan on 11 October 1860. Badshah Husain Khan died on 21 November 1878. When he died, his son, Sardar Husain Khan consented to the mutation of names in favour of his father's cousin Kazim Husain Khan. Subsequently, disagreements arose between them, and Sardar Husain Khan sued his relative for the estate. After protracted litigations, he obtained a decree in the Privy Council; but the cost involved, together with bad management, ruined the estate. 163

Sardar Husain Khan was succeeded by Shahanshah Husain Khan and Shekh Ali Imam Khan respectively. Shekh Ali Imam Khan had his education abroad, but on his return he joined *National Herald* as editor along with Firoz Gandhi. He died in 1970 and was succeeded by Hasan Imam Khan. Hasan Imam Khan has two sons Bakar Imam Khan Qazmi and Dr. Syed Haidar Imam Khan Qazmi and a daughter Nikhat Aash. They are residing at Kaisar Bagh, Lucknow.

## 50. Ramnagar Dhameri

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
50	Ramnagar	42	54	195	4,24,381	Raja Sarabjit Singh	Raikwar	List II Devolved upon single heir as per family custom

The ta 'alluquar is the present head of the Raikwar clan of the district whose ancestors migrated from Raika in Jammu and Kashmir. The small principality of Raika near present Jammu, on the borders of Kashmir, was ruled by the Ikshwaku rulers up to twelfth century. A list of the Raika rulers is available in the family history of the clan, which speaks of Bhagvant Shah, Ghanshyam, Baji Rao, Dileep, Raghurath Vikram, Dharma Rao, Kamal Rao, Himmat Rao, Beni Rao, Kundan Rao, Bhairon Deo and Pratap Shah respectively as the line of Raikagarh.

Pratab Shah was married to the daughter of Manik Chand, brother of Jaya Chandra Gaharwar of Kannauj. Pratab Shah and his younger brother Dunde Shah were called by Jaya Chandra to assist him in battle with Prithviraj of Delhi. Further, Pratab Shah is said to have allied himself to Shahab-ud-din Ghori in his campaign against the Chauhans of Delhi, and at a later date he became a minister of Qutub-ud-din Aibak. When the latter came to the throne of Hindustan, he befriended

the sons of his former ally and dependent, who were Saldeo, Baldeo and Bhairon Anand and placed them in command of an expedition against the Bhars of Oudh. Bhairawanand lost his life in this warfare, and his bones were laid to rest in Sihali of pargana Fatehpur, where the chabutara of Bhairawanand is still worshipped by the Raikwars. Sal Deo and Bal Deo were more fortunate, for they defeated the Bhars, and as reward Sal Deo received all the lands beyond the Ghagra and was the father of all the Raikwars of Baundi, Rehwa, Chahlari and their branches in Kheri and Bahraich; Bal Deo obtained a large tract on this side of river, long known as the pargana of Sailuk, and is ancestor of Ramnagar and its allied houses. 164

According to another tradition, after the battle of Chandawar in 1194 in which Jai Chand was defeated, Mohammed Bin Sam of Ghor annexed the Kannauj Empire. Pratab Shah and his brother too get dispersed and settled at Bukheri. The account of the Raikwars of Ramnagar as given by HB Harrington in the Settlement Report is as follows: Some 800 years ago, three brothers, Sal, Bal and Bhairawanand, left the city of Raika. They first passed on to their connexion, the Raja of Kannauj; thence to Bukheri, at that time a portion of what has since been known as the Bhitauli estate, in the old pargana of Sailuk. Bukhri was washed away by the Ghagra, and finally they settled in Chanda Sihali in pargana Fatehpur, a village on the borders of Suratganj. In this village a large chabutara standing by a masonry well, which is stated to have been made by the Bhars, marks the tradition that one of these three brothers, Bhairawanand, fell into the well and was allowed the other two to remain there under the hopes that a pundit's prophecy might be realized, that their raj in Sailuk would endure so long as the remains of Bhairawanand remained at the bottom of the well. A neem tree was also planted near the well. To the present day the Raikwars make an annual pilgrimage to do worship at the chabutara of Bhairawanand, and do not cleanse their teeth with neem twig. The remaining brothers took service under the Bhar rajas, Sarangdhar and Kapurdhar, who held large territories on either side of the Ghagra, one at Ramnagar in Barabanki and other on the eastern bank at Bamhnauti, now Baundi. 165

Sal represented their interests as their wakil at the Delhi court and Bal became their naib. The Bhar rajas fell into arrears and refused to pay up the balance due. Thereon, a force was sent from Delhi. The Bhar rajas were overcome and slain, and their territories made over, those trans-Ghagra and known as Bhaunri or Bhabhanavati (Baundi) to Bal and those on this side to Sal. The latter territories comprised the Sailuk pargana. In this pargana were four mahals, viz., Bodo Sarai, Ramnagar, Muhammadpur and Lalpur (trans-Chauka). These were sub-divided into 7 tappas, viz., Kuntur, Silahi, Bindaura, Basaudhi, Chheda, Ganjar and Gudhara. Of these Ganjar and Gudhara were contained in Lalpur and comprised the Bhitauli estate, which was made over to Maharaja of Kapurthala after the revolt of 1857. In 1590, the Harharpur estate

was severed from that of Baundi. In the seventeenth century the estates of Rehwa, Mallapur and Rajpur Chahlari were split from Baundi. 166

From Sal or Bal every Raikwar claims descent. Bal Deo was succeeded by Sukhchand, who had three sons – Pahar Shah, Kirat Singh and Dhyut Singh. Pahar Shah remained at Ramnagar, while Dhyut Singh got in appendage the *ilaqa* of Rampur Mathura. Pahar Singh had three wives. From her first marriage, Ramdas, Kishen Das, Kalyan Singh and Prithvi Raj Singh were born. Eldest son Ram Das got the fief, and he had six sons of which the eldest Sitala Shah succeeded the *gaddi*. Sitala Shah was succeeded by Lohang Deo, Vir Bhadra, Ugrasen, and Kesri Singh respectively.

Kesri Singh was succeeded by Ram Singh, who founded in his own name ta 'alluqa Ramnagar Dhameri. He rendered good service during the agrarian bandobast of Todarmal, and was made Qanungo and granted the title of Chaudhary. Ram Singh's both sons died during his lifetime, hence he adopted his nearest blood relative Gambhir Shah's son Zorawar Singh. After the death of Ram Singh in 1599, Zorawar Singh succeeded the gaddi at the age of 13 years. Zorawar Singh assisted Akbar in the force that was sent to Bengal to suppress the revolt of Sher Afghan and when Nur Jehan and Sher Afghan were captured, Akbar gave him the title of Raja. He became the first raja of the clan. He was married to Rani Vilas Kunwar, the daughter of Raja Dhaukal Singh of Dhaurahra estate in Kheri district. He died in 1672 at the ripe age of 73 years.

Zorawar Singh was succeeded by his eldest son Raja Gharib Singh who built the large Shiv Sagar tank and a temple with buildings attached at *Mahadeva*, near Bairamghat, and dedicated the latter to the Hindu god Mahadeva, distinguished by the name of 'Lodheshwar'. Beside this tank and temple various other places of trade, resort for travellers, and in difference localities, stand as monuments to the present day of the charity and munificence of successive generations of the family.

As he died issueless, he was succeeded by his brother Raja Shiv Singh, who was succeeded by his son Raja Anup Singh. When Saadat Khan became the *Subedar* of Oudh, his high handedness against the Hindu *ta 'alluqdar*s, particularly his confiscation of the estate of Raja Datt Singh of Gonda, led Raja Anup Singh to collect a force of 30,000 including the Raikwar kins, the Raja of Baundi, Chahlari and Rehwa, assisted by the Raja of Balrampur and Gonda. Thus was fought the great battle on the Kalyani with the Lucknow Sheikhs, in which all of them died a brave death.<sup>167</sup>

Raja Anup Singh was succeeded by his brother Bhawani Singh. When Nawab Shuja-ud-daula fought against the Ruhelas, he asked assistance from the Raikwars, and Bhawani Singh gave full support leading to the victory of the nawab. The nawab gave him the management of five *parganas* – Fatehpur, Kursi, Hisampur,

Fakhrpur and Deva. Raja Bhavani Singh founded Bhawaniganj on his own name. When a *risala* of Nawab Asafud-daula was disbanded, Bhawani Singh enrolled them, leading the nawab to dismiss Bhawani Singh from the post of *chakladar* and issued a *farman* to confiscate the estate of Ramnagar. The Raja fled and found asylum in Pawayan. In 1778, the nawab sent a *Khil 'at* to the Raja, which was poisoned. Bhawani Singh died in a few hours. He had two sons Kunwar Basti Singh and Kunwar Surat Singh. For twelve years, the two sons remained out of the estate, but at last due to the efforts of Diwan Jia Lal, Asaf-ud-daula re-installed them to their estate. In 1791, Raja Basti Singh died without issue, and was succeeded by Raja Surat Singh. 168

In the time of Saadat Ali Khan the whole of the estate was at first made *kham* and Surat Singh absconded. Nevertheless, in 1801, he was restored to power, and the whole of the *parganas* of Ramnagar and Mohammadpur were under him made *huzur tehsil*. Raja Surat Singh received a perpetual money *nankar* of Rs 1,000 for reducing the contumacious Raja of Nanpara; the allowance was forfeited by Wazid Ali Shah. When Ghazi-ud-din Haider went to see the Governor-General, he placed Surat Singh as Governor of Lucknow in charge of the police, receiving Rs 500 per day.<sup>169</sup>

Surat Singh seems to have wielded his powers as landlord and as *chakladar* with discretion and kindness. He granted the *zamindar*i of their respective villages to those of the clan who were entitled to them, and fixed the *jama* at a uniform rate, which lasted throughout his lifetime. In the latter portion of it, however, he fell in arrears and was confined in Lucknow. On his solemn promise to make all good, he was released on the security of Raja Gobardhan Das Kayasth, of Sandila, ancestor of Dhanpat Rae.<sup>170</sup> On Surat Singh's failing to pay up he was besieged by Gobardhan Das in the fort of Chheda, and during the siege died – a visitation, it was thought, for failing to keep his words.

In 1818 to 1829, Raja Gur Baksh Singh succeeded to the office and duties of his father, Surat Singh. He was married to the sister of Thakur Harkaran Singh of Amarhat, patti Khadasa. From 1830 to 1834 AD, Nazim Darshan Singh made the Ramnagar Dhameri estate kachcha and settled with whom he chose generally with the resident muqaddams. In 1835, Raja Gur Baksh Singh recovered the Ramnagar Dhameri estate and the chakladari of the Muhammadpur pargana. During this interval Raja Girdhara Singh Kayath, nazim, on several occasions employed jamogdars to collect revenue. The attempt to make the estate kham seems to have failed. In 1845, Raja Sarabjit Singh, the son of Raja Gur Baksh Singh, quarrelled with his father and obtained the qubuliat of Ramnagar and Muhammadpur parganas. Raja Gur Baksh retained Chheda 18 mauzas, Radhamau 22 mauzas, and Para Deori 7 mauzas. In 1846, the qubuliat remained with Sarabjit Singh, but Qudratulla Beg was sent to

collect as *jamogdar*. His extortions are said to have been so great that a large portion of the estate was thrown out of cultivation.<sup>171</sup>

The struggle of the ta 'alluqdar of Ramnagar Dhameri with the nazim is narrated by Sleeman in his diary: 'Gurbaksh, a large landholder, has a strong fort, Bhitolee, at the point of the Delta, formed by the Chauka and Ghagra rivers, which here unite. He has taken refuge with some four thousand armed followers in this fort, under the apprehension of being made to pay the full amount of the Government demands, and called to account for the rescue of some atrocious offenders from Captain Hearsey, of the Frontier Police, by whom they had been secured. Gurbaksh used to pay two hundred thousand rupees a year for many years for this estate, without murmur or difficulty; but for last three years he has not paid the rate, to which hated by fraud, violence and collusion. An attempt was this year made to put the estate under the management of the Government officers; but he was too strong for the Government, which was obliged to temporize, and at last to yield. He is said to exact from the landholders the sum of two hundred and fifty thousand rupees a year. He holds also the estate of Bhitauli, at the apex of the delta of the Ghagra and Chauka rivers, in which the fort of Bhitolee is situated. His son Sarabjit Singh, is engaged in pluder, and, it is said, with his father's connivance and encouragement, though he pretends

to be acting in disobedience of his orders. The object is, to augment their estate, and intimidate the Government and its officers by gangs of ruffians, whom they can maintain only by plunder and malversation. The greater part of the lands, comprised in this estate of Ramnugur Dhumeri, of which Raja Gurbaksh is now the local governor, are hereditary possessions which have been held by his family for many generations.'

At annexation of Oudh, various *muqaddams* were settled with. Of the 420 villages in the *qubuliat* of Gur Baksh and Sarabjit Singh previous to annexation, 200 were their ancestral property, in which they had *bona fide* proprietary rights acquired rather by inheritance or mortgage, a few of course by force. In 220 they had no actual proprietary rights. At annexation, 50 villages were settled with Gur Baksh Singh and 49 with Sarabjit Singh. During the revolt of 1857, Raja Gur Baksh



Raja Sarabjit Singh of Ramnagar Dhameri

Singh headed the Oudh ta 'alluquars against the British East India Company from his fort of Mitauli. After the revolt, the British destroyed the fort of Gur Baksh

Singh and the *sanad* was given to his son Sarabjit Singh. In 1858, 105 villages were settled with Sarabjit Singh, none with Gur Baksh Singh. 178 villages comprising the Bhitauli estate were confiscated and made over to the Maharaja of Kapurthala. Raja Gur Baksh Singh died in 1884. Raja Sarabjit Singh had two marriages, the first with Rani Shivraj Kunwar, daughter of Rais Durga Singh Chandel of Nahamau, and the second with Rani Rulab Kunwar. He died in 1899 and was succeeded by his son Raja Udit Narain Singh.

He ruled for 22 years and died in 1927, and was succeeded by his son Harnam Singh. Harnam Singh was succeeded by his younger brother Sarnam Singh's son Raja Amar Krishna Narain Singh. The present representative of the estate is Vijay Singh, son of late Raja Amar Krishna Narain Singh who is residing at Amar Sadan, Ramnagar. Raja Vijay Singh was married to Usha Kumari, daughter of Raja Ram Singh of Gangwal. He has two sons and a daughter: (a) Rajkumar Ratnakar Singh married to Rajkumari Mrinalani Singh, daughter of Raja Digvijay Singh of Raghogarh (ex. CM of MP). He has four daughters- Anshika Singh, Kamlakshi Singh, Katyani Singh and Divya Jyoti (b) Rajkumar Rajendra Singh married to Karishma Singh, and has a daughter Ishanika Singh (c) Rajkumari Shobha Singh married to Udyan Singh of Kursela estate, Bihar.

# 51. Muhammadpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
51	Muhammad- pur	219	-	5	6,551	Thakur Ganga Singh	Raikwar	List III Primogeniture adopted

This is the branch of ta 'alluqa Ramnagar Dhameri. About five centuries ago a son of Ram Das (5th in the genealogy of Ramnagar Dhameri) separated from the main house, and in a later generation Madan Singh founded the village of Muhammadpur, after which this estate is called, in commemoration of the name of Mohammad Shah, a faqir. The ilaqa has been in the family's possession in order of succession till 1947. The sanad of the ta 'alluqa was granted to Thakur Ganga Singh. He was succeeded by his son Sheo Singh. After his death his widow, Thakurain Dilraj Kunwar, held the estate in trust of her granddaughter Sheoraj Kunwar who was the sole remaining direct descendant. In 1880, Dan Bahadur Singh was ta 'alluqdar of the estate who was from a collateral branch, while in 1935, the ta 'alluqdar was Thakur Jagdish Baksh Singh.

#### 52. Lilouli

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
52	Lilauli	207	9	8	3,280	Bakshi Harprasad	Kayasth	List III Primogeniture adopted

This ta 'alluqa belongs to a Kayasth Saxena family comprising eight villages and three mahals in pargana Fatehpur. The ancestor of the family was one Rae Durga Prasad, a resident of Koil in Aligarh, who was in service of the Delhi Court. At the time of the invasion of Nadir Shah, all the family were massacred, save Durga Prasad and his daughter in law. He escaped to Bareilly and entered the services of the Rohilla Nawab; and there he married again and begot a second family. His second son Chattar Sen came to Fatehpur during the later part of the reign of Saadat Ali Khan and obtained the appointment of Bakshi or paymaster of Fatehpur and Bari under Gazi-ud-din Haider. He then brought all his family, save his eldest brother, from Rohilkhand and purchased prosperity. Since he was childless, he adopted Har Prasad, the son of his brother Fateh



Har Prasad of Lilauli

Chand. Bakshi Har Parsad was a marked favourite of the late Nawabs, under whose regime he also held the appointment of paymaster in the army of Khairabad, and was subsequently appointed as assistant to the Bakshi-ul-mulk, Raja Lalji Bahadur, whose daughter he married. Har Prasad during the mutiny was made *nazim* of Khairabad and resisted the British. He eventually, surrendered and obtained the *sanad* for the *ta* 'alluqa in 1860. He lived till 1893, leaving Rae Muhabbat Rai as the successor. <sup>173</sup> In 1935 the *ta* 'alluqa' was Kunwar Ram Shankar. Presently, the *ta* 'alluqa' is represented by Vishnu Shankar who is residing at Lucknow and Ajit Shankar residing at Benaras.

### Ta 'allugdars of Oudh

## 53. Mirpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
53	Mirpur, Tehra Kalan	237	-	6	5,840	Mohammad Nasir-ud-din	Sheikh	List IV Section 23 (as per family custom)

The estate originally formed part of the ancient *mauza* of Dewa, and sprang from the house of Saidahar from the female side. The ancestor of the family was Maulana Zia-ud-din, an Usmani Sheikh descended from Shah Suja Kirmani, came to Dewa, which was at that time under the sway of the Sharqi dynasty of Jaunpur, and Hussain Shah Sharqi gave the village of Atiamau in Dewa and others in Kursi to Zia-ud-din. He had a son, who remains celebrated as Makhdoom Bandagi Azim Sani, the saint of Lucknow. The holy man had two sons, Ahmad Faiyaz and Muhammad Faiyaz.<sup>174</sup>

Qazi Mahmud of Dewa had a daughter who married Muhib-ullah, son of Ahmad Faiyaz and grandson of Makhdum Bandagi Azim Sani, whose descendents are known as the Usmani Sheikhs and inhabit Hajjaji Mohalla in Dewa. His son was Maulana Abd-us-Salam, who was *mufti* in the reign of Shahjahan and his son who was *Qazi-ul-Qazzat* at Delhi, seem first to have acquired the proprietary rights in Dewa and a few other villages. The family remained in possession of their estates for many years and prospered. Fourth from Abdus Salam, came Abd-ul-Hafiz, who had two sons, the elder of whom was the ancestor of Abd-ul-Hadi. He obtained the Bais villages of Tera Kalan and Behtai in 1850. His son was Mohammad Nasir-ud-din who got the *sanad* of the *ta 'alluqa*, which contained twelve *mahals* in Dewa and two *mahals* in Ramnagar *pargana*. In 1880, Mohammad Nasir-ud-din was possessed on this *ta 'alluqa* and in 1935 it was represented by Khan Bahadur Maulvi Rafi-ud-din Ahmad, who was also a Deputy collector in UP.<sup>175</sup>

# 54. Shekhpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
54	Shekhpur	199	9	6	6,811	Sheikh Bu Ali	Sheikh	List III Primogeniture adopted

The ta 'alluqdar belongs to a branch of the Mirpur family. The estate originally formed part of the ancient mauza of Dewa, and the family got its greatness as a result of matrimonial alliances with the house of Saidahar. The ancestor of the family was Maulana Zia-ud-din, an Usmani Sheikh descended from Shah Suja Kirmani, who came to Dewa, which was at that time under the sway of the Sharqi dynasty of Jaunpur. One of these kings gave the village of Atiamau in Dewa and others in Kursi to Maulana Zia-ud-din. He had a son, who remains celebrated as Makhdoom Bandagi Azim Sani, the saint of Lucknow. This holy man had two sons, Ahmad Faiyaz and Muhammad Faiyaz.<sup>176</sup>

Qazi Mahmud of Dewa had a daughter, who married Maulavi Muhib-ullah, son of Ahmad Faiyaz, and grandson of Makhdum Bandagi Azim Sani, the saint of Lucknow whose descendents, known as the Usmani Sheikhs, inhabit Hajjaji Mohalla in Dewa. His son was Maulana Abd-us-Salam, who was *mufti* in the reign of Shahjahan, and his son Abu-ul Hafiz who was *Qazi-ul-Qazzat* at Delhi, seem first to have acquired the proprietary rights in Dewa and a few other villages. The family remained in possession of their estates for many years and prospered. Abu-ul Hafiz was succeeded by Maulvi Mohammad Khan, Shekh Fathe Ali, Basti Mian and Akbar Ali. 177

The next successor was Abd-ul-Hafiz, who had two sons. The elder was Abd-ul-Hadi, the ancestor of Mirpur; the younger, Bu Ali, was the ancestor of Sheikhpur. On the expulsion of the Bais in 1850, Bu Ali got Sheikhapur, Bichlonga, Taspur and Atwatmau in addition to his share of old family estate. His son Riasat Ali possessed only a fractional share of one *mahal*; and he and his relatives lived in the Usmani or Sheikh Muhalla of Dewa in very reduced circumstances. He was succeeded by Shekh Wazid Ali. The present representative of this house is Mohammad Waris Kirmani residing at village Dewa, Barabanki.

#### 55. Bahlol/Bhilwal

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
55	Bhilwal, Khanpur, Sikandarpur	63	35	35	34,946	Chaudhary Sarfaraz Ahmad	Sheikh	List II Devolved upon single heir as per family custom

The ta 'alluquar belongs to a family of Sheikh ta 'alluquas in the parganas south of Gomti. The headquarters of the family is at Subeha where two comrades of Syed Salar

Masaud, known as Khwaja Bahram and Khwaja Nizam, settled at the time of the first Muslim invasion about AD 1193.<sup>179</sup> The family remained in obscurity, however, for many years till Bhilwal along with 42 villages were given in *jagir* to Malik Adam for subjugating the Bhars.

In 1616, the title of 'chaudhary' was given by Shah Jahan to Shekh Nasir. A few generations later, his descendants divided the pargana among themselves, but the office of chaudhary was retained by the elder branch and in 1792 Chaudhary Imam Baksh began to absorb all the separate properties into his own estate. Then came Chaudhary Luftullah. From him the ta 'alluqa went to his son-in-law Chaudhary Sarfaraz Ahmad, who continued the process of enlarging his borders at the expense of his kinsmen. He sided with the rebels in 1857, but later on shifted his loyalty to the British early in 1858. He rendered service in opening communication with the other rebel leaders and detaching them from the rebel cause; and in return he received the Bhilwal estate. His younger brother, Chaudhary Murtaza Husain, on account of his adherence to the British cause was taken and confined as a prisoner in the fort of Baundi by the rebels. Murtaza Husain had also done a good deed in saving the life of some British officers against the rebels. This resulted in a grant of 7 villages including the ta 'alluqa of Sikandarpur near Simrauta in Rai Bareli district. 180



Chaudhary Sarfaraz Husain of Bhilwal

Sarfaraz Husain died issueless and his property was divided between his brother Chaudhary Riasat Ali, and his widow, Bech-un-nissa; the latter took Bhilwal, Saifabad and half of Khanpur, and the former the rest of Khanpur and Sikandarpur. Chaudharain Bech-un-nissa was succeeded by her daughter, Zainat-un-nissa, who held the estate on behalf of her son Shafiq-uz-zaman. The present representative of the *ta 'alluqa* is Chaudhary Sarfaraz-uj-jaman whose residence is Naya Gaon, Lucknow and Chaudhary Waris-uj-jaman, villages Sulaimanpur, post Subeha, district Barabanki.

Chaudhary Sarfaraz Ahmad's brother Chaudhary Riasat Ali, who got as his share the ta 'alluqa of Khanpur and Sikandarpur, had two sons – Mohammad Yusuf and Muhammad Nasim. Munshi Mohammad Nasim (1859–1959) was a famous barrister, and it was he who regained the

position of his family and ta 'alluqa, which was under financial constraint after the revolt of 1857. Mohammad Nasim was the founder member of All India Muslim League and was present in the famous Dacca Conference of 1906. Mohammad

Nasim had three sons Mohammad Wasim, Mohammad Habib and Mohammad Mujib. Muhammad Wasim, after doing his BA from Aligarh Muslim University went to England in 1904 and completed his Barrister-at-Law in 1908. He was a member of the Council of All India Muslim League. He took over the profession of his father and became an extremely successful lawyer. He concentrated on Oudh Estates Act and became the 'idol of every ta 'alluqdar'. He later on became Advocate General of UP and after the creation of Pakistan migrated there to become the Attorney General of Pakistan. Chaudhary Khaliquzzaman started his career as his junior. Mohamad Habib was educated in Aligarh Muslim University and Oxford and was a known nationalist leader. He turned out to be a famous historian. His son is Professor Irfan Habib, a renowned historian of Aligarh Muslim University. Mohammad Mujib, the third son of Mohammad Nasim, was the founder of Jamia Millia Islamia.

Chaudhary Sarfaraz Ahmad's sister Sughara Bibi was married to Shekh Mehdiuz-zaman who also got a share of the ta 'alluga of Bhilwal. His son Shekh Mohammad Zaman was a naib tahsildar in UP. His son was Chaudhary Khaliquzzaman. His early education was from Jubilee School, Lucknow; and from Aligarh Muslim University from where he did his BA and LLB during 1907-16. He was strongly influenced by Ali brothers. After leaving Aligarh he was employed as Education Secretary by the Raja of Mahmudabad. He joined Congress in 1916 acting as member of the Lucknow Reception Committee, became joint Secretary of the All India Muslim League in the same year. Appointing Hakim Abdul Wali as his assistant, he began practice as a lawyer in April 1917 as junior to Mohammad Nasim and Mohammad Wasim. He opposed the entry of the ulama into Muslim politics in 1918, organized the Lucknow Khilafat Conference of September 1919 and with the *ulema* of Firangi Mahal, to have drawn up the constitution of the Central Khilafat Committee in March 1920. He gave up practice in October 1920, and took part actively in the Khilafat Movement. He was jailed for defying the government resolution on volunteers in December 1921. He joined the Swarajists in January 1923. He was made Chairman of Lucknow Municipal Board in 1923. He became a leading politician of Muslim League in 1930s and 1940s. He seconded the Pakistan Resolution. After independence, he became the Governor of East Pakistan, now known as Bangladesh. He wrote his autobiography Pathway to Pakistan. 183 His sister still resides in India.

## Ta 'alluqdars of Oudh

## 56. Surajpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
56	Surajpur	54	-	61	53,856	Raja Udit Pratap Singh	Bahrelia Bais	List II Devolved upon single heir as per family custom

The ta 'alluqdar is head of the Bahrelia branch of the Bais clan of Rajputs. The name of the clan is from the pargana of Surajpur Bahrela. Bahrela, the old home of the family, lies some three miles to the southeast, close to the Lucknow-Faizabad road. The Surajpur estate consisted of 52 villages, six mahals in pargana Surajpur, 8 villages in Siddhaur and 4 villages across the Gomti in Subeha pargana. The Ta 'alluqdar

resided at Hathaunda, a village in the north of the *pargana* about five miles north west of Chamierganj and near the river Kalyani. 184

This part of the country was called Surajpur Bahrela and was originally in possession of Bhars, who were succeeded by Pathans, the chief of whom, Awar Khan, rebelled in the time of Akbar. A force was sent in 1557, of which Raja Baliram Bali Singh was *risaldar*, who along with his son Bhikam Singh expelled the rebellious Pathans, killed Awar Khan and took possession of the fort and estate. This raja was granted 71 villages inclusive of Surajpur. He fixed his residence at Bahrela and afterwards at Dhoti on the bank of the Gomti. This officer was the ancestor of the present *ta 'alluqdar*.

The Bahrelias grew in numbers and prospered, till towards the end of the Nawabi they became very powerful. In late eighteenth century Raja Singhji, of

Raja Mahipat Singh of Surajpur

the family, was a very formidable chief and as a result Daryabad district became such a hotbed of turbulence and disorder that the *chakladars* were 'unable to breath in it (*nak mein dum charhta tha*)'. Not only did he indulge in wholesome robbery and plunder himself, but encouraged several other Bahrelia bandits of note, such as Sheodin, his brothers – Chanda and Indal, most of whom died in Jail at Lucknow;

Janak Singh and Jaskaran of Kitaiya, an estate of 11 villages, all occupied by the robbers of this clan. Raja Singhji was at length brought to justice by Maharaja Man Singh, who in 1845 stormed the fort of Surajpur, killing and wounding fifty of its inmates. The raja escaped to the fort of Gaura, where he surrendered; he was taken to Lucknow and there died in prison. 186

He was succeeded by his widow, Rani Lekhraj Kunwar, a masterful lady of energy and resource who obtained the *sanad*. She built Chamierganj, the headquarters of Ramsanehighat *tehsil*. At her death, the estate passed into the hands of Raja Udit Pratab Singh, who was mentally and physically unfit to manage his property, and so it was controlled by Udit Narain, his maternal grandfather. Then came Babu Mahipat Singh, a cousin of Raja Singhji. He was succeeded by Babu Prithipal Singh. In 1935, the *ta 'alluqa* was represented by Raja Prithvi Pal Singh and was succeeded by Mahendra Pratap Singh. He left the *ta 'alluqa* to his son Dan Bahadur Singh.

The present representative of the *ta 'alluqa* is Rani Shanti Devi who is residing at Hathaonda, district Barabanki.

### 57. Haraha

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
57	Haraha	25	54	50	53,856	Raja Narinder Bahadur Singh	Surajbansi	List II Devolved upon single heir as per family custom



The Surajbansi clan has occupied a high position in the district. The head of the clan is the Raja of Haraha, a village in *pargana* Daryabad, 2 miles west of Tikaitnagar. He owned 48 villages, 15 *mahals* and 5 *pattis* in Daryabad and one village and one mahal in Barabanki, and paid a revenue of Rs 64,530. The title of Raja was declared hereditary in 1877.

The Raja claims descent from Ramachandar of Ayodhya. Surajbansi state they are the descendants of Bharat, the brother of Rama, who left Ajudhya to assist his uncle, the

ruler of an Aryan principality in the Himalayas or Kashmir, in repelling an invasion of barbarians from China and Tibet. Bharat never returned, and is credited with having founded Srinagar in Garhwal.<sup>188</sup> The Kumayun region was ruled by a clan

of Solar Rajputs, the descendant of Ikshwaku, who were known locally as Katyuris. Their headquarters was at Kartikeyapura in the Katyur Valley. Their name is derived from the name of their family deity Kartikeya, located near Baijnath in the Katyur Valley (Almora district). 189 It was this Kartripura which figures in the list of kingdoms conquered by the Gupta Emperor Samudragupta about AD 350 190 and the Khasa raja of Kartikeyapura whom Chandragupta II killed (about AD 375) in order to avenge his brother's defeat and to rescue his sister in law from captivity (as mentioned in RajSheikhar's *Kavyamimansa*). 191 The Katyuri kingdom disintegrated in the twelfth century due to weak rulers and its branches gained into independent principalities such as Doti (across the Kali, in Nepal), Sira (Shera or Shira), Shor and Gangoli. 192 Another branch settled in Askot, a third in Barahmandal, a fourth still occupied Katyur and Danpur and a fifth had several settlements in Pali, chief of which were Dwar Hat, and Lakhanpur. 193

According to local tradition, one Bishram Singh (AD 1376–1408) came from Almora and in 1376 acquired the estate in Fyzabad from Dhundhaulia Rajputs by paying up arrears of revenue due from them to the government of Timur. Another account says that one Lalji Singh came from Kali Kumaun about AD 1170 and settled at Faizabad. He took service with one Dandas Sah, a dealer of Pura Marna now



Raja Narendra Bhadur Singh

known as Jalaludin Nagar and eventually succeeded to his master's property. In any case, the Surajbansi Rajputs got a foothold in form of an estate known as Amorha in district Basti. From there, in 1378 came Vishram Singh, the ancestor of this house who founded the ta 'alluga from the lands wrested from the Dunaulia caste. After his death in 1408, he was succeeded by a line of successors who were Raja Raghuraj Man (AD 1408-44), Raja Askaran Singh (AD 1445-70), Raja Karan Rae (AD 1471-1505), Raja Jagatji Singh (AD 1505-32), Raja Maluk Chand (AD 1533-69), Raja Pahar Singh (AD 1570-1604) and Raja Lakshmi Narain Singh (AD 1605-40) respectively. The latter ejected his brother, Gular Sah, and allotted him

the estate of Ranimau. The property remained in the hands of the descendants of Lachmi Narain, who were Raja Narain Singh (AD 1641-69), Raja Chatrapal Singh

(AD 1670–1702), Raja Shiv Singh (AD 1703–30), Raja Ajit Singh (AD 1731–66), Raja Daljit Singh (AD 1767–1805), Raja Mahipat Singh (AD 1806–1824), Raja Pirthi Singh (AD 1825–33) and Raja Chatrapal Singh (AD 1833–59) respectively. 194

Raja Chatrapat Singh was a simple man, but his rani Ratan Kunwar was instrumental in the revolt in her region in 1857 against the British. She took assistance of her *naib* Thakur Ram Singh and got aid from the Thakurs of Barkataha, *ta 'alluqdar* of Ranimau, *zamindar* Ajab Singh of Sikrora and *Ta 'alluqdar* Sher Bahadur Singh of Kamiar. The Battle of Gora Bagh was fought by Thakur Ram Singh in which he was defeated. Before this, he laid ambush at a place called Manjha in a thick forest and killed many British soldiers. Thakur Ajab Singh of Sikrora and his assistant Allah Baksh were killed fighting the British forces near Barkataha (Qayamganj).<sup>195</sup>

Both father and son were afflicted with mental incapacity and the estate was for a long time under the Court of Wards. However, the son Narendra Bahadur Singh (AD 1859-97) received the *sanad* from the government. He was succeeded by his son Raja Raghuraj Bahadur Singh. Mong his two sons, Raja Pratap Bahadur Singh and Kunwar Rajendra Bahadur Singh, the property was distributed. From Raja Pratap Bahadur Singh, the *ta 'alluqa* succeeded to his son Brijendra Bahadur Singh and grandsons Kunwar Rajiv Kumar Singh and Kunwar Sanjiv Kumar Singh. The family residence is a fine house in Rani Katra, close to the village of Haraha. Rajiv Kumar Singh has also a residence at Narahi, Lucknow.

The ten-anna portion of the *ta 'alluqa* went to Kunwar Rajendra Bahadur Singh, whose son Raghavendra Bahadur Singh was married to Aruna Kumari, the daughter of Rana Balkrishna Shamsher Jang Bahadur of Nepal. His son and successor is Kunwar Vijay Bahadur Singh, who is married to Shakuntala Devi, daughter of Rana Bhim Singh Rathor of Jobat Raj, MP. He has three issues, two daughters Shailuka Kumari and Sangita Singh; the former is married to Kunwar Dharmendra Singh of Thikana Tari, district Rewa; and a son Kunwar Virbhadra Singh married to Rajkumari Meenakshi Singh, daughter of Raja Narendra Singh of Bainti, Pratabgarh. Kunwar Vijay Bahadur Singh, along with his son Kunwar Virbhadra Singh, is residing at Haraha House, Lalbagh, Lucknow.

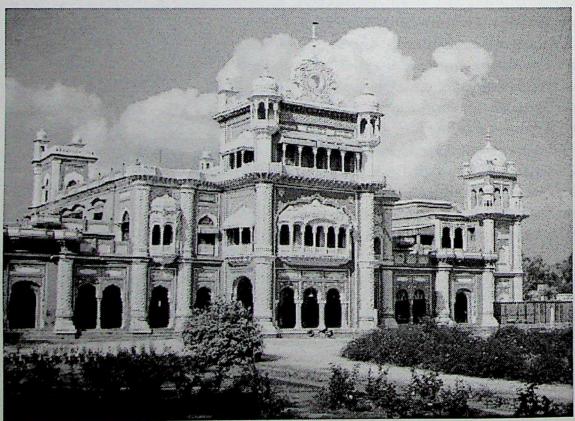
# 58. Rampur Daryabad

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
58	Rampur Daryabad	120	20	29	24,585	Rae Abhiram Bali	Mathur Kayasth	List II Devolved upon single heir as per family custom

Daryabad is situated about 28 km from Barabanki off the Lucknow-Faizabad Road. The ta 'alluqaar belongs to a family of Kayasthas and the ta 'alluqa comprised an estate of 33 villages, of which 24 were in Daryabad pargana, 9 in Surajpur and one in Basaudhi. The known history of the ta 'alluqaar can be traced back to the times of Jalal-ud-din Firoz Shah during AD 1309, when one Rae Prithi Rai was appointed a qanungo. He accompanied the subedar of Oudh to Mahmudabad and rendered great services in suppressing the Bhars, rendering in reward a grant of land which his descendants increased by various means. 197 Like other areas of Oudh, Daryabad was also originally under Bhar tribe. This Mathur Kayastha family came here from Brajbhumi during the reign of Khilji's. As they were devotees of lord Krishna, they changed many names of villages to Mathura Nagar, Gokul and Vrindavan.



During the reign of Sher Shah Suri, an attack by the Bhar tribe led to the massacre of all the family members of Prithuraj near their home at Mahamdabad. The pregnant wife of Prithuraj, somehow escaped by hiding in the hollow of a neem tree. After the Bhars left, a saintly Brahmin spotted her and took her to his home, where she was taken care of by his family. The widow of Prithuraj gave birth to a male



Daryabad Palace

child who was given the name of Neema Rai by the Brahmin, since he was saved by the neem tree. Neema Rai was brought up by the Brahmin and on attaining maturity was taken to the court of Akbar at Delhi. The emperor granted Rampur Daryabad estate back to Neema Rai.

A few generations later the family shifted to Mathuranagar, 3 km away from Daryabad where there used to be the *Kachehri* (court). One of the descendants, Rai Sobha Rai was *chakladar* of Ramnagar. At that time, some *zamindars* had ceased to pay revenue and therefore Rai Sobha Rai was ordered to furnish and realize the outstanding revenue from those *zamindars*, which he did, and so gained honour. He was succeeded by Shankar Das, Santokh Rai and Avdhot Singh. Rai Avdhot Singh was a *nawabi* officer, who, after extirpating dacoits and insurgents, used to collect government revenue. He was killed in an engagement with the people of *mauza* Naugaon, for which his successor Heera Lal obtained three villages in *jagir* and got a royal *sanad*. Rai Sheetla Prasad was wounded near Sanehi by the recusant *zamindars*, but he gained a victory over them; In consideration of this, as well as other loyal services, the village Shahpur, which was held in *zamindari* for a long time, was conferred on him rent-free. 198

Heera Lal's son Sheetla Prasad shifted his family to Daryabad, leaving the other family members in Mathuranagar. At Daryabad, after the blessings of a great saint, this issueless ruler gave birth to three sons Suraj Bali, Pratap Bali and Anant Bali and from here on the family was known as the 'Bali family'. Suraj Bali was succeeded by his only son Rai Abhiram Bali who ruled the estate at the time of



Rai Abhiram Bali



Rai Narain Bali



Rai Rajeswar Bali with Sushila Rani

the mutiny of 1857. The uprising was one of the earliest in the province and in the country. At that time, Daryabad was the district headquarters. On 9 June 1857 under the guidance of Rai Abhiram Bali the British treasury of about Rs 3 lakh was looted and the commander of the fifth Oudh Irregular, Infantry Capt. W.H. Hawes, was made to surrender his arms and imprisoned. Later, when the revolt was crushed, the entire Bali family had to move to Kamiar and returned only after the things settled down. In the year 1878 the Lt. Governor of Oudh and the Chief Commissioner of the province began forming a body of ta 'alluqdars called the British Indian Association. At the time it was decreed that only one member from each ta 'alluqa would be an association member and hence Rai Abhiram Bali was recognized as ta 'alluqdar of Rampur Daryabad ta 'alluqa with durbar number 120 to him.

It was also established that the successor of the *ta 'alluqdar* would be no one else but the eldest son. After Rai Abhiram Bali died his eldest son Rai Maharaja Bali became the *ta 'alluqdar* followed by Rai Narain Bali who unfortunately did not live long and died in 1899. His son *ta 'alluqdar* Rai Rajeshwar Bali (born in 1889) was a minor and the estate was therefore run by his uncle Rai Bahadur Chandrahar Bali on his behalf. Rai Rajeshwar Bali took over the reins from his uncle after completing his BA in 1911, and went on to become the brightest star of the Bali family. He was elected to the UP legislative assembly in 1920 and represented the non-muslim rural constituency of Barabanki district. He held the office of minister in the UP government July 1924-June 1928, holding the portfolios of Education, Medical relief and Public Health and Local Self-Government. Working under the constraint of



4th All India Music Conference - Lucknow

the diarchal system, Rai Rajeshwar Bali did outstanding service to the province. He was able to implement many reforms in education through Primary Education Act, got the Agra University Act enacted, established a Board of Indian Medicine, giving recognition to Ayurvedic and Unani system of medicine, promulgated health schemes to check epidemics. He established an art gallery in Lucknow and held the first All India art exhibition in the art gallery. In March 1927 he established the Hindustani Academy in Allahabad to promote the vernacular languages. His greatest achievement is considered the establishment of Maurice College of Hindustani Music in Lucknow in September 1926. This was preceded by three highly successful all India music conferences in which he did a miraculous job of bringing on one platform the greatest singers of the time from many different *Gharanas*.

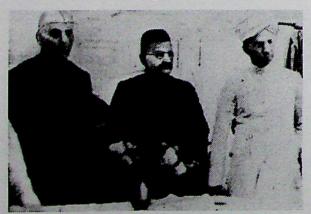
He was among the rarest of Indians to whom the ruling British Governor (Moody) had to tender a written apology on the instructions of the British Parliament. Rai Rajeshwar Bali was a saint by his simplicity and a bhakt of the highest order of Sri Bihariji. He composed numerous poems and plays of the highest spiritual and devotional expression in Hindi and Braj. Many of his plays like Sri Krishna Janma and Rukmini Mangal were enacted on stage by local talent hand-picked by him and attended by dignitaries such as Pandit Govind Ballabh Pant and Dr. Sampoornand. Rai Rajeshwar Bali built a palace in Daryabad in the finest Hindustani architectural style. He encouraged his family members to develop their talent in Hindustani Music. His wife Rani Sushila Bali composed music for several of his poems and cousin Rai Surendra Nath Bali was a prominent music composer. Another of his uncles Rai Umanath Bali, who was younger to him, was given charge of the arrangements and correspondence regarding the music college. Rai Umanath Bali took over as the vice chancellor of the college, after the death of Rai Rajeshwar Bali in 1944. It's truly unfortunate that Rai Rajeshwar Bali passed away three years before India attained freedom. When Shanti Niketan faced severe financial crisis, Rabindra Nath Tagore approached Rai Rajeshwar Bali for help from UP as he had high regards for Dr. Bali due to his commitment for development of Indian Culture.

When the 'all white' Simon Commission visited India in 1928, the Congress under Mahatma Gandhi was mobilizing people all over India to revolt against it. The demonstrations for non-cooperation were picking up but not to the expected level. However all the State Legislative Assemblies of India passed resolutions accepting the Simon Commission. When the turn for passing the resolution came for consideration in the UP Assembly, Rai Rajeshwar Bali took upon himself the responsibility to challenge it. Although many legislatures were opposed to the Commission, nobody had the courage to challenge it. Before submission of Resolution in the Assembly the Governor Sir Alexander Modiman started taking consent of legislators from the opposite directions (and not from the direction in which Rai Rajeshwar Bali

was sitting) and all the legislatives said, 'Yes Sir' to the Governor. Hoping that Rai Rajeshwar Bali shall also follow suite, when he approached him, he stood up and said a firm 'No.' Thereafter all the legislatives who surrendered, earlier stood up and said, 'No' to the Commission. The resolution opposing Siman Commission was thereafter accepted by 56 votes against 47 including govt. A wave of joy spread in UP and all over India. Rai Rajeshwar Bali's personal victory became a national victory. Rai Rajeshwar Bali, along with Thakur Rajendra Singh resigned. Letters exchanged between the Governor and Rai Rajeshwar Bali became historical documents. Rai Rajeswar Bali insisted a Minister represented the wishes of the members of the Legislative Assembly who in turn represented the wishes of the countrymen. Hence, if he was not in agreement with the Government, he should resign. Secondly, the Simon Commission wanted memoranda to be submitted directly to them and not through Delhi, as was the convention. Hence it was unconstitutional. Thereafter, the revolt against Simon Commission spread like wildfire and in November 1928, Lala Lajpat Rai sacrificed his life, as a result of lathi charge, while opposing the Simon Commission in Punjab. Rai Rajeswar Bali, after submitting his resignation, on reaching home, took away his shervani and spent hours in his pooja room completely lost in Sursagar, as if nothing had happened.

In the 1920s cholera, malaria, plague, philaria and many other infections diseases were annually killing more than 80,000 people in UP. With Rai Rajeshwar Bali's efforts, the annual member of death due to these diseases came down to 12,000. In two *Kumbh Melas* that occurred during Rai Rajeshwar Bali's tenure, there were zero deaths due to these diseases.

Rai Rajeswar Bali's personality was a rainbow of many colours: political struggle; creation of many prime educational institutions and starting a complete cultural



Pt. Nehru Rai Rajeshwar Bali and Pt. Radhakrishnan

Bhakta and a sensitive poet and dramatist. But all his activities were the outcome of his complete devotion to lord Krishna. Dr. Dhirendra Verma, the well known Hindi critic has put Rai Rajeshwar Bali on the same pedestal as of Sur, Tulsidas and Mira. Rai Rajeshwar Bali's younger brother Rai Vishveshwar Bali was a Sanskrit and Persian scholar and his analysis of philosophical aspects of Rai Rajeshwar Bali's poetry and dramas is of a very high standard.

After independence, the prime minister of India Pandit Jawahar Lal Nehru disclosed to Sri Mahesh Chandra, a senior journalist in a leading daily The Statesman

that he and other prominent Congressmen had Rai Rajeshwar Bali's name in mind for the first President of India. Rai Dina Nath Bali, the eldest of the five sons of Rai Rajeshwar Bali, took over the ta 'allugdari in 1944. By that time, the old order was changing rapidly and the air of independence had the expectations of zamindari abolition. At the time of abolition, the estate was left with meager resources to feed and look after the large Bali family. Family settlement was made between 'the first party' Rai Dina Nath Bali ta 'allugdar, the proprietor and owner of Rampur Daryabad Estate and the 'second party' comprising all the family members. According to this settlement 'the first party' ta 'allugdar Rai Dina Nath Bali agreed to grant some properties and agricultural land to 'the



Rai Dina Nath Bali

second party', 'without admitting any right of the second party to any interest in the corpus or the profile of the Rampur Daryabad Estate or its appurtenance or any other property in the procession of the first party'. The above properties and land were granted to 'the second party' on the condition that the estate will no longer provide any other maintenance to 'the second party'.

After the death of Rai Dina Nath Bali in 1974, Rai Harsh Vardhan Bali represents the ta 'alluqdari till date. The land, ponds and other properties inside the town area of Daryabad are still in the names of three sons of Rai Dinanath Bali – Rai Harsha Vardhan Bali, Anand Vardhan Bali and Yesho Vardhan Bali. They are residing at Daryabad itself. Rai Gauri Nath Bali is residing at Gomti Nagar Lucknow and Rai Adityanath Bali at Indira Nagar Lucknow, while Rai Swareswar Bali and Rai Mohan Bali resides at, Kaisar Bagh Lucknow.

#### 59. Barai

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
59	Barai, Aghiari	130	20	24	26,744	Chaudhary Ghulam Farid	Siddiqi Sheikh	List IV Section 23 (as per family custom)

The ta 'alluquar belongs to a well known family of Sheikhs, and held the finest property in the pargana of Rudauli. In the reign of Emperor Muhammad Ibrahim Shah Sur (AD 1441), Khwaja Muhammad Iftikar Haruni, the founder of this house, accompanied subadar Tatar Khan to this province on an expedition for the suppression and expulsion of the Bhars. His counsel and service contributed much towards the success of the invasion; he was in consequence recommended by the subadar to the Imperial Court for substantial reward and was presented with 23 villages. These, with additions and improvements made from time to time by purchase and mortgage, comprise the above ta 'alluqa Barai which received its present name from a village to the north of Rudauli, for the first time in 1740 in the time of Muhammad Azim during the reign of Nawab Abul Mansoor Khan or Sufdarjung.<sup>199</sup>

The ta 'alluquar of Barai was the largest landholder of the Rudauli tehsil, owning 39 villages. The sanad of the ta 'alluqua was granted in the name of Chaudhary Ghulam Farid, as a rightful heir. Chaudhary Ghulam Farid contemplated depriving the children of his cousin, Mumtaz Ahmad, of their share in the estate, unmindful of the past long possession of his cousin. The latest rightful heir (in Muhammad Azim's family) Mahbub-ul-Rahman, being an infant at the time of the Sursari settlement, gave his consent to the sanad being granted in the name of his uncle Ghulam Farid. However, at the earnest request of Syed Abdul Hakim, an extra assistant commissioner, who was respected throughout the district, he made a fair division.<sup>200</sup>



Mahboob-ur-Rehman of Barai



Shekh Fazl-ur-Rehman of Barai

Subsequently, against the custom hitherto obtaining in the family, causing a partition of the estate to be made in two equal shares. He made over half the estate to his nephews, Mehbub-ur-Rehman and Khalil-ur-Rehman, and the other half to his sons by his first wife, Abd-ur-Rahman, and Fazl-ur-Rehman, and to Hafiz-ur-Rehman, the son of his second wife; whose name also about this time was recorded in the proprietary sanad.<sup>201</sup>

Mahbub-ur-Rehman had only two daughters, hence after his death in 1900, he was succeeded his brother Khalil-ur-Rehman. He too had a daughter Akbalunnisan, whose son Sarfaraz Ahmad succeeded the ta 'alluqa. He had seven sons and three daughters. Most of the family members migrated to Pakistan after Independence, except two sons Chaudhary Gufran Ahmad who retired from Indian Air Force and Avais Ahmad who is at present heading the Waqf Board. Gufran Ahmad is residing at Lucknow.

Other members are Chaudhary Javed Mahbub and Iqbal Parvez, Chaudhary Mohd Khaliq who resides at Khwajahal Tipai, Rudauli, Faizabad; Usman Ahmad residing at village Aliabad, district Barabanki; Zamir Ahmad residing at Lucknow; Chaudhary Sarfaraz Mustafa and Mustafa Kamaal, residing at Barai, Faizabad.

### 60. Narauli

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
60	Narauli	141	20	35	28,232	Chaudhary Husain Baksh	Sayyad	List II Devolved upon single heir as per family custom

The ta 'alluqua' is of the family of the Sayyads, and the ta 'alluqua' is named from a village in the south west of Rudauli adjoining the Basaudhi border, comprising 34 villages and 12 mahals, all in pargana Rudauli. The founder of the family was Mohammad Saleh of Kirman, who came to Jaunpur and had an audience of the Emperor. He obtained a subsistence gift of village Bhuli. During the reign of Emperor Sultan Ibrahim Shah, in 1418, Muhammad Saleh got the post of Imperial sipahsalar and defeating the Bhars obtained as reward the grant of 84 villages. He settled in Rudauli and there built a Jama Masjid. In the town he came into conflict with the earlier Saiyyads, the ancestors of the Amirpur House, and in 1442 a great fight occurred there between the rival factions, in which Mohammad Saleh, with the aid of Tatar Khan, governor of the pargana, was victorious. 202 On his death, his son,

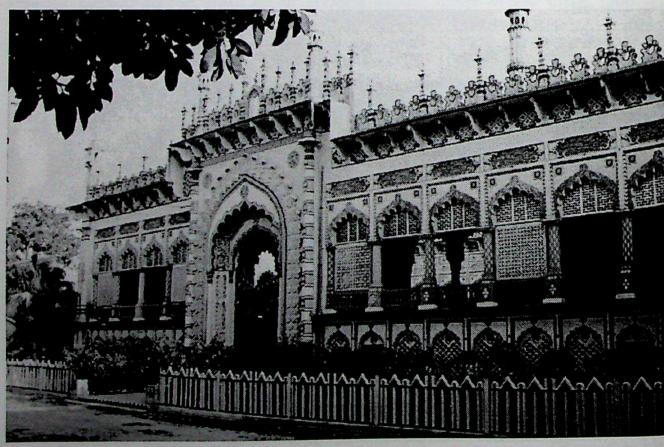
Ta 'allugdars of Oudh



Syed Raza Husain of Narauli

Syed Muhammad applied to and obtained from the Emperor eight villages, with the title of Khan.

His descendant Sayyed Abu Muhammad, was conferred the title of 'Chaudhary' and 'Nasrat Sultan' by Emperor Jalul-ud-din Akbar Shah. In a subsequent generation government sanad of this ta 'alluqa was conferred on Chaudhary Husain Baksh, whose son was Raza Husain. Chaudhary Raza Husain had two daughters only. He was succeeded by his daughter's son Syed Irshad Husain. 203 He was fond of architecture and was instrumental in erection of many beautiful buildings in Rudauli. The present representatives of the family are Syed MHI Zaidi, Syed Shariful Husain Zaidi, Syed Tahjibul Hasan Zaidi and others who are residing together at Narauli House, Lucknow.



Imambara Narauli

### 61. Purai

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
61	Purai	188	9	6	8,067	Mir Mohammad Abid	Sayyad	List III Primogeniture adopted

The ta 'alluqdar belongs to a branch of the Sayyad family of Narauli. In 1418, their ancestor Syed Muhammad Saleh came from the city of Kirman in Persia to Jaunpur and had an audience of the Emperor, which was followed by a subsistence gift of some villages in Rudauli pargana. After several generations, a descendant of the family, Muhammad Mah purchased Purai Khas by which name the ta 'alluqa' was established. Since then the ta 'alluqa' has descended in the possession of the predecessors of the ta 'alluqdar.<sup>204</sup>

Mir Mohammad Abid got the sanad of the ta 'alluqa' from the British government. He was brave and was respected in the region. He was succeeded by his son Syed Mir Muhammad Husain, whose sisters married Raza Husain of Narauli and Ihsan Rasul of Amirpur. On their both becoming widows, the Purai ta 'alluqdar ruined himself in a foolish attempt



Syed Mohammad Abid of Purai

to gain the other two estates, and in consequence became so heavily involved in debt that he was obliged to sell the greater part of his property, which was purchased by one Sadiq Husain of Lucknow. The ta 'alluqa is named after a village in the west of the pargana of Rudauli, to the north of and adjoining Narauli, and consisted of two villages and four mahals in pargana Rudauli. Syed Mir Muhammad Husain had three sons, Muhammad Haidar, Mohammad Zafar and Mohammad Bashir. Before 1935 this ta 'alluqa was sold and merged with that of Narauli.

## 62. Amirpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
62	Amirpur	191	9	6	7,030	Chaudhary Inayat Rasul	Sheikh	List III Primogeniture adopted

During the reign of Sultan Muhammad of Ghazni AD 1030, Syed Hasan Raza accompanied Syed Salar Masud Ghazi to this province in an expedition against the Bhars, and obtained in gift the village Amirpur and others. This was the foundation of the estate. He settled in Amirpur, a village of Rudauli. Subsequently the title of 'Chaudhary' was conferred on this family by the Emperor of Delhi, who started residing in the Salar Muhalla of Rudauli. Here it was that the great fight with the Narauli faction occurred, and the tombs of the followers of Amirpur who perished in the battle are still to be seen.<sup>206</sup>



Chaudhary Ahsan Rasul of Amirpur

Ta 'alluqdari sanad from government was granted in the name of Inayat Rasul. The ta 'alluga then comprised seven villages, twelve mahals and ten patties, all of which lie in pargana Rudauli. After his death, the ta 'alluga succeeded to his son Chaudhary Ahsan Rasul. He was married the daughter of Mir Mohammad Abid, the ta 'alluqdar of Purai.207 His son Chaudhary Mohammad Ali was a literary figure, and was author of Goya Tabista Khul Gaya, Kashkol, Mohammad Ali Shah, Faqir, Gunah ka Khof, Salahkar, Parde ki baat, Atalik Bibi, Mera Majhab and was very close to Mohammad Ali Jinnah, the founder of Pakistan. At the call of Jinnah, he left his estate and migrated to Pakistan. The present representative of the family is Syed Mustafa Ali, residing at village Rudauli in district Barabanki.

## 63. Pokhra Ansari

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
63	Pokhra Ansari	21	54	23	25,224	Raja Syjram Baksh	Amethia Gaur	List II Devolved upon single heir as per family custom

The ta 'alluquar is the head of Amethia Gaur clan of Rajputs in the district, settled in the Haidergarh and Subeha parganas, south of the river Gomti. The ta 'alluqua is named after the village Pokhra on the Bachrawan road and Ansari, a short distance to the south of the town of Haidergarh and consisted of 21 villages, five mahals and four patti in Haidergarh pargana. The raja lives at Rauni, a picturesque spot on the banks of Gomti, near the road from Haidergarh to Barabanki. 208

The Gaurs claim to be of Solar origin and from the lineage of Lord Rama's younger brother Bharat who along with his two sons Taksh and Pushkal conquered the Gandhara kingdom. It is said that one Naar Deo, a Gaur prince of the Gandhara, while returning from the marriage of his son near Ganges, was attracted by the beauty of a place near Bithur (Cownpore district), and decided to settled at that place. One of the scions from the Gaur line of Naar was Sitaram, who migrated away to Marwar and became a feudatory of Gurjar-Pratiharas. His descendants got in *jagir* the territory known as Gaurwara, in honour to the majority of Gaur proprioters. However, the earliest historical references of Gaurs are to be found from Rajasthan. The Bhramara Mata inscription of Choti Sadri (Mewar) dated VS 547 (AD 490-91) states that a Gaur Kshatriya family named 'Manovayani' was ruling over south-east portion of Mewar (border of Chittor and Mandsore district). There are two more Gaur regions in Rajasthan, viz., *Gauda-vati* in Nagaur district and *Gauda-wara* in Pali district of Marwar.

When Nagbhat Pratihara attacked and defeated Chakrayudh of Kannauj about AD 910, he was assisted by four sons of Madan Singh Gaur-Nahar Deo, Bahar Deo, Udai Singh and Ran Singh. In this battle, Udai Singh and Ran Singh perished. Bahar Deo asked the court of Kannauj to grant him their ancestral lands near Bithur, and after the affirmation of the King Nagbhat Pratihara, he settled at Nar. They erected a fort at river Yamuna and ruled Kalpi for many generations untill the reign of Aurangzeb, who defeated and stripped them of their authority. Bahar Deo's son Shivram Deo erected a fort at Nar. His son Amman Deo constructed a fortress at Jhinjhak. In the

third generation of Bahar Deo, lived Pratap Deo who founded Pharsu Madhvapur, Vrindavan and Parvar villages. His great grandson Bansingh founded Barhuni, Baanvaas and Khera villages. He also erected a fortress at Madhwapur. Ban Singh's grandson Sangram Deo founded the temple of Chamundi Devi at Maalgaon. His son Mohkam Deo erected a fort in Naila Shahr and founded Saar village. His son Sarvjit constructed a fort at Shahpur. In 1158, Chandradeo Rathor of Kannauj attacked the Gaur territory, after which Sarvajit submitted and joined the court of Kannauj as his feudatory. Sarvjit's son Vishram Deo constructed Vishram Sagar and Hariali Taal. His son Prithvichand Deo married the sister of Maharaja Govindchand of Kannauj; their issue was Kanhdeo. Prithvichand Deo was the military commander of Kannauj and was instrumental in the victory of Gauda country by the army of Kannauj. He also repulsed an invasion of Turks, during which he was killed. Govindchand Deo reaffirmed to his elder son Sinhdeo the Jahangirabad of Naar and made the younger son Kanhdeo the commander-in-chief. Kanhdeo cleared from the region around Amethi the turbulant tribe of Bhars, and settled there. From then onwards this branch of Gaurs came to be known as Amethias. 210

Somewhere about the time of Timur's invasion of Hindustan (AD 1292), Raipal Singh (son of Sinhdeo of Naar) was their head who was settled at Amethi in the Lucknow district. His descendants say that he was an officer of the Delhi emperor and was given the task to suppress a rebellion in Oudh, and that he defeated and slew Balbhadra Sen Bisen, with sixteen thousand of his host. Rajpal was wounded in the shoulder by a musket shot, and recompensed by a *khil 'at* and the title of Raja of Amethi. He was succeeded by his son Mahpal Singh and grandson Ajai Pal Singh. The next successor was Jamdhar Singh. He had three sons Dingar Singh, Lohang Rae and Rao Ram Singh. Dingar Singh was the ancestor of the *ta 'alluqdars* of Kumrawan and Birsingpur, Lohang Rae became the ancestor of the *ta 'alluqdars* of Akhiapur, while Rao Ram Singh was the ancestor of Pokhra Ansari and Ramnagar.<sup>211</sup>

These three brothers – Dingur Shah, Ram Singh and Lohang – led their clan from Amethi to Jagdishpur. They were probably expelled from Amethi by the ancestors of the present ta 'alluqdar of Salempur Ibrahimabad. They passed some years in the village of a Rae Khire Singh, one of the Sehen Bais with whom they were connected by marriage. Then from Jagdishpur they ventured to attack Ibrahim Shah, the Sheikhs of Bhilwal. The engagement resulted in the defeat of the Sheikhs and the occupation of their villages by the invaders. This occurred towards the end of fifteenth century, and was part of the general re-assertion of Hindu supremacy in Oudh, consequent on the downfall of the Jaunpur dynasty. <sup>212</sup>

According to another account, Raja Dingur Sah, a commander of Delhi army, marched against and defeated the Bhars, and taking possession of their *ilaqa*, laid the foundation of this estate. Subsequently Pokhra Ansari (formerly called Laki)

became the property of the victorious General's brother, Ram Singh with whom his third brother – Dipak Raj went to live, Dingur Sah continuing to reside in Birsingpur.<sup>213</sup>

The history of the Amethias is confined to the aggressions of the Pokhra Ansari House. Rao Ram Singh was succeded by Rao Kirat Singh, Rao Sakat Singh and Rao Kalian Singh respectively. Rao Kalian Singh, fourth in descent from Rao Ram Singh, saluted a celebrated *fagir* with the respectful address of Bandagi Mian, and the touched and grateful saint responded with a blessing on the 'raja'. The title was eagerly caught up, and has since been retained by that branch who are known as the Bandagi Mian Amethias. He signalized his promotion in the Hindu hierarchy by attacking and despoiling his relations, the descendants of Lohang Rae, who had been for some generations peacefully established at Akhiapur. Rao Kalian Singh had two sons, Balbhadra Singh and Devraj. Balbhadra Singh got the estate while Devraj was given a small *ta 'alluqa* called Ramnagar Parewan, and thus followed the separation of Ramnagar from the Pokhra Ansari branch.<sup>214</sup>

Rao Balbhadra Singh was succeeded by Rao Lal Singh, Rao Sabal Singh, and Rao Jai Singh respectively. The latter, in the fashion of Kalian Singh, attacked Akhiapur and ravaged it. The *zamindars* or ranas of Akhiapur successfully retaliated on the latter houses for the injuries received from Kalian Singh and Jai Singh, and accomplished the death of Raja Jai Singh, whose son (Shiuambar) was, after a short dispossession, reinstated in his own villages by the Government officials, and was soon engaged in persecuting the old feud with the Sheikhs of Bhilwal.<sup>215</sup>

Rao Swayambar Singh was succeeded by Rao Laxman Singh, who in turn had two sons Amar Singh and Barband Singh, of which Rao Amar Singh succeeded. The defeat of Shuja-ud-daula by the English encouraged Amar Singh to assert his independence by driving out the local officers, but his success was very transient, and the return of the Persian was followed by his reduction and death. Madho Singh, his son, was brought up in his mother's house at Mankapur, and only recovered Lahi and one other village at the intercession of the English Resident. Having once regained his footing he found no difficulty in putting together a ta 'alluqa after the usual fashion of the time. On his death, without children, the estate fell into great disorder, and after having been held successively by a number of his relations, was finally acquired by Raja Sahajram Baksh, who, when he also died childless, was succeeded, under a succession order of the Chief Commissioner, by his father Raja Umrao Singh. Sahajram Baksh was particularly troublesome to the royal officials, but it would be tedious to relate his petty battles and temporary dispossessions.<sup>216</sup>

Raja Umrao Singh was succeeded by Raja Sahajram Baksh Singh and Bhagwan Baksh Singh. Raja Bhagwan Baksh Singh was an able ruler. He married first a daughter of the Durgbanshi Raja of Raja Bazar, Jaunpur, and the the daughter of

Bilkharia ta 'alluqdar of Antu. He was succeeded by Kunwar Lal Ramanuj Bhanu Baksh, who was married to the daughter of Rakshel Raja of Pratap-pur Sarguja.

## 64. Ramnagar Parewan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
64	Ramnagar Parewan	238		8	8,234	Babu Chandi Baksh	Amethia Gaur	List III Primogeniture adopted



Thakur Prithipat Singh of Ramnagar Parewan

This is the branch of Pokhra Ansari and the ta 'alluqa lies in the south-western part of the pargana Haidergarh near the Rae Bareli boarder. Deo Rai, younger son of Rao Kalian Singh and fourth in descent from Raja Ram Singh, leaving Pokhra Ansari joint house, founded this separated ta 'alluqa. The sanad of the ta 'alluqa was granted to Babu Chandi Bakhsh, uncle of the Prithipal Singh, who comes in lineal descent from the said Deo Rai, and who succeeded his uncle to the family inheritance. Thakur Prathipat Singh had two sons Sukh Mangal Singh and Jai Mangal Singh. He was succeeded by Babu Sukhmangal Singh. <sup>217</sup>

# 65. Akhiapur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
65	Akbarpur (Akhiapur)	239	-	3	2,325	Babu Bhikam Shah	Amethia Gaur	List III Primogeniture adopted

This was a Gaur ta 'alluqa' brought into separate existence from the main branch of Pokhra Ansari, named from the village in the centre of Haidergarh pargana to the south of Sultanpur road, and consisted of three villages in Haidergarh pargana. The Akhiapur family was founded after the death of Tilokchand by one Lohang Rai, who assumed the title of Rana. His descendants were largely despoiled of their estates by their kinsmen, Rao Kalian Sahae of Pokhra Ansari. The Ranas of Akhiapur retaliated on the parent house by slaying Raja Jai Singh, whose son Shoemaker was for a time being dispossessed by the Government officials. In later days sanad of the ta 'alluqa was granted to Bhilkham Shah, and was succeeded to his son Babu Lal Bahadur. He was succeeded by his son, Babu Ram Singh. The ta 'alluqa was sold off by 1935.

## 66. Usmanpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
66	Usmanpur	190	9	21	16,620	Thakurain Zahar-us- Nissa	Khanzada	List II Devolved upon single heir as per family custom

The ta 'alluquar belongs to the family of Bisen Khanzadas. The ta 'alluqua' is named from a village in the west of the Siddhaur pargana about a mile east of the road from Barabanki to Haidergarh and consisted of three villages and three mahals in Siddhaur and one mahal in Satrikh.<sup>219</sup>

About four hundred years ago Kaunsal Singh Bisen, in the reign of Emperor Humayun, received the gift of *pargana* Sidhaur for services rendered in subduing the Bhars. He was at the time childless. Seeing no prospect of having an heir to his possessions he one day consulted a *faqir*, who blessed him and assured him of the birth of two sons, one of whom should be made over to Islam. In the fulfilment of this promise were born to him in course of time two sons. Lakhan Singh and Bhajan Singh; the former became a Muslim and was renamed Lakhu Khan. His descendants, about a century and half afterwards, were Himmat Khan and Ghazaffar Khan, and among these a partition of the *ta 'alluqa* was made. Ghazaffar Khan received as his share Usmanpur.<sup>220</sup>

The Khanzadas of Usmanpur were turbulent from the biginning. A farman of Shah Jahan records an incident of his reign in which the property of a zamindar of village Wajihuddinpur was raided by the Khanzadas of Usmanpur and the former approached the emperor for redress. The emperor ordered the faujdar of sarkar

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Lucknow to make an urgent local enquiry into the matter and to restore the property and cattle of the *zamindar* and to see that such incidents did not occur again.<sup>221</sup>

In nineteenth century, Munawar Khan succeeded to the *ta 'alluqa* and on his death his widow, Zahur-ul-nisa succeeded him. She was given the *sanad* of the *ta 'alluqa* in 1859. After her death, the *ta 'alluqa* was seized by Roshan Zama Khan, who however by a Court decision in appeal was dispossessed, the case being adjudged in favor of Ali Bahadur Khan, nephew of Munawar Khan. Ali Bahadur, after his death, was succeeded by Ghulam Kasim Khan, who also died about 1880. His son, Muhammad Ibrahim Khan, (aged about ten years) succeeded the *ta 'alluqa* and his widow, Musammat Rasul-un-nissa, managed the estate. During this period three-fourths of the property was purchased by Raja Farzand Ali Khan of Jahangirabad by right of transfer or assignment.<sup>222</sup>

Roshan Zama Khan of Usmanpur had two sons and five daughters. His eldest son was Hasan Yar Khan. He had four sons – Ahmad Mukhtar Khan (he had only a daughter Manjurulnissa); Mohammad Mukhtar Khan (he had four sons – Fazal-ur Rehman Khan, Afzal-ur Rehman Khan, Azizul Rehman Khan and Amanul Rehman Khan); Mahmud Mukhtar Khan (he had a daughter Fasiuddin Nissa and three sons Rashi-ud-din Khan, Sayeed-ud-din Khan and Hamid-ud-din Khan); and Hamid Mukhtar Khan (he died issueless).

The present representative of the estate is Mohammad Mobin Ahmad whose residence is at village Usmanpur, district Barabanki.

#### 67. Ranimau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
67	Ranimau	197	0	10	7,433	Babu Autar Singh	Surajbansi	List II Devolved upon single heir as per family custom

The ta 'alluque of Ranimau has remained in the hands of the Surajbansi Rajputs, and is named from the village of Ranimau, which is on Lucknow-Faizabad road, 2 miles east of Chamurganj. Since its separation from Haraha, over two centuries ago, it has been held by the descendants of Guler Shah, who found this estate.<sup>223</sup>

Part of the ta 'alluque was formerly known as Quyampur and the name acquired an unenviable notoriety from the exploits of Aman Singh, the ta 'alluque at the beginning of nineteenth century. The man was a terror to the country round and evaded all the attempts of the revenue officials to bring him to justice. He was the most formidable baronial robbers in Barabanki region, and the high road from

Lucknow to Fyzabad was for some time closed by his gang. Of those whom he robbed, he used to murder all who appeared likely to be able to get a hearing at Court or at the Residency. He murdered many people, plundered and burned down many villages. Eventually the chakladar of Daryabad-Rudhauli, Girdhar Singh, who held the office in 1849, came to an agreement with ta 'allugdar's son, Ahbaran Singh, who remained at home in the management of the estate and was on bad terms with his father. He had confidential persons always about his father for his own safety; and when he was one night off his guard, the son went at the head of a small band of resolute men, and seized him. He kept him in prison for six months in his fort, but the old members of the clan wanted him back as their leader, and were trying to rescue him. The chakladar then made a feigned attack on the place, discharged



Bhaiya Avtar Singh of Ranimau

many guns against the walls, during which the old chief was put to death by his son. The *chakladar* returned back with his force, and Ahbaran Singh remained in his possessions. <sup>224</sup> Ahbaran Singh was succeeded by Bhaiya Avtar Singh. The latter's son was Thakur Janki Prasad Singh, on whom the *sanad* was confirmed by the British Governmennt. In 1935, the *ta 'alluqdar* of the estate was Thakur Dharwand Singh and the property consisted of 11 villages, 4 mahals and 3 *pattis* in *pargana* Daryabad and 2 *pattis* in Rudauli, the total revenue demand being Rs 9,918. <sup>225</sup> The present representative of the *ta 'alluqa* is Thakur Raghuraj Singh, who is residing at Ranimau Tarai, district Barabanki.

#### 68. Neora

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
68	Neora	201	9	1	4,711	Sher Khan	Bhatti Khanzada	List II Devolved upon single heir as per family custom

The ta 'alluqdar belongs to the family of Bhatti Muslims of the Mawai pargana. They originally belong to Bhatner, the capital of the Bhatti Rajputs of Bhatiana (a tract consisting of Sirsa and Hissar region of modern Haryana State). A large number

of them were converted to Islam during the reign of Qutb-ud-din Aibak and Alaud-din Khilji. During the reign of Emperor Ala-ud-din Ghori (AD 1192), Imam Zabar Khan and Mustafa Khan, formerly resident of Bhatner, Punjab, accompanied Subedar Tatar Khan to Basaudhi on an expedition for the chastisement of the Bhars. The success of the mission was followed by the gift of pargana Basaudhi and Mowai to Zabar Khan. These brothers settled at the village of Basaudhi and in due course founded the ta 'alluqa of Basaudhi comprising twenty villages. Zabar Khan and his brother were the disciples of the Saint Saiyad Shah Jalal, whose tomb is at Basaudhi, and in consequences of an insult offered to the holy man they exterminated the Brahmans of Mawai and extended the estate. They were closely related to the Qidwai Sheikhs through metrimonial alliances, and thus became powerful in the region. Zabar Khan's descendants were Munna Jan and Kale Khan, who subsequently succeeded to the inheritance of Mowai and Basaudhi respectively. Government Sanad of this ta 'alluqa was granted in the name of Sher Khan, whose residence was at Neora. Sher Khan was succeeded by his nephew Nisar Ali Khan. 227

In 1935, the ta 'alluquar was Imtiaz Khan. The present representative of the ta 'alluqua is Aijaz Ali Khan, whose residence is at village Neora district Barabanki.

## 69. Barauli

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
69	Barauli	240		4	7,973	Chaudhary Wazir Ali Khan	Bhatti Khanzada	List II Devolved upon single heir as per family custom



Wazir Ali of Barauli

This ta 'alluqa is a branch of Neora family. During the Nawabi period, the ta 'alluqa was the property of Munna Jaan of Mowai, the brother of Kale Khan of Neora. The British government recognized this ta 'alluqa by giving a sanad in 1870 to Wazir Ali Bhatti, the ta 'alluqaar. He was succeeded by Chaudhary Mehdi Hasan Khan. The estate, which takes its name from a village to the south east of Basaudhi, consisted of three villages, twenty mahals and five patties in the Basaudhi pargana, one village and one patti in Rudauli, one muhal in Nawabganj and nineteen patties in Mawai. The property suffered greatly at the hands of Chaudhary Mehdi Hasan and two villages in Fatehpur and one in Dewa were sold off. 228

#### 70. Pali

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
70	Pali	241	-	2	4100	Raghunath Singh	Bais	List III Primogeniture adopted

This ta 'alluqa was established about in sixteenth century, by one of the descendants of Tilok Chand, the clanhead of the Bais clan of Rae Bareli. In 1858, the sanad of the ta 'alluqa was given to Raghunath Singh Bais in recognition to his ancestral claims of the ta 'alluqa, as his ancestors, during the native regime, always enjoyed the position of ta 'alluqaars. After the death of Raghunath Singh, the British government made the settlement of the ta 'alluqa in the name of the next heir, Babu Kishan Dutt.<sup>229</sup>



Babu Kishan Dutt of Pali

# 71. Yakubganj

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
71	Yakubganj	242	-	2	4000	Diwan Hakim Rae	Khatri	List V Primogeniture adopted

The ta 'alluqa belongs to a Khatri family of Punjab, and consisted of Yakubganj, a village in the south east of the pargana of Partabganj near the metalled road from Safdarganj to Zaidpur. This estate during the Nawabi belonged to Yakub Ali Khan, but it afterwards became Government nazul, and was eventually conferred on Dewan Hakim Rai, who was principal minister in the court of Maharaja Ranjit Singh of Lahore. He was succeeded by his son, Dewan Kishan Kunwar in 1870. After his death, the ta 'alluqa was held by his widow Musammat Bibi Mehri. 230 In 1935, the ta 'alluqaar was Babu Amarnath Puri.

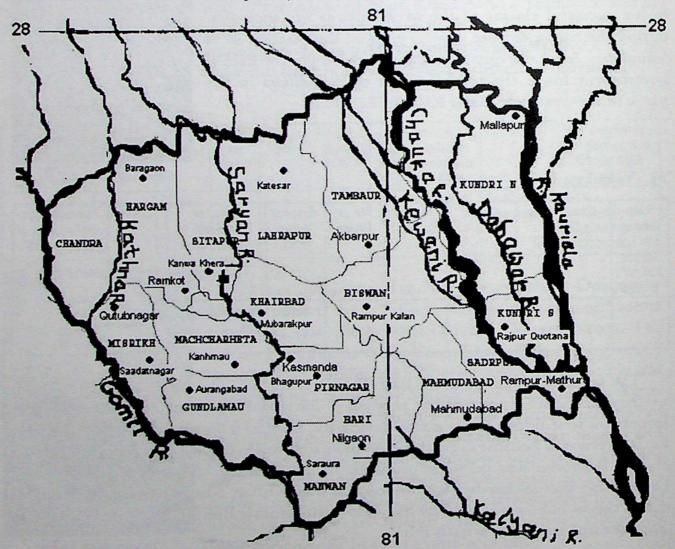
### IV. SITAPUR DISTRICT

Sitapur district lies between the parallels of 27° 53' and 27' north latitude, and 80° 21' and 81° 26' east longitude. River Ghagra forms its eastern natural border with Bahraich. The district comprises a vast plain, well wooded through groves and intersected by numerous streams.

The district had 30 ta 'alluqdars, holding 937 villages, about one-third of the villages were under ta 'alluqdari tenure.

Manwan pargana was formed by Todar Mal, the diwan of Akbar's celebrated wazir, Shah Mansur, who called it after the town of Manwan that already existed there. The pargana consists of 69 villages of which 39 were held in ta 'alluqdari headed by ta 'alluqdars of Nilgaon and Saraura.

Bari pargana was formed by Todar Mal out of 215 villages belonging to Manwan, which were subsequently demarcated at regular settlement into 129



mauzas, of which 46 were held with ta 'alluqdars - the Thakurs of Kanhmau and Basahidih.

Mahmudabad *pargana* was formed during the reign of Emperor Jehangir, who is said to have formed it out of 250 villages of *pargana* Fatehpur, of which the 131 were in *ta 'alluqdari* tenure held by *ta 'alluqdars* of Mahmudabad (125), and Paintepur.

Sadrpur pargana is named after the town Sadrpur founded by Sadr Jahan in 1567. The pargana was formed by Todar Mal, and consisted of 212 villages. At Settlement Survey done in 1859, 114 demarcated villages were constituted, of which, 81 were held in ta 'alluqdari – 56 by the Mahmudabad ta 'alluqdar, and 11 by the Thakur of

Rampur Mathura of neighbouring Kundri pargana.

The pargana of Kundri was formed by Saadat Khan, the subedar of Oudh in 1739 from the following villages of neighbouring pargana – 209 villages from pargana Basara, 149 villages from pargana Sailuk, 9 villages from pargana Sadrpur and 168 villages from pargana Tambaur. Again the pargana was divided in to Kundri South and Kundri North. Kundri South contains 39 demarcated villages, of which 27 belonged to the Raikwar ta 'alluqdar of Rampur Mathura, and 8 once belonged to the rebel raja of Chahlari, which were conferred on Rana Raghuraj Singh, son of Beni Madho, the Baiswara chieftain, whose estates were confiscated for complicity in the Uprising. Kundri North has 129 demarcated villages, of which 66 were held in ta 'alluqdari belonging to the Rao of Mallapur, Raja of Mahmudabad and Thakur of Rampur Mathura. Of the 63 zamindars, the principal estate was that of Bamhaniawan. This and Sikri Sipauli in Tambour were the only Raghubansi zamindari in the whole district, and the sole relics of the great Raghubansi Raj which existed prior to the Raikwar invasion.

The pargana of Machrehta was constituted by Todar Mal in whose time the lands were owned by an Ahban Raja Kesri Singh. He was deposed by Akbar. The ta 'alluqdar of Hisampur (Rajapara) is the only ta 'alluqdar of the pargana.

Gundlamau pargana had Kacheras as the early inhabitants who were driven out by the three sons of a Bacchil Rajput styled Chhipi Khan. The descendants of these Bachhils owned the Kuchlai estate.

Aurangabad is a small pargana of 34 mauzas and is home to the ta 'alluqdar of Aurangabad and Qutubnagar, whose ancestor Mirza Bahadur Beg acquired the surrounding country of Nimkhar in Kheri district in jagir from Emperor Aurangzeb, in whose honour he named the town in 1670 AD. Of the 34 villages of the pargana, Aurangabad ta 'alluqdar held 27 villages, one held by the ta 'alluqdar of Sadatnagar.

In the Misrikh *pargana*, the original lords were the Ahban Rajputs, whose dynasty expired on the death of Raja Man Singh. The *ta 'alluqdari* ( of 31) villages was held by the Mirza of Qutubnagar and the Raja of Aut, a Yusufzai Pathan; his ancestor having come to Delhi in 1739 AD with Nadir Shah's invading army.

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Chandra *pargana* was formerly known as Haveli, but its name was changed by a Gaur chieftain Kirti Mal, who called it after an ancestor Chandra Sen. The original 130 villages of the *pargana* were all possessed by the Gaur Rajputs, while 13 were owned by the Raja of Saadatnagar.

Maholi pargana is named after the town of Maholi, an ancient town rebuilt by one Mahipal Kurmi after whom it was called Maholi. The pargana was held by the Pasi, but the Ahbans of Pataunja along with the Mitauli ta 'alluquars defeated them. The Sikandrabad ta 'alluqua had passed to a member of the family who had accepted Islam. The Ahban Raja was succeeded by his younger brother Lone Singh, whose estates were confiscated for complicity in the Uprising of 1857.

Pargana Ramkot was inhabited by Kachheras who held it till 1707 AD when they were dispossessed by Hardeo Baksh, a Janwar Rajput, the ancestors of the present ta 'alluqdar of Ramkot.

Laharpur pargana was formed by Todarmal, out of the lands of 13 tappas, containing 165 demarcated villages or mauzas of which 104 were held under ta 'allugdari, mainly that of Katesar and Akbarpur.

Khairabad pargana was constituted by Todarmal out of the 10 tappas, one of which in 1539 AD was taken out of it. The name of the pargana is derived from the town of Khairabad founded by one Khaira Pasi, who was killed by Basdeo, a Kayath, whose father he had slain. The ta 'alluqdar of Mubarakpur is the descendant of Basdeo.

Sitapur is traditionally said to have been founded by Raja Vikramjit, who raised a temple in honour of Sita and the place came to be known as Sitapur. As constituted by Todar Mal, the *pargana* consisted of 1282 villages, which have now at regular settlement been demarcated into 170. Only 5 were owned by *ta 'alluqdars*.

Biswan pargana derives its name from the town, which was founded by an ascetic named Biswanath. Formed by King Akbar out of the lands of 13 tappas, it contained 786 villages, 56 of which formed tappa Kuchlai were transferred to Misrikh pargana. Of the 215 mauzas, 99 were held in ta 'alluqdari of which Raja of Mahmudabad held 44 villages.

Tambaur pargana had 186 villages of which 80 were held in ta 'alluqdari. Of this 43 were held by the Thakur of Katesar, 10 by the Raja of Mallapur, 9 by the Raja of Mahmudabad, 7 by Thakur of Akbarpur

The details of the ta 'alluquar families of the district are as follows:

## 72. Bhagupur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
72	Bhagupur, Tehra Tika	177	9	5	8,435	Sita Ram	Khatri	List III Primogeniture opted

The ta 'alluqa lies near Kamlapur PO and Railway Station. The Mahra (Khatri) family of Bhagupur or Bassaindi, a village in pargana Biswan, was founded by a Delhi banker who came to Oudh, in 18th century and settled in Lucknow and Biswan, at both of the places his descendants carried on their banking business.<sup>231</sup>

Zamindari Bhagupur was mortgage in 1828 to Kanhaiya Lal. His son Sita Ram, who for loyal services rendered during the Uprising, received from Government the gift of ilaqa Tikra Tikur. Bhagupur has since been redeemed by the mortgagors, leaving to the ta 'alluqa property of Bassaindi (an old possession of the family) and Tikra Tikur estate of five villages in Maholi, which had been confiscated from Raja Lone Singh. He subsequently acquired several other villages by purchase. Sita Ram died in



Sita Ram of Bhagupur

1891 leaving two sons Debi Dayal and Prag Narain. The former died in 1891 and was succeeded by his sons Brij Bihari Lal and Mathura Prasad in conjunction with their uncle Prag Narain, and his cousins Bhaju Lal, son of Sheo Prasad, younger brother of Sita Ram.<sup>232</sup> He was succeeded by Raja Bahadur Suraj Baksh Singh, OBE. The title of Raja was personal, granted on 1 January 1917; OBE was granted on 1 January 1920; title of Raja was made hereditary vide Notification No. 6, 3 June 1922. He was granted the title of Raja Bahadur Personal by F&P Department Notification No. 361 H, dated 3 June 1930.

Present representatives of the *ta 'alluqa* is Lala Achal Bihari Lal Mehrotra residing at Kaisarbagh, Lucknow; Krishna Kumar Mehrotra, Kunwar Bihari Lal Ram Kumar Mehrotra and Ajit Kumar Mehrotra residing at Bisawan, district Sitapur.

## 73. Basaidih/Kasmanda

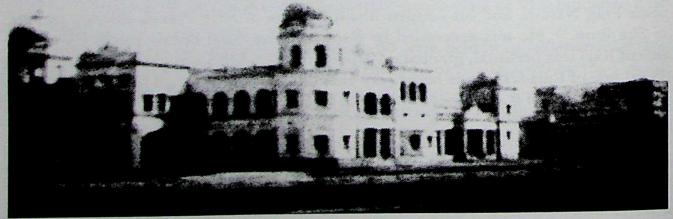
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S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
73	Basaidih Kasmanda, Barmauli	117	20	47	38,502	Thakur Jawahar Singh	Bais	List III Primogeniture opted



The ta 'alluqu of Basaidih or Kasmanda is headed by Bais Rajputs, who is also the clan head in this district. The greater part of the pargana Bari is held by this house, and his branches. Two brothers, Bhikam Singh and Than Singh, fifth in descent from Tilok Chand of Baiswara, came to Bahrimau in Pirnagar in 1626 and took service with the jagirdar, Kesho Das. This Kesho Das was the diwan of Pir Mohammad Khan, Subedar of Oudh through the influence

of his office, Bhikhamdeo and Than Singh, were appointed as *nazims*. In 1629, the *jagir* of Kesho Das Subedar was confiscated, but the two *nazims* remained in possession as *ta 'alluqdars* in reward for having rescued the Rani of Baundi from some highway-robbers when she was on her way to Prayag for pilgrimage. For thirteen years the estate remained undivided, but in 1641 the property was divided in two, each *ta 'alluqdar* taking one-half of it. In 1664, after the death of Than Singh, his estate was sub-divided into three, between his three sons Rup Singh, Jagat Singh, and Dariao Singh. From Rup Singh are descended the *lambardars* of Jairampur and Phulpur, and from Dariao Singh sprang the *zamindars* of Maheshpur and Bikrampur. Jagat Singh had two sons, Kanh Singh and Madhukar Sah. This estate was divided between



Rajmahal Kamlapur, Kasmanda

them. From the former came the ta 'alluqdars of Kanhmau; from the latter the ta 'alluqdars of Basaidih.<sup>233</sup>

Thakur Madhukar Sah had two sons. Thakur Shah Mal succeeded him while Ganesh Rae settled in Sujalia. Shah Mal was succeeded by Thakur Kanhaiya Rae, Thakur Daman Singh Rae (died 1746) and Thakur Newaz Shah (1746-1821) respectively. Thakur Newaz Shah had seven sons, of whom four separated in 1827 and formed the Sijaulia estate in pargana Bari, while the other three, Bhawani Din Singh, Himanachal Singh and Fateh Singh, retained Basaidih. This property was largely increased by Thakur Bhawani Din Singh (1821-1842) who settled in Kasmanda. He died 1842. He made great improvements in his property by both purchases and mortgages. After his death he was succeeded by Thakur Jawahar Singh (1842-1910). He was born in 1821, married daughter of the Thakur of Bania Mau, in Sitapur district. He received the sanad granted to him by the British Government in recognition of good and loyal service to the State during the Uprising and received in return the gift of a large portion of the lands of Lone Singh known as Barmhauli estate in Maholi. He was also granted the title of Raja vide Notification No. 155/715. He had two sons, Girdhara Singh and Surya Baksh Singh and they settled at Kasmanda. His daughter was married to the Maharaja of Vizianagaram. Since Girdhara Singh's temperament was aggressive and was also not prudent in finances, hence his father nominated the younger son Surya Baksh Singh to succeed after him. However, Girdhara Singh was adopted by his maternal uncle, Shivpal Singh and succeeded the ta 'alluga of Tikara. Meanwhile, Hardeo Baksh, the son of Himanchal Singh,



Raja Surya Baksh Singh of Kasmanda



Raja Jawahar Singh of Kasmanda



Raja Dinesh Pratap Singh hunting in Nepal

sued for his share in the *ta 'alluqa* and after protracted litigation obtained in 1882 one third of the original estate of Basaidih. The share of Hardeo Baksh was divided between his sons Prithipal Singh and Uman Prasad. Prithipal Singh, after his death in 1894 was succeeded by his infant son Thakur Rampal Singh. Uman Prasad died in 1902, leaving their sons Thakur Ram Singh and Lachman Singh.<sup>234</sup>

Raja Bahadur Thakur Surya Baksh Singh (1910–1948), born 1868, married the daughter of Raja Ganga Ram Shah of Khairigarh, Kheri District, Oudh. He died 1948. He was D.Lit. and was member of the Interim government of Uttar Pradesh and Simon Commission. Later on, he resigned from the Simon Commission. He gave a donation of one lakh of rupees for the Benaras Hindu University. He was succeeded by his son Diwakar Pratap Singh, and grandson Dinesh Pratap Singh respectively. Raja Dinesh Pratap Singh (1948) born 1927;

he has been a member of Parliament. He married daughter of Raja Birendra Bikram Singh of Payagpur, and has three issues:

- (i) Rajkumar Divyakar Pratap Singh, born 1950, married Rani Jaya Rajya Lakshmi, daughter of Lt Gen. Shri Bharat Shumsher Jung Bahadur Rana of Nepal, and has issue:
  - (a) Rajkumari Deepshikha Singh, born 1975
  - (b) Rajkumari Chandrika Singh, born 1981
- (ii) Rajkumar Dinraj Pratap Singh, born 1952, married Rani Yadunandini, sister of the Maharaja of Jaisalmer, and has issue:
  - (a) Kunwar Dinkrit Pratap Singh, born 1976
  - (b) Kunwar Dinkar Pratap Singh, born 1978
- (iii) a daughter, married to HH Raja Shailendra Narayan Singh Deo of Hindol in Orissa.

Dinesh Pratap Singh is the present representative of the house of Kasmanda. Kasmanda Palace at Mussoorie is the summer retreat of the family since 1915,

which has been converted into a heritage hotel. This is one of the oldest buildings of Mussoorie which was originally a part of the Christchurch Complex built in 1836 by Captain Rennie Tailour of the Bengal Engineers which is spread over 3 acres of pine forest.

Other members of the family are Kunwarani Ira Singh, Digvijay Singh, Thakur Abhai Prakash Singh, Dhananjai Singh and Sanjay Singh, Vinay Singh, Kishan Pal Singh, Pratap Bhan Singh and Udai Bhan Singh.

### 74. Kanhmau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
74	Kanhmau, Banguria, Udaipur	119	20	25	13,922	Thakur Beni Singh	Bais	List II Devolved upon a single heir as per family custom

The ta 'alluqa is near village Sita Rasoin, 4 miles from Railway Station Sidhauli. This ta 'alluqdar represents a collateral branch of the house of Basaidih. This family traces its descent from Tilok Chand, who is said to have been originator of the Bais clan in Oudh. Rana Bir Bhan Bais came from Daundia Khera and settled in Pahremau, and founded a estate, after taking possession by force of 105 villages from the Kunjara proprietors. His two sons Bhikham Singh and Thana Singh joined the service of Diwan Kesho Das, who was agent for Dost Muhammad Khan and Pir Muhammad Khan, at that time subedars in Oudh, and who held the lands as jagir. On the resumption of the jagir, thirteen years later, Bhikham Singh and Thana Singh remained as zamindars. For three generations the



Mahraj Singh of Kanhmau

estate was undivided, but in the time of Jagat Rae the estate was divided between his two sons, Kanh Singh and Madhukar Sahae; Kanh Singh took the Kanhmau estates, and is the ancestor of the *ta 'alluqdar*.

Thakur Beni Singh of Kanhmau was rewarded for loyal services in the Uprising of 1857 by a grant comprising seven villages out of confiscated ta 'alluqa of Raja Lone Singh known as Banjaria estate in Maholi, of the annual value of Rs 2,000, and was made Honorary Assistant Commissioner in his own estate. After his death, his son Thakur Maharaj Singh representing the family came into the property. He died

without issue and was followed by his brother, Thakur Baldeo Singh. After the death of Baldeo Singh in March 1905, he was succeeded by Thakur Raghuraj Singh.<sup>236</sup>

## 75. Qutubnagar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
75	Qutubnagar	121	20	25	12,198	Mirza Ahmad Beg	Mughal	List II Devolved upon a single heir as per family custom

The ta 'alluqdar is of Mughal origin and belongs to the branch of Aurangabad ta 'alluqdar family. Mirza Muhammad Yusuf of Aurangabad had a younger brother, Mirza Qutub Mohammad, to whom it was allotted in share at a partition of the Aurangabad family estate. This passed in the course of time to Subhan Ata, who was childless. His widow adopted ta 'alluqdar Ibrahim Beg, who also died without leaving an heir. Ibrahim Beg's widow, in turn, adopted Mirza Mohammad Ali Beg of the Aurangabad family. Mirza Muhammad Ali Beg was succeeded at his death by his widow, Harmuzi Begum, as his three sons Mirza Haider Ali Beg, Syed Azan Shah and Syed Aulad Ali. On her death, the property passed to Mirza Haider Ali Beg. He was succeeded by Syed Hasan Shah and Hyder Shah, respectively.<sup>237</sup>

Hyder Shah had two sons – Ahmad Shah and Hasan Shah. Since Ahmad Shah died issueless, hence Hasan Shah succeeded the *ta 'alluqa*. He had four sons, Syed Naqi Shah, Hussain Shah, Taqi Shah and Abid Shah of which Naqi Shah succeeded the *ta 'alluqa* and is the present representative of the family. He is blessed with five sons, Askari Shah, Baakar Shah, Qamar Shah and Mubarak Shah and is residing at Qutub Nagar.

# 76. Nilgaon

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
76	Nilgaon, Jalalpur	118	20	20	14,874	Thakur Bhawani Din	Panwar	List II Devolved upon a single heir as per family custom

This family is a branch of the Raepur Ekdaria (Itaunja), and the ancestor of the family was the Mal Deo or Karan Deo, the third son of Deo Ridh Rae who received Rewan in *pargana* Manwan. Karan Rae settled many families in the villages of *pargana* Bari. He also made improvements in the estate by opening up several new villages in *pargana* Bari. In the third generation from Karan Rae were two brothers

Binda Das and Hari Das, who divided the estate of Rewan between them. The former took Saraura, while the latter Nilgaon, both lying in pargana Manwan. The portion of Hari Das descended to Samba Singh, who established his authority over a large part of the Nilgaon region from the Kayasths and Thakurs. His son was Bhawani Din Singh who rendered valuable services during the revolt of 1857, by assisting the Sitapur refugees; he was rewarded with the grant of Jalalpur in Maholi, a part of the confiscated property of Raja Lone Singh; and sanad of the title. He died in 1877, after having adopted his nephew, Thakur Durga Baksh. He held the property till his death in December 1902, when it passed to his nephew and adopted son, Thakur Lalata Baksh.<sup>238</sup> The present representative of the family is Thakur Virendra Singh who is residing at Nilgaon.



Thakur Durga Baksh of Nilgaon

# 77. Aurangabad

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
77	Aurangabad	113	20	29	27,182	Mirza Agha Jan	Moghul	List II Devolved upon a single heir as per family custom

The ta 'alluqa's headquarters are at Aurangabad PO which is 4 miles from Nimsar Railway Station. The ancestor of the ta 'alluqdar was Mirza Bahadur Beg, a Mughal who is said to have came from Persia and settled in Delhi in the days of Shah Jehan about 1644 and thence to have come to Oudh in an official capacity in order, to

reduce to subjugation the Panwars of Itaunja. He was succeeded by his son Mirza Farrukh Fal.<sup>239</sup>

During the reign of Aurangzeb, Mirza Farrukh Fal received a grant of land in Nimsar then a large *pargana*, and in honour of the king he named the estate Aurangabad the old name of Nimsar having fallen into disuse. The estate consisted of 1,500 villages. He founded Aurangabad on the site of village Garhi Balpur, which he completely destroyed. Of his four sons, the two youngest returned to their native country, the other two remained behind dividing the estate; the elder Saadat Khan retaining the main portion, and the second, Yar Ali Beg, received the Qutubnagar estate.<sup>240</sup>

The ta 'alluques of Aurangabad comprised a large area from which the ta 'alluques of Aurangabad gave away twelve villages to the zamindars of Behat Gaur on the condition that they should give military or other support to them in time of need, and many villages were given to ta 'alluques of Qutub Nagar on similar conditions, and twelve villages were given to Mirza Akbar Beg and Bande Ali Beg, which is known as Sadat Nagar estate. One of the next descendants was Mirza Muhammad



Mirza Mohammad Ali Beg of Aurangabad

Yusuf, who according to the family tradition was the lord of an enormous property. Fifth in line from him came Mirza Mohammad Agha Jan. During the Uprising of 1857, Agha Jan rendered all sorts of help to the British government and remained faithful. He protected many Englishmen, and after taking care of them sent them to safety to the Baillie Guard in consideration of which he was granted village Miranpur by the government as *Muafi* for his lifetime. Agha Jan died in 1875, and was succeeded by Mirza Muhammad Ali Beg.<sup>241</sup>

Mirza Mohammad Ali Beg did a number of things for the benefits of his *ri 'aya*. He dug wells, built a *kacha* road from Aurangabad to Bibipur, and planted trees on either side of it. He constructed a big building at Ahmadganj near Nimsar Railway Station, established a bazar and built many shops. He built a building Mirzaganj at Sandila. He was

succeeded by his son Mohammad Sadiq Mirza, to whom was married the niece of HH Nawab Riyazul Hasan Khan, and the daughter of Nawab Abul Hasan Khan of Kadaura Estate. Mohammad Sidiq Mirza had two sons, Farrukh Mirza Beg and Usman Beg.<sup>242</sup>

He was succeeded by his son Iftiqar Mirza Beg. He divided the ta 'alluqa between his three sons. Three anna share went to Mirza Ahmad Mirza Beg, five anna share went to Mirza Siddiq Mirza Beg, while eight anna share was given to Mirza Wahid Mirza Beg.

The present representative of the house is Mirza Muhammad Beg, who resides in Aurangabad.

## 78. Moizuddinpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
78	Moizuddin- pur, Katgarria, Alua Mahona Kohla	136	20	39	28,432	Murli Manohar & Sita Ram	Khattri	List III Primogeniture opted.

Village Muizuddinpur is in pargana Biswan, which gives its name to the ta 'alluqa above, was founded about four hundred years ago by Malik Muizuddin, who cut down the jungle, which covered the original site granted to him in muafi by the reigning emperor of Delhi. Several generations after him came Khan Muhammad,

from whom the estate (AD 1805) passed in to the hands of Seth Lalji, a businessman of Khatri caste hailing from Sirhind, Punjab. Their ancestor was one Jivan Das, son of Ram Chandra Seth, who in 1720 accompanied Saadat Khan to Oudh from Delhi and was granted a grant of 137 villages. His son Seth Diyanat Rao held the post of Nazim during the time of Nawab wazir. He transferred most of his property to his nephew Seth Khushal Chand, which his grandson Munna Lal lost due to non-payment of revenue. Seth Lalji Mal was grandson of Munna Lal, and got the ta 'alluga of Moizuddinpur in 1820 AD. This Seth Lalji stood security (malzamani) for payment of State revenue due by the former. Lalji made considerable improvements to his acquisition by both purchase and mortgage. He died in 1825 and was succeeded by Murli Manohar and Sita Ram who divided the property between them in the



Seth Sita Ram of Moizudinpur

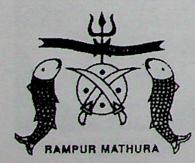
proportion of nine and seven *annas* respectively. The brothers remained loyal during the mutiny, and Murli Manohar Seth was rewarded for this loyalty by a grant of land confiscated from Raja Lone Singh of the annual value of Rs 2,000, and remission of Rs. 1,000 from his revenue. He held the office of treasurer of the Sitapur district.<sup>243</sup> Seth Sita Ram was wounded in the Uprising but fortunately recovered. The Special Commissioner of Oudh in writing to Seth Sita Ram used the words, 'Really true marks of friendship and bravery have been displayed on your part, giving me the highest pleasure. Now it is worth your while to fight it out with full alacrity.'<sup>244</sup>

After the death of Murli Manohar, his son Seth Raghbar Dayal came to his share of the family estate, while Sita Ram continuing to hold in his own right. Sita Ram was succeeded in 1887 by Seth Raghubar Dayal's brother, Seth Jai Dayal, who was adopted by Sita Ram in 1877. In 1891 he made provision of an Agricultural Bank in order to save people to his estate from the hard grip of the usurers. He founded a High School at Biswan.<sup>245</sup>

The present representative of the house is Seth Tejeswar Dayal who along with his brother Hareswar Dayal is residing at Kotara House, Lucknow; Kamlendra Nath Tandon, Rajendra Kishor Tandan, Surendra Kumar Tandon, all residing at Sitapur City; Jogendra Kumar Tandan, residing at Agra; Shailendra Nath Tandon residing at Lucknow; Nareswar Dayal Seth, Umeswar Dayal Seth residing at Kaisarbagh, Lucknow; Devendra Nath Tandon residing at Bareilly; Dineswar Dayal Seth residing at Lucknow; Seth Keshav Nath Tandan residing at Gaziabad; and Seth Jogendra Kishor Tandan residing at Agra.

# 79. Rampur Mathura

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
79	Rampur- Mathura, Ranjitpur	68	35	52	32,967	Thakur Guman Singh	Raikwar	List II Devolved upon a single heir as per family custom



This ta 'alluqa belongs to the Raikwar clan and is a branch of the Ramnagar and Bhitauli family, who are all descendants of Bal Deo, who held the pargana of Sailuk. One of the younger grandsons of Bal Deo was Daswant Singh, who settled in Dunda, a village that was subsequently carried away in Ghagra. He then moved to Rampur and

extended his possessions over all Kundri South and Bhitauli parganas.246 The estate, at that time lying waste, was conferred on Daswant Singh for services against the notorious dacoits named Sarangdhar and Kapurdhar of the Bhar caste. For three generations the property was held by his descendants, and in the fourth came Ram Singh who succeeded while a minor and was stripped of the Bhitauli estate by the Raja of Baundi and also lost a considerable property that was taken by the Raja of Ramnagar. Three generations later, Bijai Singh enlarged the estate by purchase of eight villages and his son, Aulad Singh, gained six others in a similar fashion. He had two sons, Himmat Singh and Kirat Singh; the former was succeeded by Sheo Baksh Singh, who left no heir, and the estate consequently passed to the widow of Kirat Singh, who had died in 1814. She adopted Madho Singh, who made further additions to the property. He had four sons, of whom the eldest Sheo Singh was killed in a fight during his father's lifetime and left a son, Thakur Guman Singh. The sanad for recognition of the ta 'alluga was issued to Guman Singh. He was succeeded by Thakur Pratab Rudra Singh who died without issue in 1886 and was followed by his brother, Thakur Maheshwar Baksh Singh. The latter died in 1901, leaving the estate to his son Thakur Sheopal Singh.<sup>247</sup> He was succeeded by Mrityunjai Baksh Singh.

The present representative of the ta 'alluqu is Shivendra Pratap Singh who is residing at village Rampur Mathura; and Virendra Pratap Singh, residing at Lucknow.

# 80. Akbarpur

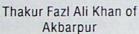
S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
80	Akbarpur	116	20	39	26,279	Thakur Fazl Ali Khan	Khanzada	List II Devolved upon a single heir as per family custom

The Muslim Gaur ta 'alluqdar of Akbarpur, are descended from Ajit Mal, the elder son of Raja Chandra Sen. The estate was originally known as Nemupur, but it was changed since Akbarpur has for several generations been the residence of the ta 'alluqdars. The property descended in the course of time to one Sobha Singh, whose two sons were Mahabali Singh of Akbarpur and Pratab Bali Singh, the founder of the Rehar family.<sup>248</sup>

Mahabali and Bakhtbali (Hindu Gaur Rajputs) were formerly owners of this estate, which for their insubordination, was escheated to the then paramount power

## Ta 'alluqdars of Oudh

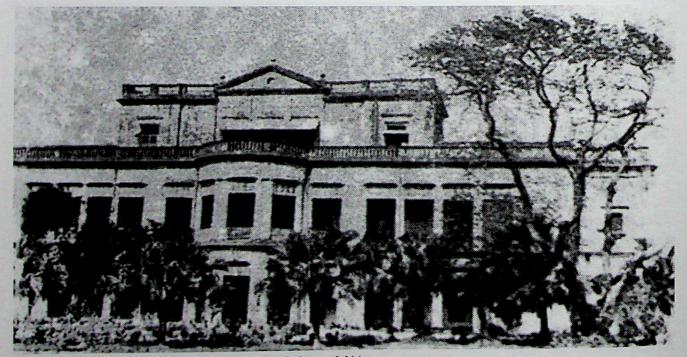






Ta 'alluqdarin Shahanshah Begum of Akbarpur

in the province and given away in great to Seth Diyanat Rai of Biswan. Subsequently during the reign of Nawab Shuja-ud-daula (1170 *Hijri*) the two brothers went to Fyzabad, and on their embracing the Moslem faith (without, however, assuming any



Palace of Akbarpur

Mohammedan names) they were restored to their former possession. Since then the family have been Mohammedans, but they still observe Hindu customs, and mix with the Hindu members of the family on friendly terms, observing only those distinctions, which the diversity of religion renders compulsory.<sup>249</sup> After their conversion to Islam, the family title has became Thakur Nawab or Raja Nawab.

Since then the ta 'alluga has been in inheritance with their descendants. Akbarpur was built by Akbar Ali, a son of the converted Mahabali.250 He was succeeded by his son Haider Ali, and then by his grandson Gauhar Ali. The eldest son of the latter, Thakur Fazl Ali Khan to whom the sanad of the ta 'alluga was given by the British government, and held property till his death in 1888. He had many wives. From the first, Musammat Munni, was born Akbar Ali Khan, who died in 1883 leaving a son Abbas Ali Khan, who died five years later. From the second was born a daughter, Fazl-ul-nissa. Her third wife was Shahanshah Begum. 251 She lived till the age of over 100 and died in 1952. In her lifetime she lost her husband, her only son and her only grandson. She lived by herself in a house called Afzal Mahal in Nakhkhas, which was purchased in 1901 when Raja Nawab Ali Khan went to see a play by Agha Hasher Kashmiri, in the baradari of Afzal Mahal which was in a very broken-down condition and had been pawned to a Rastogi mahajan. He bought this Mahal, renovated it, and used the baradari for majlises again. Being alone, she called one of her relations from Akbarpur to come and live in her home with his wife and children. One of her daughters, Mahé Talat, still lives in that house.252



Raja Nawab Yusuf Ali Khan with Amrita Shergil and his portrait by her

Raja Nawab Fazl Ali Khan first met Shahanshah Begum at Iraq during a pilgrimage. She was the daughter of a Turk, Ramzan Ali Khan, whose mansion stood on the banks of the Gomti not far from the Residency, an area now occupied by the Haathi Park. Ramzan's sister, a Turkish princess, Sangi Khanum, was the wife of Nawab Saadat Ali Khan who ruled Awadh from 1798 to 1814. Ramzan Ali Khan was his prime minister. In 1857, when Shahanshah Begum was barely five years old, the British cannons brought their mansion tumbling down. Ramzan Ali Khan died in the battle. The family escaped in bullock carts to Malihabad. In time Shahanshah Begum and her sisters went on pilgrimage to the Shia holy places in Iraq and, like many others, they stayed on. This is where Shahanshah Begum grew up to become an elegant and highly educated woman, with arresting, bright blue eyes. Raja Nawab Fazl Ali Khan took Shahanshah Begum back to India as his bride.<sup>253</sup>

When Raja Fazl Ali Khan died in August 1888, the estate went to Court of Wards, and Thakur Raja Nawab Ali Khan, his son from Shahanshah Begum succeeded the estate on reaching his majority in May 1904. His succession was disputed, pending an appeal in the Privy Council filed by a rival claimant, Amjad Ali Khan, who was a son of Abbas Ali Khan, the grandson of Fazl Ali Khan by his first wife.254 He was a serious scholar of Indian classical music, a sitar master nad had wrote many books on music of which Marifunjamat was translated in many languages. Rabindranath Tagore had once stayed at Akbarpur especially to listen the pious music of Raja Nawab Ali Khan. He was one of the founders of the Maurice Music College, now called the Bhatkande College of Music. He had several Muslim wives, but then he fell in love with Isabella Thomas, sister of Justice Thomas, and married her. She had two daughters, Roshanara and Husnara, and a son, Yusuf, the only son of the Raja. Their residence in Qaiserbagh, Akbarpur House, is now a bus depot. The Raja died in 1930, and was succeeded by his only son Raja Nawab Yusuf Ali Khan. He was educated at Colvin Talugdar College, and at Paris. In Paris in the 1930s he met and almost married Amrita Sher Gill. The portrait that she painted of him hangs in the National Gallery of Modern Art in Delhi today. In 1937 Yusuf married a lady from a Mirza family from Bombay. He died in 1945 and was succeeded by his only daughter Rajkumari Ismat Ara 'Betty' (Farida Begum). She lost both her parents when young and being the sole heir of Akbarpur, was made a Ward of the Court and placed in the care of Justice Thomas and Lady Thomas. She was sent to school in Woodstock in Mussoorie and later to I.T. College Lucknow (1952-55). Rajkumari Ismat Betty Khan alias Farida Begum is the present representative of the family who lives with her husband Iqbal Ahmed Khan in the Sadar area, near the Cantonment, Lucknow.255

### 81. Kanwa Khera

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
81	Kanwa Khera		-	57	31,555	Nawab Amzad Ali Khan	Mughal	List II Devolved upon a single heir as per family custom

This ta 'alluga is named from a village adjoining the Sitapur Cantonments, and the family is of Mughal descent, coming from Khwaja Safi, a Kashmiri nobleman, who took service with Asif-ud-Daula. He left two sons, the famous Hakim Mehndi Ali and Hadi Ali Khan. The former, who was nazim of Muhmadi and Khairabad from 1799 to 1813, prime minister to Nasir-ud-din Haider from 1813 to 1832, and to Muhammad Ali Shah in 1837, acquitted an immense property, which he left at his death in 1837 to his nephew, Munawar-ud-dawla. This man succeeded his uncle as prime minister and was connected in marriage with the royal family of Oudh. He acquired the property known as Kanwa Khera and received the title of Nawab. Munawarud-dawla was succeeded by his son, Nawab Ashrafud-daula Amjad Ali Khan who was a general in the King's army and made many improvements to the



Bagar Ali Khan of Kanwa Khera

property. He resided at Sheeshmahal, Lucknow. After the Uprising, he obtained a share in the confiscated estate of Raja Lone Singh. The *ta 'alluqa sanad* was granted to him. He died in 1875 and was succeeded by his son Nawab Mirza Muhammad Baqar Ali Khan known as *Bare Huzur* and his title of Nawab was recognized as hereditary vide F.D. 2672 P. 04.12.1877. His brother Jafar Ali Khan was *ta 'alluqdar* of Behta in Lucknow district.<sup>256</sup>

Nawab Mohammad Baqar Ali Khan's son was Nawab Saadik Ali Khan who did Bar at Law in 1901, but his father didn't agreed for practice in Lucknow as it was against the dignity of the family residing at Seeshmahal. Therefore, he left Lucknow and started practice at Hardoi. He was the first barrister among ta 'alluqdars of Oudh. His colleagues were the stalwarts like Motilal Nehru, Brijnarain Chakbast, and Kazim

Ali. After the death of his father Nawab Bakar Ali Khan on 17 January 1921, he succeeded the *ta 'alluqa*. He too died on 21 March 1961. The present representatives of the house are Nawab Safdar Ali Khan residing at Seeshmahal, Lucknow and Nawabzadi Asmat Ara Begum, Seeshmahal House, Sitapur.

## 82. Saadatnagar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
82	Saadatnagar, Disoria	44	54	24	17,508	Raja Shamsher Bahadur	Moghul	List II Devolved upon a single heir as per family custom



Raja Shamsher Bahadur of Saadatnagar

The ta 'alluqa is in pargana Misrikh, and comprised of 12 villages in Chandra, 6 villages Misrikh, and one in Aurangabad. The family of this ta 'alluqdar is commonly called Mughals, but are Yusufzai Pathans. An ancestor followed Nadir Shah from Kabul to Delhi in the year AD 1734, and one of his descendants, Mirza Agha Muhammad Ali Beg, came to Oudh in command of troops, and was rewarded for good services by the grant of an estate. He was succeeded by his son, Rajab Ali Beg, who lost the Tarayan and Purara estates of 18 villages.<sup>257</sup>

At a partition of the estate, effected in the year 1808, between his two sons – Bande Ali Beg and Akbar Beg, ta 'alluqa Deoria Tarnagar fell to the share of the former and ta 'alluqa Saadatnagar to that of the latter. Akbar Beg was for the first time in 1847 was created a raja by Wazid Ali Shah the

king of Oudh, the title his son inherits.258

Mohammad Akbar Beg was deprived of 12 villages of the Manai-Fatehpur estate by one Faqir Muhammad Khan, who had laid claim to them, while another property called Birri Sarai in Kheri was settled with others at the time of annexation of Oudh in 1856. After death he was succeeded by his son Raja Shamsher Bahadur Jung, who was recognized with his ta 'alluqa by a sanad by the British, and his title of Raja was

confirmed for life vide FD No. 631 dated 9 December 1864. He died in 1884, leaving two widows, Rani Barkat-un-nissa, and Rani Aulia Begum.<sup>259</sup> They were succeeded by Mussamat Abadi Begum and Mirza Mushtaq Ahmad.

#### 83. Katesar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta ʻalluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
83	Katesar	88	35	98	76,355	Thakur Shiv Baksh Singh	Gaur	List II Devolved upon a single heir as per family custom

The ta 'alluquar' belongs to the clan of Gaur Rajputs of Sitapur. During the reign of Emperor Alamgir, when revolt and disorder prevailed throughout the empire, Chandra Sen a Gaur Rajput from North Western Province, invaded the country along with Saadat Khan and dispossessed the Chauhans locally known as Nandbansis. The warrior king had four sons, one of whose descendants Digpal and Tribhuvan Shah, ancestors of this ta 'alluquar' (in 737 AD) out off the heads of certain Brahmins who then owned Chadupur and buried the bodies. They then settled on the possessions of their victims and buildings a fort on the spot where the bodies were buried, gave the ilaqua the name of Katesar, signifying the murderous deed committed on it. From this period dates the foundation of this house and estate. Subsequently a partition of the joint possession was affected between Digpal and Tribhuvan Shah, and from the former of these, lineally, comes ta 'alluquars of Katesar.

According to another account, Hari Karna Deva, a native of Narkanjari settled in Pipari village of Sitapur district, whose son Chandra Sen had elder son Nag Mal. Of the three sons of Nag Mal namely Hardwar Shah, Manik Shah and Deep Shah, the descendants of Manik Shah settled in Mankapur Chitona, while the descendants of Deep Shah settled in Pawayan, Shahjahanpur. Hardwar Shah's son Bhav Singh had seven sons of which Sangram Singh was given village Serkuhan, Ghatamdeo got Benaura, Jamat Rai got Nateora, Kashiram got Babiapur, Tulachand got Dauria, Mukul Chand got Belahara. The seventh son Chavimal got Bherukaha village. He joined the services of Raja Tej Singh of Katesar in 1650 and gradually got hold of the estate. Chavimal's son Nathmal Shah succeeded him at Katesar; he had three sons Dargahmal, Tribhuvan Shah and Fateh Shah, of which Tribhuvan Shah got Bilgram and Katiara while Fateh Shah got Barenti. The elder son Dargahmal got Katesar. He had six sons of which elder two sons died early, as a result Badan Shah got Katesar

while Lal Singh got Singhpur, Pal Shah got Anuia and Baal Singh got the village Khapura in appendage.

The Gaurs of Katesar, a bold and turbulent clan, had overthrown the great rai of Mitauli, and caused its occupants to skulk for fifteen years in the jungle at Paisar on the Kauriala; they had fought and beaten the Nazim of Khairabad, had driven out the Chauhans from Saadatnagar, and had gradually spread since their first arrival in Oudh (1653 AD), till they now pressed upon the great Muhamdi raj, all along its southern border in Pasgawan and Alanmagar. About AD 1766, they rushed to the attack, rightly judging that the Raja of Muhamdi, supported by hired levies alone, would be no match for the fierce bands of Gaurs united at once by common interest and a common origin, by one blood and one faith. Ali Akbar Khan was defeated in the first battle. He appealed to the Nawab of Fatehgarh, Ahmad Khan Bangash, who had left a great name as a warrior throughout the middle half of the eighteenth century. Aid was sent, and Ali Akbar, coming from Fatehgarh with his allies, again fought the Gaurs near Maikalganj on the road from Sitapur to Shahjahanpur. The gathering of the north Oudh clans in this great struggle of Muslim against Hindu was such that the ground was covered thick with elephants' odour, and on the space so fertilized a village rose, still existing, which from the circumstance was named Lidiana. Again the Gaurs won. Raja and Nawab had no chance against the free men of the Gaur commonwealth. Ali Akbar fled northwards towards Pilibhit where he begged aid from the Rohillas of the Duab who were then in the height of their prosperity. Five years previously they had fought on the victorious side with Ahmad Shah, Daurrani, at Panipat, and crushed the great Hindu revival of the Mahrattas south of the Ganges. They were not likely to look on quietly while a Kshatriya clan mastered all North Oudh, soon to carry the war doubtless into the borders of Rohil-khand.260

They joined the Raja of Muhamdi, and fought the Gaurs at the town of Mailani, in one of those open clearings surrounded on every side by many miles of the densest forest, which are common in this part of Oudh. The Gaurs were defeated; but they withdrew at once into the woods, which covered their rear, and rendered pursuit impossible without the aid of artillery.<sup>261</sup>

Badan Singh of Katesar was succeeded by his grandson Gokul Singh. Of his four sons, Nripati Singh succeeded the ta 'alluqa of Katesar. His son was Kesari Singh who founded the town of Kesariganj.

He was succeeded by his son Raja Sumer Singh, who was ninth in descent from Nag Mal, and had a very large property, which he greatly improved, as was evident by the fine groves surrounding Laharpur. He was succeeded by Thakur Ratan Singh, who had bitter quarrels with the Nawab and his *hakims*, leading to much damage to the estate. It was during his son Shiv Baksh Singh's reign that Sir William Sleeman

resided at the fort of Katesar. At one point of time he was unable to deposit the revenue leading to the siege of the fort. At last Raja Lone Singh of Bhitauli deposited the required security and he was released. During the revolt of 1857 he managed his estate well, and thus the *sanad* of the *ta 'alluqa* was restored to him. He died in 1882, passing of the estate to his widow Thakurain Prithipal Kunwar. She was succeeded by Kunwar Pratap Bhan Prakash Singh. He was married to Yuvraj Kumari Savita Kumari of Kasmanda. In 1941 he purchased a property in Mussorie near

Happy Valley that belonged to '7th Day Adventist', an American Mission for his relative, Raja Ajit Singh of Pratabgarh, who rejected it as it was away from the town. Raja Pratap Bhan Prakash Singh in 1942, engaging Afghan labourers on that property erected the famous Castle Katesar. In 1958, the Dalai Lama was invited by Rajmata Savita Kumari for tea and a *Doha* from the *Ram Charit Manas* was written on the welcome gate which reads: "Thank You Guru for visiting your disciple." The Dalai Lama's sister stayed there in a portion called monastery which today is a hostel of the Tibetan Homes Foundation School. Rajmata's grand daughter in law Neelambari Kumari runs a primary school in one section of the castle. 263

The present representative of the *ta 'alluqa* is Kunwar Prabhakar Pratap Singh who is residing at Sitapur Road, Lucknow.



Raja Shiv Baksh Singh of Katesar

# 84. Rampur Kalan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
84	Rampur Kalan, Piprawan	143	35	33	15,234	Thakur Dariao Singh	Kayasth	List III Primogeniture opted

The ta 'alluqa is near Biswan PO and Railway Station and belonged to the Biswan Qanungoes of Kayasth caste, and is named from a village of pargana Bari. The ta 'alluqa had 16 villages in pargana Biswan and 3 villages in pargana Bari and Sadrpur each, 2 villages in Mahmudabad and 3 in Chandra.

About the year 1150 AD, a grant of wasteland, then called Nawapur, with 20 villages (originally the possession of the Kanjars) was bestowed as a *jagir* on the founder of this house – Ram Das, by his patron and employer Rai Pithaura Raja of Delhi. The recipient converted the grant into a village and called it Rampur by which name this *ta 'alluqa* has been known. The family continued to hold their possessions for a considerable period of time, until driven out by the Bhars and Kacheras. They came back to their ancestral possessions, when in AD 1556, Emperor Akbar conferred on Askaran Das – a descendant from Ram Das, the appointment of Qanungo of Biswan; this office was held by the family up to the British period.<sup>264</sup>

In 1609, a division of the property took place between Lakshman Das and Mohan Das, the sons of Bishan Das. From Lakshman Das are descended the ta 'alluqdars of Rampur Kalan, while Mohan Das had two sons, Chaudhary Arjun Singh, the ancestor of Kondri family, and Bahadur Singh, from whom are descended the Muslim zamindars of Sarwa Jalalpur as well as other families of less importance. After Lakshman Das came Kalyan Mal, who in 1746 acquired the villages of Gundlamau by purchase. He was followed by Beni Das and then by Indrajit, who had no son and adopted his nephew Nihal Chand. In 1753, some 15 villages of the estate were seized and held by Seth Dianat Rao of Moizuddinpur. The next successor of the family, Dariao Singh, in AD 1817 established other villages and improved the ilaqa. Dariao Singh, for faithful services rendered during the Uprising, received from Government the grant of mauza Piprawan, in Misrikh tehsil and also a sanad. After his death in 1867, his three sons divided the estate; the eldest Anand Singh obtained three-eighths





Thakur Anand Singh and Jagannath Singh of Rampur Kalan

and the other two five-sixteenths each. Thakur Anand Singh (eldest son) died in 1879 and was succeeded by his son Thakur Shankar Baksh, and since he was mentally disabled, the property was in Court of Wards; Thakur Balwant Singh (second son) left two sons Jagannath Singh and Ganga Baksh who further divided the estate. The former died in 1903 leaving his share to his son Thakur Bishambhar Nath Singh, and Thakur Ganga Baksh declared himself disqualified from management of the estate owing to indebtedness. Thakur Hardeo Baksh (third son) died in 1889, leaving his share to his son, Thakur Bishweswar Baksh Singh, at whose death in 1898 it passed into the hands of his widow Thakurain Ram Kali. The next successors of the three estates were Thakur Dwarka Nath Singh, Thakur Ajodhya Nath Singh, Thakur Tribhuvan Nath Singh and Thakur Janki Nath Singh.

The present representatives of the family are Thakur Girdhar Nath Singh, Thakur Ramesh Singh and Aditya Nath Singh residing at Biswan, Sitapur; Thakur Mahesh Singh residing at Kashmiri Mohalla, Lucknow; Thakur Pashupati Nath Singh residing at Aliganj, Lucknow; Thakur Govind Singh residing at Kalyanpur, Lucknow; Thakur Amar Nath Singh and Thakur Srinath Singh residing at Allahabad; and Thakur Pushkar Nath Singh residing at Alambagh, Lucknow.

### 85. Saraura

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
85	Saraura	115	20	29	21,869	Thakur Ganga Baksh	Parmar	List II Devolved upon a single heir as per family custom

The ta 'alluqa lies near village Kunarpur at Gangaganj PO, and the nearest railway station is Ataria which is about 2 miles away. About the year 1337, the Tughluq Sultans of Delhi took control of the Ujjain region and the Parmars were driven out of their native seats. A scion of the ruling Parmar family of Ujjain, Deo Ridh Rae took service with the king of Delhi, and obtained under him important commands. It is said that among other exploits he reduced the fort of Ding held by Kurmis and Muraos of pargana Mahona. Deo Ridh Rae had three sons, Dinger Deo-perhaps so called from his father's exploits in the capture of Ding, Sahlan Deo, and Karan Deo. The first son held the ancestral title of Raja, while the second and third sons were given the title of Rae and Chaudhary respectively by the Delhi Sultanate. These three divided their father's possessions. The pargana of Mahona was said to have been managed by Tilok

Chand, *Qanungo*, who had come with the invading force. The conquered tract, with connivance of the *Qanungo*, was divided into eight *tappas*, four of which, called the Itaunja *tappas*, fell to Dinger Deo; two, the Haweli *tappas*, to Sahlan Deo; and two, the Rewan and Bahirgaon, to Mal Deo and his son Karan Deo.<sup>266</sup>

As per the historical document<sup>267</sup> of the family compiled by M. Narain Prasad, Tahsildar of Bari on the instruction of Chief Commissioner of Oudh in 1859 – 'The third brother Mal Deo, after some years, dispossessed the Bhar zamindar, Dhan Singh Rai, and became ta 'alluqdar of Rewan. Within a year he also seized ta 'alluqas of Kunwarpur, Jaipalnagar, Nawagaon and Kundri from Dharamdas Jat. Maldeo died after a rule of twenty-five years. His son Karandeo survived him only for a short while. He left two sons, Hari Das and Nanda Das. In 1656, a dispute between them resulted in partition of the estate into Rewan and Lahu-Rewan or Kunwarpur. The descendants of Haridas are represented by ta 'alluqdar of Nilgaon, while Nanda Das became ta 'alluqdar of Lahu-Rewan comprising of the estates of Nawagaon and Kunwarpur. He died in 1674 leaving two sons, Girdhar Singh and Jagat Singh. Jagat Singh the younger brother embraced Islam under the name of



Raja Harihar Baksh of Saraura

Sarwar Khan, and lost all rights to inheritance. However, he was adapted by Zinmast Khan, Saraura of Garhi Hasanpur. (Zinmast Khan was himself descended from Malik Partab, the Hindu zamindar of the ta 'alluga of Jandhama). The descendants of Jagat Singh are all Muslims, still residing in Garhi Hasanpur. Girdhar Singh, who now held the whole of Lahu-Rewan, adopted the title of Rae, which is borne to this day by the eldest member of the eldest line of his descendants. Girdhar Das had two wives. By the first he had four sons, Rae Gaj Singh, Kesri Singh, Hans Rae and Harbans Rae. By the second, he had Shahji and Bhim Singh. The latter was the progenitor of Raja Harihar Baksh Singh. Shahji was the most renowned of the six brothers. He surpassed them all in manliness and intellect. His prowess has passed into local legends. By the might of his arms and the art of diplomacy he expanded the estate. He

seized some twenty-one villages of *Ilaqa* Parewa Jal from Ghanshyam Das, Janwar; and others from brahminsd, thakurs, ahirs and Muslims. In all he added 48 villages to the fifteen he and his brothers had inherited from their father. It was a sign of the times that he had wrested the two villages of Garhi Ghazipur from the local Kanungo; and many of his acquisitions were made not by force, but by willing submission of

smaller landowners, who were glad to secure the shelter of his name. Shahji lived to a good old age; and he was living in 1777.'

In 1752, Shahji established the village of Saraura, after which this estate is called. Legend has it that he was awarded a jeweled sword by the then emperor of Delhi, and this is still in the possession of the family and is considered most precious and sacred.<sup>268</sup>

After living jointly for eighteen years, the six sons of Girdhar Das partitioned the estate inherited from him and enlarged by Shahji. Shahji and Bhim Singh retained the ta 'alluqa of Saraura Kunwarpur; giving that of Parewa Jal to their four half-brothers. Rai Jai Singh, eldest son of Girdhar Das now became the ta 'alluqdar of Parewa Jal. Of his three own brothers, Kesri Singh lef no issue. Harbans Rai and Hans Rai were given the villages of Muzafffarpur and Bijawamau as guzara where their descendants still live. Rai Gaj Singh had two sons. The younger, Sadhan Singh, predeceased his father. He left two sons, of whom the younger, Chait Rae was given the ilaqa of Kantain, while the elder Rai Prithi Singh inherited the ta 'alluqa. Rae Prithi Singh had two sons. The younger, Faqir Singh was given the ilaqa of Shahpur; but was slain in a fight with a Nanga faqir. The eldest was Rae Kakulat Singh. He had five sons. He was succeeded by a line of descendants of whom seventh in line was Rae Jagmohan Singh of Parewa Jal.

Shahji, who founded Saraura in 1758, was a warrior and possessed a sense of honour. He could have easily taken the entire ta 'alluqa for himself; but he preferred to share it with Dund Shah, son of Sadan Singh and grandson of Bhim Singh. (both Bhim Singh and his son Sadan Singh had predeseased Shahji). Local tradition describes Dund Singh as a tyrant. He was killed in 1777, in a fight with the former zamindar of Yarpur. Shahji wreaked terrible vengeance for the murder of his grandnephew. Yarpur was raised to the ground; and on its ruins was raised Dundpur. Sheobaksh Singh, son of Dund Shah was created the master of the ilaqa.

After Shahji's death, his son Gombha Singh remained for twenty-five years in joint possession of the ilaqa with Sheo Baksh Singh and his descendants. He died about 1802. And then Basti Singh, grandson of Sheo Baksh Singh ill-repaired the generosity of the great Shahji, by expelling Mohkam Singh, son of Gombha Singh; and took possession of Kunwarpur Saraura. The descendants of Mohkam Singh, that is of Shahji, sank to poverty.

It was during the time of Basti Singh that Asaf-ud-Daula, Nawab-wazir of Oudh, shifted his capital from Faizabad to Lucknow; and Panwars came within twenty miles of the central power. Before this, the ta 'alluquars had been petty kings, but now Basti Singh is being described as a kabuliyatdar. In 1838, Basti Singh resisted by force of arms the chakladar of Bari who had come to collect revenue. In the struggle he was either killed or died by his own hand. His son Baldeo Singh continued the struggle;

but was seized and cast into prison where he died the following year. Balwant Singh, second son of Basti Singh, then presented himself before the Nawabi court; and after a while paid up the revenue demand. In 1842, he was granted the *kabuliyat* for the entire *ilaqa*. This was recognized by the British government, after the annexation.

Thakur Balwant Singh was succeeded by Thakur Ganga Baksh Singh, who rendered most valuable services to the government in the Uprising. The then Extra Assistant Commissioner H Kavanagh, gave him a certificate dated 15th February 1859, which runs as follows 'Numberdar Balwant Singh lived in Saraura, where he died. Mr Thomson made his son a Lambardar and he acted very bravely for the English, and took many cannons from the rebels for us.' In his name was granted the government sanad. In the first regular Settlement which followed in 1864, Ganga Baksh had the magnanimity to enter into an agreement with his younger brother, Uma Prasad, and his nephew Biseswar Singh, son of Baldeo Singh. Ganga Baksh retained one half of the share, the other two two took one quarter each. The line of Uma Prasad and Biseswar Singh became extinct in the male line. But the widowed daughter-in-law and grand daughter-in-law of the former, known respectively as the Thakurains of Saraura and Alaipur, were living when Raja Harihar Baksh Singh died in 1924.

Ganga Baksh had a son Harihar Baksh Singh. At the time of his succession after the death of Ganga Baksh, he was 3 years old, and the estate went to Court of Wards. The Raja's mother, who was appointed as guardian, founded a school named after Sir George Couper, then Chief Commissioner of Oudh. The Raja was exempted from Arms Act. He was a member of Sitapur District Board and served in this capacity for 18 years. He was invited to both the Coronation Durbars of 1903 and 1911, and received a Durbar Medal on each occasion.<sup>269</sup>

An account of Raja Harihar Baksh was given by a British Collector of Sitapur. 'Raja Harihar Baksh Singh held 62 villages of which 57 lay in Sitapur district. However, he maintained little staff; and his principal servant, Dewan Duniapat, drew only three rupees a month. The rajah lived in a massive fort or Garhi, divided into an outer and an inner portion each build around a yard. In the outer portion was a reception room, and an office. Its record room was huddled with Hindi papers, kept without any arrengements. In one of these outer rooms, was caged an African lion which had been born in captivity. The inner apartments were surprisingly mean. The actual residential portion was a long room, with two or three doors, all opening into yard. At either end of this long room were wooden doors opening into small dark kothris without any other means of light and ventilation. It was in these rooms that all cash and valuables were stored and buried.'

On 18 February 1924, Raja Harihar Baksh died suddenly. He had left no issue, and had executed no will. The nearest collateral was very remote in degree. The estate devolved to his widow. She proceeded to waste the accumulated wealth on temples at

Ayodhya and elsewhere; but after she had thus spent about a lakh, she was stricken with smallpox and died on 23 June, only four months after her husband's demise. The estate was attached, and in the stores was found three lakh of ruppes minted in 1840, buried in earthen pitchers. In another corner was found gold mohurs of the time of the Mughals, and ornaments and small bricks of gold, a costly canopy and a silver hawdah. A multitude of claimants arose for the estate – 75 in all, of whom 37 were the Muslims from Garhi Hasanpur. The *ta 'alluqdari* part of the estate was decreed to Rai Jagmohan Singh, the eldest of the eldest line. Not having the money to finance the litigation, he had sold three-fourths of his rights. He, however, retained the Garhi in his share. The more valuable, non-*ta 'alluqdari* portion of the estate went to Arjun Singh, a descendant from Shahji. His great-grandfather Mohkam Singh was deprived of the *ta 'alluqdari* by Basti Singh, the great grandfather of Raja Harihar Baksh Singh.

## 86. Mahmudabad

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
86	Mahmudabad, Salanaggar, Kunadonda	10	54	219	1,47,460	Raja Amir Hasan Khan	Sheikh	List II Devolved upon a single heir as per family custom



The ta 'alluqdar Raja is a descendant of Mohammad Ibne-Abu-Bakr Siddiqi, the governor of Egypt during the time of first Khalifah of the Prophet of Islam; the family are Sheikh Siddiqi. The ancestor of the Raja, one Qazi Nasr-ullah, in the twelfth generation from Abu Baqr, was qazi of Baghdad. He came to India from Baghdad while kings of the Ghorian

dynasty were ruling and settled at Amroha, a town in the North-Western Provinces. His descendants for three generations held the office of Qazi at Delhi. From the office of Qazi of Delhi, in 1345, Qazi Nusrat-ullah, alias Shekh Nathan was sent to Oudh by Mohammad bin Tughluq to subdue Sandagarh (modern Bilhara). He accompanied Prince Nasir-ud-din to Oudh in his famous invasion of this province, and overthrew the principalities of the Bhars and Bhats then ruling in Sandagarh in Barabanki of Oudh. The monarch of Delhi appreciated his services and granted him the large estate in neighbourhood of Fatehpur, 270 now forming the major part of the ta 'alluque of Mahmudabad, Bilhara, Paintipur and Bhatwa Mau, the zamindari

of Bishanpur, Mahamadpur, Sirouli, Babupur and Kutri, Achaicha, Ral Bhari and Mitoura, Niamutpur, Bhiuri and Sudrawan.

Sheikh Nasrut-ullah died at Bilhara and was succeeded by his son Shekh Nizam, who was after his death succeeded by Gholam Mustafa, his eldest son. The latter had two sons, Daud Khan who succeeded him, and Shah Muhammad, who is the ancestor of ta 'allugdar of Bhatwa Mau. Daud Khan flourished in the days of Emperor Akbar and rose to the high position in the Imperial army, and received the titles of 'Khan Bahadur' and Nawab for his services in the campaign against the Hindu leader Hemu. From this date the surname of the family was changed from Shekhzadas to that of Khanzadas, i.e. the descendants of the Khan. Daud Khan valiantly fell in the battle of Ranthambhour, at the very gates of that impregnable fortress, while leading an assault in 1569 AD. His son Nawab Mahmud Khan, succeeded to the titles of his father and also rose to the rank of commander in the army. He founded Mahmudabad after his own name and died at Jaunpur while in service as faujdar (governor) of Jaunpur. He was succeeded by his son Bayazid Khan, who divided the ancestral property between his kinsmen, Pahar Khan and Sayed Khan, giving Bhatwa Mau to the former and Paintipur to the latter and holding himself the estates of Mahmudabad and Bilhara. He entered the service of the Emperor Jahangir and was appointed the faujdar of Jaunpur along with a sword of honour bearing the name of Emperor Jehangir, which is still in the possession of the Raja. He was also honoured with the titles of 'Ghazzufur-ul-daula, Umdat-ul-Maali, Khan Bahadur, Muzuffarjang and Amir-ul-Mulk'. He also got jagirs in the lands of Sadrpur in Sitapur district and Dewa in Bara Banki. He died at Bilhara and was succeeded by his three sons, who divided the property amongst themselves.271

Inayat Khan succeeded him at Bilhara, while Fatah Khan received Sudrawan, and the youngest, Hidayet Khan, obtained Mahmudabad. The latter, fixing his residence at Mahmudabad, founded the town of Khudaganj. He was fond of sport and died by a fall from his horse. Khalel-ul-Rahman Khan, the only son of the former, succeeded him and was married to the daughter of Marhamat Khan, grandson of Inayet Khan of Bilhara and had only one son, Hidayet-ullah Khan, who succeeded him at his death. Hidayet-Ullah Khan was a kinsman of Nawab Mouiz-ud-din Khan Bahadur of Lucknow – the historic defender of Oudh. Hidayet-Ullah Khan cooperated with the above named chief in the expulsion and overthrow of the Bangash Pathans and recovered Oudh from them for Nawab Sufdarjung, the Governor of Oudh and wazir of the Moghul Emperor of Delhi (the Imad-us-Saadat and the Sair-ul-Muta Akhareen).

He also met the Raikwar Raja of Ramnagar at the famous battle of Chenlaha Ghat, and with the co-operation of the Sheikhzadas of Lucknow under the renowned Nawab Mouz-ud-din Khan Bahadur, the ta 'alluqdars of Bilhara, Bhatwa Mau and

Jahangirabad and other Mohammedan chiefs of renown and influence, defeated the opposite side with great slaughter.<sup>272</sup> Hidayet-ullah Khan was himself slightly wounded, but he never left his saddle, though strongly advised by his friends and loving relatives.

Hidayet-ullah Khan had no sons but only two daughters, one of whom married Mohammad Ikram Khan and the other Muhammad Amin Khan, a grandson of Inayat Khan. The *ta 'alluqa* of Mahmudabad now reverted to the Bilhara family. (Inayat Khan of Bilhara was succeeded by Muhammad Qasim Khan and then by Marahmat Khan, who was a *naib Nazim* in the Oudh Service. The latter was succeeded by his son Muhammad Imam Khan, whose two sons Muhammad Ikram Khan and Mazhar Ali Khan divided the Bilhara estate into equal portion). Mohammad Ikram Khan had two sons, Sarfraz Ali Khan and Musahib Ali Khan.<sup>273</sup>

Sarfraz Ali Khan succeeded his father Ikram Khan, after the death of the latter. He was Nazim of Sandila and Bangarmau, now the district of Hardoi and Unao. He was afterwards deputed by Nawab Asaf-ud-daula in the capacity of Nazim of the trans-Gogra districts and was made an honorary commander of artillery a distinction that continued till the days of annexation. He distinguished himself in the Rohilla war. Sarfraz Ali Khan died a bachelor and was succeeded by his only brother, Musahib Ali Khan, who in the manner of his elder brother, succeeded in rendering valuable services to his ruler, Nawab Saadat Ali Khan. The wazir of Oudh paid a visit to Mahmudabad and was a guest of Musahim Ali Khan. It is said that all the wells of Mahmudabad, owing to the extraordinary consumption of water by the hosts of Nawab Saadat Ali Khan ran short in their supply of the liquid with the



Maharaja Sir Moh. Amir Khan Bahadur



Maharaja Sir Moh. Ali Khan Bahadur

exception of only one well, which has since been named and which still bears of 'Dul Tumban', i.e. 'Lasting to supply an army of 10,000,000.' The Nawab as a memorial of his visit bestowed a dress of honour. Musahib Ali Khan died without leaving any issue. He was much loved by his tenants and his memory is much cherished. The Mohammedans and Hindus do him honour by adoring his tomb. Hindus call him a devata and the Mohammedans look upon him as a saint.

Musahib Ali Khan was succeeded by his widow, who adopted Nawab Ali Khan, son of Amir Ali Khan of Bilhara. (He was grandson of Mazhar Ali Khan, the younger brother of Muhammad Ikram Khan.) Nawab Ali Khan when the succeeded to the *gaddi* was only 20 years of ago. He was a scholar and a soldier, also a poet. His poetical works have been published. He took active part in the politics of the province.<sup>274</sup> He was employed by the *nazims* Raja Darshan Singh and Nawab Baba-ul-daula in the reduction and overthrows of a good many refractory chiefs notably those of Nanpara, Mitauli, Bhinga, Oel, Katesar, Rampur-Muthra, Easa Nagur, Saraura, Boheah, Jhalyapara, Kasimganj, and Behtai. The Court of Lucknow by letters patent ordered Nawab Ali Khan to join in the pursuit of the notorious highway robbers Fazl Ali and Ram Baksh, and also in the overthrow of the fanatical leader Moulvi Amir Ali of Raudouli.

For his services the court of Lucknow first honoured Nawab Ali Khan with the title of 'Raja Nawab Ali Khan Bahadur,' in 1850 and some time after in 1852 with the title of 'Mukim-ul-daula, Raja Nawab Ali Khan, Bahadur, Kiram-Jang.' The mother of Nawab Ali Khan was a niece of Nawab Mouiz-ud-din Nawab Ali Khan was married to a granddaughter of Nawab Mouiz-ud-din Khan. He took a prominent part in the Uprising of 1857, but submitted early in 1858 just before his death. He was succeeded by his only son, Raja-Amir-ul-Daula, Saiyed-ul-Mulk, Raja Mohamed Amir Haran Khan Bahadur Mumtaz-jano, Honorary Asistant Commissioner of Mahmudabad, Ta 'allugdar of Mahmudabad in the Sitapur District, of Konwan Danda in the Barabanki District, of Basha in Lucknow, and of Mutauli and Kustaub-gawan in the Kheri District. He was born at Bilhara on the 23rd of Rajab 1265 H. (1849 AD) and succeeded his father while a minor on the 9th of Ramzan, 1274 (1857 AD). He was educated at Queen's College Benares and Canning College, Lucknow. The ta 'alluga was under the Court of Wards up to the 6th of March 1867, when the Raja becoming of age, it was restored to him. Sir Henry Davies in his official letter No 546 dated the 2nd February, 1871 to the Government of India, while expressing his own approval of the Raja's services, recommended him for the form of honorary address of 'Amir-ul-daula, Saied-ul-mulk, Mumtaz-jang' and the Government of India authorized the Chief Commissioner to address the Raja in the terms recommended by Sir Henry Davies. At the early age of 16 he was nominated as a member of the Executive Committee of the Provincial British Indian Association. In 1871 he was



Mahmudabad Palace

selected as successor of the late Maharaja Sir Man Singh, Bahadur K.C.S.I. to the vacant post of the Vice-Presidentship of the above Association, and thus it devolved on him to take an active and leading part in the discussions and deliberations of measures and matters of public good affecting the political and social welfare of Oudh. In Dec. 1877, his title of Raja was recognized as hereditary, and in 1884 he was granted an additional hereditary tilte of Khan Bahadur. In 1893 he was created a Knight Commader of the Indian Empire (KCIE).<sup>275</sup>

For services, which the Raja thus rendered to the Crown and the public, he was publicly thanked in the Administration Reports<sup>276</sup> and as a mark of especial recognition was presented with a sword-an addition to his dress of honour-by the late Lord Lawrence in His Excellency's Durbar at Lucknow. Further, the Deputy Commissioner of Sitapur, while reporting the liberality and generosity of the Raja in respect to the sufferers from the famine of 1878 wrote as follows – 'Raja Amir Hasan Khan was extremely lavish in the gratuitous relief-a fact of which I have satisfied myself while in the camp.' Sir G. Couper, Lieutenant-Governor, North-Western Provinces, and Chief Commissioner of Oudh, appreciated the behaviour of the Raja, and presented the Raja with a dress of honour in a public durbar.

He died in May 1903 and was succeeded by his son Raja Ali Mohammad Khan.<sup>277</sup> Maharaja Khan Bahadur Sir Ali Mohammad Khan (1902–1931) was born on May 1879 in Amrota, Sitapur District. From senior Maharani, he had two sons and two

daughters, sons being Raja Mohammad Amir Ahmad Khan and Mohammad Amir Haider Khan. From junior Maharani, he had two sons Mohammad Mahmood Hasan Khan and Mohammad Amir Ali Khan; Mohammad Mahmood Hasan Khan got the estate of Basaha. He had two sons and two daughters from first wife, and two sons and three daughters from second wife. Mohammad Amir Nagi Khan eldest son was married to Rani Kulsum Begum of Hyderabad and has three issues – Rajkumar Hussain Abbas Khan, Rajkumari Malika Khan and Rajkumari Sakina Khan. The other son of Mahmud Hasan Khan of Basaha are Mohammad Amir Ibrahim Khan, Mohammad Taqi Khan and Mohammad Amir Alam Khan. The five daughters are Mehar Nigar (married to Raja Ahmad Hasan Khan of Asgarabad), Gulzar Nigar (married to Nawab Raja Husain Khan), Amir Nigar (married to S. Kausar Rizvi), Hasan Nigar (married to Zahir Agha) and Naheed Nigar (Married to S. Tanweer Zaidi).

Raja Ali Mohammad Khan developed a hardcore 'Young Party' line in the Aligarh Muslim University Association till 1916. He led a leading role in the agitations over the Cawnpore Mosque and the UP Executive Council. He was president of All India Muslim League from 1915-19. Though he was in debt to the Bank of Bengal to the tune of Rs 20 lakhs, he played the important part of paymaster and employer, helping to support the Muslim League, Ali Brothers, Raja Ghulam Hussain and Khaliquzzaman. Lt Governor of UP, Mr. Meston, became very hostile after the Kanpur Mosque Incident, actually threatened to remove his sanad in 1916, and from this moment the Raja steadily withdrew from 'Young Party' politics. He was President of the Bureau for the release of the Muslim internees in 1917. He was president of the All India Muslim League session at Bombay in 1917. On arrival of the Raja's close friend Hartcourt Butler, as Lt Governor in 1918 finally pulled him out of 'Young Party' politics. He was Home member UP Government from 1920-25; President of British India Association from 1917-21 and 1930-31; Vice Chancellor of AMU from 1920-23; and President of Calcutta Session of All India Muslim League in 1928. He was given the personal title of Maharaja in 1925.278 He was created KCIE in 1909, CSI in 1921 and KCSI in 1922. He died in 1931 and was succeeded by his son Raja Mohammad Amir Ahmad Khan.

Raja Mohammad Amir Ahmad Khan was born on 5th November 1914, educated at Lucknow and then in England, he formed the All India Muslim Students Federation in 1937, served as Honorary Treasurer of the Muslim League for several years, placing all his wealth at its disposal. He migrated to Iraq in 1947 after Independence and later to Pakistan in 1957, but was disillusioned by the political turmoil there; he traveled initially throughout the Middle East and later migrated to the UK, settling down in London where he remained Director of the Islamic Culture Centre from 1968 till his death in 1973; he was an accomplished poet in Urdu and

Persian; he married in 1928, Rani Kaniz Abdi Saheba of Bilhara, and had a son Amir Mohammad Khan and two daughters Rajkumari Amatul Husain Imam and Rajkumari Rabab Mehdi. He died 14th October 1973 in London and was buried at Mashhad in Iran. His family resides at Mahmudabad House, Clifton Road, Karachi, Pakistan.

The present representative of the ta 'alluga is Nawab Raja Mohammad Ali Mohamamd Khan (Sulaiman Khan) who is educated at Aldenham Public School and then went on to Imperial College London and Pembroke college at Cambridge University. He married Rani Vijay, and has two issues (a) Rajkumar Mohammed Amir Ahmed Khan, born 1982, educated at La Matinere College, Lucknow and at Winchester College public school in England, keen equestrian and has represented his school and university in squash; (b) Rajkumar Mohammed Amir Hasan Khan, born 1986, educated at Winchester College public school in England, like his brother, he is a keen equestrian and has also represented his school in squash. Their residence is the Qila of Mahmudabad, and Mahmudabad House, Kaisarbagh, Lucknow. Another family of Mahmudabad is from Maharajkumar, Mohammad Amir Haider Khan, second son of Maharaja Ali Bahadur Khan. Mohammad Amir Haider Khan married Rani Kaniz Ali, and has a son Mohammad Amir Kazim Khan, born 29 Feb. 1936, and had his BA (Hons) in History and MSc Political Science from London University. He has been councillor, London Borough of Islington (1982-86); Vice-chair of Race Relations Sub-committee, UK. He married Anita Khan on 22 Sept 2000 in London and has issue - Yumna Zahra Nadezhda Khan. Maharajkumar Mohammad Amir Ali Khan, son of Maharaja Ali Bahadur Khan has four sons and two daughters - Mohd Amir Akbar Khan, Haider Ali Khan, Amir Kazim Khan, Amir Jafar Khan and daughters Farhat Nigar (married to S. Ali Haider Jafri) and Qamar Nigar (married to Nawab S. Raza Quli).

# 87. Paintipur/Bilhara

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
87	Paintepur, Jasanwar, Bilhara	20	54	45	26,753	Raja Abad Ali Khan	Sheikh	List II Devolved upon a single heir as per family custom

The foundation of Bilhara Estate dates from Inayet Khan, who was the eldest son of Bayazid Khan and succeeded him to this estate. He had five sons, i.e. Kaim Khan, Asalat Khan, Moazzam Khan, Gazanfar Khan and Aolya Khan. The present zamindars of Mahumadpur are the descendants of Aolya Khan. None of the descendants of



Raja Qazim Husain Khan of Bilhara

Moazzam Khan and Asalat Khan are now living, while those of Ghazaufar Khan, though still living possess no estates. Kaim Khan who took possession of the Bilhara estate, left one son, Marhamat Khan. He won a complete victory over Bakhtawar Singh a Raikwar chieftain of renown.

Morhamat Khan had four sons, of whom the first was Bedar Bakht Khan, whose descendants are the present zamindars of Bishanpur. His second son, Ghulam Husain Khan, alias Meyan Sahib was the progenitor of the present zemindars of Mitoura and Kutri and Bhinri. From Walajah Khan now remains no male line in existence. His fourth son, Mahmud Imran Khan, on the partition of the hereditary estates, received the Bilhara estate, and cooperated gallantly with Nawab Mouiz-ud-din Khan against

the Afghans of the Bangash, and lately against the combination of several Hindu chiefs under the Raja of Ramnagar. Mahomad Imran Khan had two sons – Mahmud Ikram Khan and Mazhar Ali Khan. The former on the death of his father-in-law, Hidayetullah Khan, obtained possession of the Mahmudabad estate, and the letter took possession of his paternal estate of Bilhara. Mazhar Ali Khan was succeeded by his son Amir Ali Khan, who fourth bravely under Nawab Asaf-ud Daula against the Rohillas. His eldest son, Raja Ibad Ali Khan, succeeded to the Bilhara estate and in 1853, received the title of 'Raja Ibad Ali Khan Bahadur' and the robes of honour from the Court of Oudh. In addition to his hereditary estate of Bilhara, he received the Paintipur estate as a gift from the daughter of Kazim Ali Khan, the descendant of Nawab Saiyad Khan and younger brother of Nawab Daud Khan of Bilhara. This lady had married Nizam Ali Khan, who had been murdered in 1841 by a servant, and for two years held the property, then making it over to Ibad Ali Khan.<sup>279</sup>

His younger brother, Raja Nawab Ali Khan, succeeded Musahib Ali Khan in that estate. He was a poet par excellence with penname Sahar. He fought against the British forces during the revolt of 1857 at 11 places and was mortally wounded in the battle of Alamnagar. The British destroyed Mukeem Manzil at Mahmudabad by the canons, but he escaped out. Thinking that he might be captured by the British soldiers, he committed suicide in order to safeguard his honour.

Raja Ibad Ali Khan Bahadur was succeeded in the Bilhara estate in 1870 by his son, Raja Muhammad Kazim Husain Khan, whose title was recognized as hereditary in 1877. He died in 1904, and was succeeded by his son Raja Muhammad Qaim Khan. 280 He was succeeded by Raja Muhammad Abul Hasan Khan.

## 88. Ramkot and Hajipur

S.No. as per List I of Section 8 of Act I of 1869		Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given Ao 1860	Caste	Succession as per Section 8 of Act I of 1869
88	Ramkot & Hajipur	209	9	15	13,575	Thakur Kalka Baksh and Ganga Baksh	Janwar	List IV Section 23 (succession as per custom)

The ta 'alluqdar is of Janwar clan of Rajputs. During the reign of Emperor Alamgir about 1707 AD, pargana Ramkoti (after which this estate is called) passed on lease into the hands of Kalyan Mal, ancestor of the ta 'alluqdar of this place, who ejected the old Kachera proprietors, but it subsequently ceased to be in the possession of his family and came under Sobha Rae, a Gaur proprietor. Sobha Rae, being childless adopted Fauji Singh, a great grandson of Kalyan Singh Janwar. Fauji Singh acquired the right by granting kabuliat to the Oudh Government of the time and after death was succeeded by his son, Hardeo Baksh during the reign of Nawab Saadat Ali Khan. <sup>181</sup> Ganga Baksh and Kalka Baksh of Ramkot Hajipur

Hardeo Baksh, who held the estate from 1815 to 1841, distinguished himself by profuse expenditure on works of public utility. A very fine tank at Ramkot and the long and fine avenues of trees upon all public roads converging on the village, still attest his great liberality. Kalka Baksh was a foundling, and Hardeo Baksh having no heir adopted him as his son. Subsequently, and contrary to his expectations, a son was born to him. In consequence of the then minority of the said Ganga Baksh, the adopted son succeeded to the estate on his father's death, and took the management while the son was a minor. The latter holds half the estate under his adopted brother. Kalka Baksh, in the rebellion of 1857, received into his fort a British officer who escaped from the massacre at Sitapur, and forwarded him on towards Lucknow where he arrived safely. An estate of the annual rental of Rs. 1,000 was conferred upon him by Government for this act of loyalty.<sup>282</sup> Kalka Baksh had three sons Baldeo Singh, Prithipal Singh and Umrao Singh, who succeeded at their father's death in 1893. The second died and his hare was held byhis sons Bharat Singh and Lachman Singh. In the late thirty years settlement however, the title of Ganga Baksh as a co-sharer received recognition. He died in 1880 and was succeeded by Balbhadra Singh. After Balbhadra Singh's death in 1904, he was succeeded by his infant son, Lalji Singh.<sup>283</sup> Lalji Singh's successor was Vishwanath Singh.

The present representative of the house is Akilendra Pratap Singh, son of Vishvanath Singh, who is residing with his son Prashant Singh at Ramkot House, Lucknow.

### Ta 'alluqdars of Oudh

### 89. Wazirnager

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
89	Wazirnagar	-	-	8	3,693	Raja Jagan Nath Baksh Singh	Gaur	List III Primogeniture opted

The *ta 'alluqa* belonged to an ancient family of Gaur Rajput clan, whose title of Raja was hereditary. The *sanad* of this *ta 'alluqa* was given to Raja Jagan Nath Baksh Singh but it was sold out before 1935 AD. However, the Raja holds property in the district of Shahjahanpur.<sup>284</sup>



Raja Jagan Nath Baksh Singh of Wazirnagar

# 90. Mubarakpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
90	Mubarakpur	146	20	7	2,413	Chaudhary Ram Narain	Kayasth	List IV Section 23 (succession as per custom)



Chaudhary Ram Narain of Mubarakpur

This ancient house belonging to Kayasth caste. Kayasths of this place have been settled in Khairabad before the Mohammedan conquest and have retained their land near Mubarakpur ever since their ancestor one Bishun Singh, originally founded the village after which this ta 'alluqa is named. He obtained the office of chaudhary and made considerable additions to the estate by subsequent investments in purchase and mortgage, and his descendants had been in undisturbed possession of the property. Ram Narain got the sanad from the British Government, and after his death in 1883, leaving two sons Saheb Dayal and Arjun Singh. The former died in 1893 and his estate passed to his three

sons, Drigbijai Singh, Radha Kishen and Jamna Prasad. At the Ajrun Singh's death in 1895 he was succeeded by his sons Thakur Bishen Dayal and Maharaja Singh. These five persons held the property jointly. Chaudhary Drigbijai Singh was succeeded by Chaudhary Kanhaiya Lal. Since Kanhaiya Lal had no issues, he was succeeded by his younger brother Chaudhary Gopal Lal. He had four sons – Chaudhary Jamuna Prasad, Chaudhary Aditya Prasad, Chaudhary Dr. Rameswar Prasad, and Chaudhary Sripat Singh. Chaudhary Jamuna Prasad is succeeded by his son Prabhat Kumar, while Aditya Prasad has a son Vijay Kumar. Chaudhary Rameswar Prasad has three sons – Dr. Rajendra Prasad, Bhanu Prasad and Vibhu Prasad, while Sripati Singh has two sons – Shakti Singh and Kirti Singh.

Presently, Chaudhary Aditya Prasad, and Dr. Rajendra Prasad are residing at Civil Lines Sitapur; Sripati Singh is residing at Indira Nagar, Lucknow; Manoj Singh and Rakesh Chaudhary are residing at village Khairabad, Sitapur; Kumresh Chaudhry at Allahabad; and Chaudhry Bishambar Nath Singh at Aliganj, Lucknow.

# 91. Rajapara

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
91	Raja Para	132	20	1	127	Mir Mohd. Husain	Sayyad	List III Primogeniture opted

The ancestor of this ta 'alluqa was Mir Muhammad Hasan Khan, a native of Badaun, and held the appointments of collector and Nazim under the former Government of the province. He acquired large estates with means of his own, and in consequence was raised to the rank and dignity of ta 'alluqdar in the province. A greater portion of his possession, however, have since been sold by auction, and he had only the remnant of the ta 'alluqa, comprising of a small chunk of land, which was also sold before 1935.

# 92. Baragaon

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
92	Baragaon	171	9	7	6,224	Mirza Abbas Beg	Moghul	List V Primogeniture opted

The ta 'alluquar is a Mughal, the estate consisted of 7 villages in pargana Maholi pargana, which formed part of Mitauli estate of Raja Lone Singh. It was confiscated

after the Uprising and conferred to Mirza Abbas Beg, for services rendered to Government during the Uprising. He was an Extra assistance Commissioner in the province, and held a somewhat distinguished position in society. Having earned and obtained his pension and also some recognition of his loyal services Mirza Abbas Beg went to England to educate his nephews. He died in 1879, some time after his return from Europe and was succeeded by his son Mirza Faiyaz Ali Beg. He died in 1882, when it passed to his son, Mirza Faiz Hussain Beg. 286 About 1933, Mirza Waqar Ali Beg was representing the ta 'alluqa. The present representatives of the ta 'alluqa are Mirza Moazzam Beg, Mirza Asur Beg and Mirza Faiz Jivan Beg who are residing at Vikar Manzil, Sitapur.



Mirza Abbas Beg of Baragaon

#### 93. Mahewa

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
93	Mahewa	243		4	2,876	Maulvi Mazhar Ali	Sheikh	List V Primogeniture opted

The ta 'alluqa' belongs to a Sheikh family, and formed originally part of the confiscated estate of Raja Lone Singh (the refractory ta 'alluqdar of Mithouli). It was bestowed on the Moulvi Mazhar Ali by the Government of India for loyal service during 1857.<sup>287</sup> He was succeeded by Maulvi Nauman Ahmad, who sold the greater part of his land and died in 1902. He left three sons, Subhan Ahmad, Irfan Ahmad and Saiyad Ahmad. The second son, Imran Ahmad was a naib tehsildar and was acknowledged as the representative of the family.<sup>288</sup> The ta 'alluqa at present is represented by Mirza Muazzam Beg and Mirza Faiz Jivan Beg who are residing at Vaqar Manjil, Sitapur.



Maulvi Mazhar Ali of Mahewa

# 94. Jar Saadatnagar (Halwapur)

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
94	Jar- Saadatnagar (Halwapur)	244		18	6,901	Raghunath Singh	Gaur	List V Primogeniture opted

The ta 'alluquar belongs to Gaur clan of Rajputs and is also known as Halwapur. This ilaqa also formed originally part of the confiscated estate of Raja Lone Singh (the refractory ta 'alluquar of Bhitauli) was granted to Raghunath Singh, a Gaur zamindar who then took the rank of a ta 'alluquar in recognition of service rendered during the Uprising, and their revenue was released during his life-time.<sup>289</sup>

Thakur Raghunath Singh sheltered 30 Europeans from the mutineers. He concealed them in an extensive jungle on his estate and did everything for their comfort and safety. After keeping them hidden for two months, he was enabled to send them in carts, under the care of a guard, to the Lucknow Residency. For this act of loyalty, he was granted the *sanad*.<sup>290</sup> He died in 1876 and was succeeded by his son, Thakur Kalka Baksh, who in 1879 sold all the



Thakur Kalka Baksh of Jar Saadatnagar

Mitauli villages except Alipur Bhandia. He retained, however, nine villages which belonged to his ancestral estate and added four another by purchase, all in *pargana* Sitapur.<sup>291</sup> He was succeeded by Thakur Durga Baksh Singh and Thakur Ganga Baksh Singh respectively.

During 1933, Thakur Sankar Baksh Singh was holding this ta'alluqa. The present representatives are Brijraj Singh and Raviraj Singh whose residence is at Sitapur.

## 95. Rajpur Quotana

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
95	Rajpur Quotana, (Thanagaon)	245		17	8,742	Thakur Raghuraj Singh	Bais	List V Primogeniture opted

This ta 'alluga has its headquarters at Rajpur Quotana, near Thangaon Post Office, and is 14 miles from Mahmudabad Railway Station. It belonged to the Bais clan of Murarmau branch, and an offshoot of the descendants of the famous Rana Beni Madho Baksh, ta 'alluqdar of Shankarpur in Rae Bareli district. Rana Beni Madho Baksh lost the whole of his vast estate for rebellion. Provision was, however made for his relatives by the British Government in the shape of grant of land in this district representing part of the confiscated estate of the Raikwar Raja of Chahlari. The father of Beni Madho was Ram Narain Singh, who had two other sons, Babu Narpat Singh and Babu Jagraj Singh. Under the Orders of 13th February 1860, the estate of Rajpur Quotana was conferred on Rana Raghuraj Singh, the son of Rana Beni Madho Baksh, while Intgaon and Chahlari were given to Babu Narpat Singh and Thanagaon on Hanuman Baksh, son of Jagraj Singh. The last died in May 1863, and his



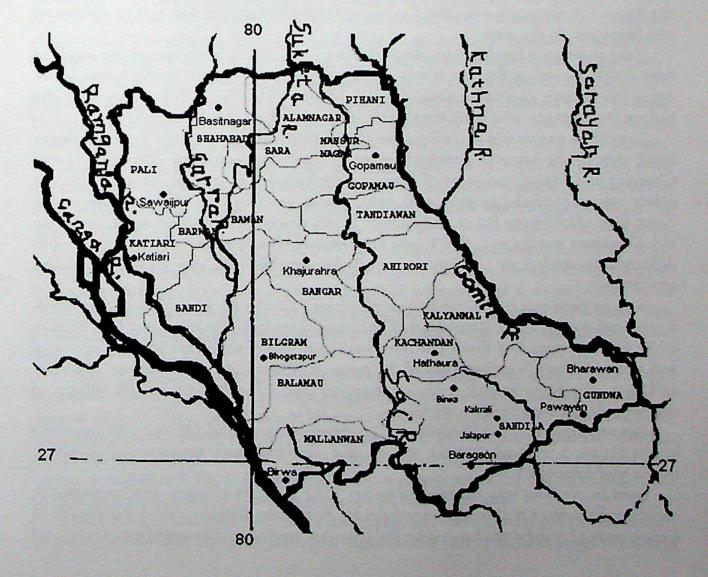
Rana Raghuraj Singh of Rajpur Quotana

property passed into the hands of his mother, Babuain Shahzad Kunwar, who died in 1878. The estate then devolved on Babu Narpat Singh by virtue of a will executed in favour of his uncle by Hanuman Baksh. Subsequently Narpat Singh transferred his property to his nephew, Rana Raghuraj Singh. The latter died without issue in Feb 1892, and the estate passed to his widow, Thakurain Brijnath Kunwar. Babu Narpat Singh died in 1894 and left his own property to Brijnath Kunwar by a will. She continued to hold the full ta 'alluqa' up to her death in Aug 1904. The succession was delayed on account of disputes between the claimants but was decided in favour of Debi Baksh Singh, a descendant of the younger brother of Ram Narain Singh (Uncle of Rana Beni Madho) of Shankarpur.<sup>292</sup> He was succeeded by Babu Uma Shankar Baksh Singh and Babu Suraj Vikram Singh respectively.

#### V. HARDOI DISTRICT

The district lies between 26° 54' and 27° 47' north latitude, and between 79° 42' and 80° 53' east longitude; the whole eastern boundary is the River Gomti. At the extreme north-west little river Sendha separates it from the district of Shahjahanpur. The rest of the western boundary is River Ganga.

The principal feature of the Hardoi district is the enormous number of small proprietors. There were only 17 ta 'alluqdars in the district holding some 432 villages, while 21,758 land-holders held remaining 1569 villages. Most of the ta 'alluqdars acquired their estates by becoming security for revenue, by more or less forced sales, and the other wrongful means. The ta 'alluqdars of Sawaijpur and Katiari are the only acknowledged chiefs of the clans, the only men whose ta 'alluqdari title does represent and embody a real feudal power and influence over their subjects. One or two of the



smaller estates, however, are very old and real allodial properties. The large estates as do exist in Hardoi are purely the result of revenue settlement, even when the owners belong to powerful clans. A younger scion of the Nikumbhs accumulated the estate of Atwa, another of Chamar Gaur the estate of Khajurahra, another of Katiars that of Dharmapur, and another of Raikwars the estate of Ruia; and none of these men were rajas or considered their property as indivisible. The paucity of feudal lordship in Hardoi may be due to the fact that the Rajput clans were too numerous and too much intermingled here to admit of continuous domination by any one member of a single clan. There are 24 clans of Rajputs in this district compared to five or six in Rae Bareli or Partabgarh, which may be accounted partly by the proximity of the district to Kannauj the king of which place would naturally settle his retainers indiscriminately over the country, and would not allow any clan to acquire exclusive authority over a large tract; partly it was due to the fact that Hardoi was a sort of border land between the Ahbans to the north-east, the Gaurs to the south west, the Bais to the south-east and Sombansi to the west.

Bangar pargana has its name derived due to high-lying lands out of the reach of river action known as Bangar. It was constituted in 1807 from Bilgram when Mirza Agha Jan became chakladar under Hakim Mehndi Ali Khan. The Gaurs were the earliest immigrants, whose representative is the ta 'alluqdar of Khajurahra.

Gopamau pargana is an ancient pargana formed under Sikandar Lodi as parent fiscal unit in the imperial revenue system. It formally comprised 700 villages and Chandra and Maholi parganas of Sitapur were included in it. The Ahbans were the oldest colonizer of the pargana who came under two brothers Gopi and Sopi who came from Anhilwara Patan in Gujarat. Sopi's descendants settled at Bhainsri, an old Thatheras stronghold, which still has a small Hindu Ahban settlement. Gopi's descendants settled at Gopamau, few miles northwards, was the next Ahban settlement.

Sara pargana was a wild bandit-haunted tract and when it was cleared and settled, it acquired the epithet of Sara (clear). The Gaurs came from ten miles north of Bijnaur in Jai Chand's time and drove out the Thatheras. The Rae branch became powerful and obtained the Chaudharyship of the pargana. Their chief seats were at Todarpur and Sara. The Kana branch settled at Simmaur and Chandeli. Of the 85 villages of the pargana, 59 were held by the Gaurs.

Bawan pargana is called because of 52 villages in consists of. Of these, 35 were held by the Gaurs, 5 by Raghubanshi, 4 Sombansi. In 44 villages, tenancy was pattidari, in rest was zamindari.

Barwan pargana was constituted in AD 1582 with 84 villages, but at present it contains only 69. Of this, 68 were held by Sombansi Rajputs and 1 by Gaurs. A strong body of Sombansis headed by Raja Santan, moved southwards from Delhi and

established themselves at Santan Khera (Sandi). They joined the Akbar's campaign in Deccan and got the rent-free grant of Barwan pargana. The Sombansi have held the pargana uninterruptedly since then. In the Mutiny, Madho Singh, the head of Barwan Muafidars, who had been appointed as thanedar of Barwan at annexation of Oudh, was attacked and surrounded by the rebels. At re-occupation the fort was destroyed.

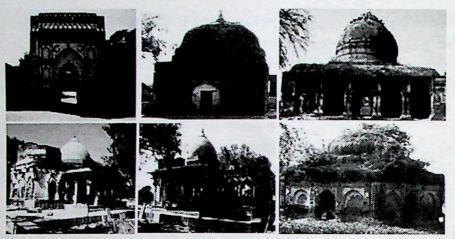
Pargana Shahabad was constituted in AD 1745, when the villages to the east of Garra in what was then the pargana Pali were made into a new pargana. Pande Parwar Brahmins of Angni Khera and the neighbourhood plundered a convoy of treasure from Khairabad to Delhi. Aurangzeb dispatched Diler Khan Afghan, who from Shahjahanpur invaded Angni Khera and slew the Brahmans. He was granted the whole of their possessions in pargana Shahabad and Sara in jagir, and became a commander of seven thousand. In 1677 he founded Shahabad and filled it with his Afghan kinsmen. The Bais drove away the Thatheras from Pairas ad Deoras and the adjacent forest by their ancestor Pahalwan Singh and settled at Bhairaia. The pargana has 143 villages, of which 26 were in ta 'allugdari, 82 as zamindari and 35 pattidari.

Alamnagar pargana has 43 villages, of which 23 were owned by the Nikumbh Rajputs and 9 by the Chamar Gaur, 1 with Brahman, 2 by Kayaths and 4 by Moslems. Thethers held the pargana until the Gaurs headed by Raja Kuber Shah crushed them out. Later on, Nikumbh Rajputs under Naruk Shah left Arwal in Jaipur and was deputed to reduce the rebel Bhais Ahirs of Pipargaon in Farukhabad, and were rewarded with the rebel's tracts. Sombansi Raja of Santan Khera asked their assistance in reducing his enemies and Naruk Shah's son Jhagru Shah was granted 52 villages in neighbourhood of Barwar and Lonar in Sandila country, while Gajpat Shah was given 52 villages in pargana Sandi, the chief villages being Palia and Malhauta. In the reign of Akbar, the fortunes of Gaurs and Nikumbhs were sealed by Nawab Sadr Jahan, the illustrious founder of the line of Pihani Sayyads, who crushed a revolt of the Gaurs and Nikumbh headed by Raja Lakhmi Sen. Asif-ud-daula resumed the revenue free domain of the Pihani and Muhamdi Sayyads and gave to the dispossessed Nikumbhs and Gaurs.

Pihani Pandarwa pargana is named from its two principle villages Pihani and Pindarwa. Formerly Pihani was not a pargana but was merely known by the name of 'Jagir of Saadat'. Since the Sayyads of Pihani lost their jagirs, the land revenues of Pihani itself was collected along that of pargana Pindarwa. In the time of Hakim Mehndi, chakladar of Muhamdi (AD 1819-20), some of the villages of Pindarwa pargana were amalgamated with Pihani; since then Pihani was selected as the headquarters of the ziladar, and consequently Pihani was converted into a pargana.

Mansurnagar is a small pargana of 25 villages of which 15 were held in zamindari tenure, 1 in jagirdari and 9 in pattidari. Towards the end of Akbar's reign the Gaurs

### Ta 'allugdars of Oudh



Pihan

became troublesome and Nawab Sadr Jahan stormed their fort, and reduced them to obedience. Murid Khan, the grandson of Sadr Jahan built a brick fort at village Nagar where now Mansur Nagar stands. In 1702, Raja Ibadulla Khan, the converted Sombansi, possessed himself the whole *jagir* of the Pihani Sayyads, and rebuilt Murid Khan's fort, and named the place Mansurnagar, after Nawab Mansur Ali Khan (Safdarjang). In 1806, Mansa Ram, *chakladar* of Muhumdi, took some villages out of the *pargana* Sara and Gopamau, and made them into *pargana* Mansurnagar.

Pali is an old pargana having the whole of the parganas Shahabad and Pachchoha and a part of pargana Saromannagar and Katiari. Presently it has 92 villages of which Sombansi Rajputs held more than half the pargana (51 villages), Brahmans 22, Moslems 9 and Kayaths 6. 19 villages belonged to the ta 'alluquar of Savaijpur, 56 villages were in zamindari, and 17 in pattadari tenure.

Pachchoha pargana in Nawabi was located in Pali. In 1834 the pargana was named Pachchoha Dehat and a tehsildar was appointed owing to the defalcation of the Pachchoha zamindars. Pachchoha was formed in to a separate pargana after annexation. The zamindars were mostly Panwars.

Bilgram pargana was formed in the Akbar's time and was held by the Sayyads. In AD 1807, the contumacy of the Bangar zamindars made it necessary to make Bangar into a separate pargana. Sayyads owned 64 villages, of which 59 villages were in ta 'alluqdari tenure. Raikwars were the earliest settlers who were pushed out by the Sayyads of Bilgram in AD 1217.

Sandi pargana has 141 villages of which 31 were in ta 'alluqdari, 61 in zamindari and 49 in pattidari tenure. Of these, Katiars held 35 villages, Sombansi 16. Arakhs and Thatheras held the country round Sandi when they were displaced by Sombansi Rajputs of Jhusi, who erected a fort at Santan Khera. Sayyads under Syed Husain Tirmuzi conquered the region and was rewarded by grant of several villages in jagir in AD 1650.

Katiari pargana has 80 villages, 59 were owned by the Katiar Rajputs headed by the Raja of Arjunpur, 12 by Sombansi, The Thatheras were the original inhabitants who were displaced by the Katiars from Sonoria near Gwalior under Rae Deo Datt. The Katiars are the Tuar Rajputs and they attacked the Thatheras and drove them out of Shiampur, Saia, Baragaon, Tenduapur, and Borau.

Mallanwan pargana consisted of 123 villages of which Moslems held 29, Rajputs, 48, Brahmans 21, Kayaths 7. The tenure was mainly zamindari. Thathers of Mallanwan were driven out by the Chandels of Shivrajpur in Kanpur serving under the Kannauj raja and Tirwa Keoli in Kachhandan, opposite Kannauj is the spot where the Chandels routed the Thatheras with great slaughter. Further to the east they were forced out of their settlements at Kursat Kalan near the Sai and Bansa by Kurmis from Gharka and Barha. Sher Shah issued rent free grants in 1544 to Sheikh Ibrahim Muakin in mauza Mohiuddinpur, pargana Malawi near fort Nahargarh alias Kannauj on condition of colonizing it. The Raikwars of Ruia and Rodamau were first to rise in 1857 revolt and burned the Mallanwan court-house and headed by Narpat Singh, defended the fort of Ruia stubbornly against Brigadier Sir Robert Walpole, the lamented Adrian Hope and the Black Watch.

Kachhandan pargana is a low-lying tract 'kachh' or moist of 34 villages thrown up by the gradual westward recession of the Ganges. It was made into a pargana by Sher Shah. The pargana was taken by the Chandels of Sheorajpur from Thatheras and settled in 24 villages, Tirwa Keoli being the chief. When Sher Shah marched from Jaunpur to Agra, circumcising and slaying all whom he met, the Chandels of Motimau, Harpura and Baraichman apostatized and became Sheikhs to preserve their rights. To coerce the Chandels into submission, he posted a revenue collector at Raghopur, and put him in charge of 52 villages taken out of the parganas of Bilgram, Mallawan and Bangarmau.

Sandila is a large pargana with 213 villages of which 114 were in ta 'alluqdari tenure, 70 in zamindari and 26 in pattidari, and 3 in bhaiyyachara. Of these Nikumbhs held 50, Janwar 13, Chauhan 6, Kachwahas 5, Ahban, Raikwar and Sakarwar 2 each, Bais and Gaharwar 1 each. Brahmans held 5, Moslems 81 and Kayath 41 villages. Khwaja Jahan was given the country from Kannauj to Bihar in 1394 by the Sultan, and his adopted son Mubarak Shah named his first conquest Sanad-alla (God be my charter) or Sandilla, though then it was known as Sital Purwa. During the tyranny of Muhammad Shah Tughluq, Sandila became the refuge of Brahmin and Rajputs of the vicinity. The town was plundered by Humayun and Syed Husain was dispossessed of his grant given by Sher Shah and the lands were made over to the Chandels. The Sayyads regained favour during the time of Aurangzeb who gave them a portion of their lost possessions.

Kalyanmal pargana contains 72 villages, of which 63 were owned by the Sakarwar

Rajputs, 1 by Bais, 3 Kayasth, 1 Brahman and 2 by Sayyads. 6 villages were in ta 'alluqdari, 29 in zamindari and 37 in pattidari. During the Akbar's time the pargana was included in Rahimabad pargana of Lucknow, till the reign of Almagir when a fort was built at Kalyanmal and a amil with a gun and some troops quartered there. Thathers of this pargana were expelled by the Baiswara chief Raj Kumar who was ruling over 94 villages from his fort at Rathauli. To him came from Fatehpur Sikri, one Nag Mal and became the naib. He succeeded his master who died issueless. His grandsons, Kalyan Shah and Gog Shah settled in 52 villages at Rathauli and founded the adjacent settlements of Kalyanmal and Goga Deo; while third grandson Hat Raj took the remaining 42 villages.

Balamau is a small pargana of 14 villages, of which Kachwaha Rajputs held 8, Nikumbhs 2, Kayasth and Kashmiri Brahman 1 each, and Sukul Brahman 2. 4 villages were ta 'alluqdari, 2 zamindari, and rest pattidari. The pargana was earlier held by Tiwari Brahmans; they were expelled by the Kachwahas, and years afterwards Nalai Kurmi assisted the Kachwahas to beat off a Moslem raid upon Marhi from Roshanpur near Bilgram, and was rewarded by them with a strip of their jungle.

Gundwa pargana has 117 villages, of which Bais owned 81, Sakarwar 8, Chauhans and Janwar 2 each and Nikumbhs 1, while 7 villages were held by the Brahmans and 6 by the Sheikhs. The ta 'alluqdar of Bharawan held 48 villages, 30 were in zamindari, 36 in pattidari and 3 in bhayyachara tenure. The earliest inhabitants of the pargana were the Kurmis, who were conquered by Raja Gauri Shankar, a Brahman of Kashi. He stormed their fort of Bhankargarh and slew them. The Bais raja Ram Chandra, a descendant in fifth generation from Tilok Chand, slew the Gaurs and took their stronghold of Aira Kakemau and established himself. His three sons divided the property. One of them took Bangalpur and from him is the Raja of Bharawan. Another took Pipargaon, from whom are sprung the Thakurs of Mandauli and Kakra. The third took Bhaira Majhgaon and from Hima are the zamindars of Atrauli and Jagsara.

Ta 'alluquars of the district as per Section 8 (LIST I) of Act I of 1869 are as follows:

#### 96. Katiari

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
96	Katiari, Daulatpur Marna, Fatehpur Chaurasi	6	54	47	44,063	Raja Hardeo Baksh, CSI	Katiar Tomar	List II Devolved upon a single heir as per family custom

The ta 'alluquar is of Tomar Rajput clan. The traditional history of the pargana presents the usual Thathera occupation. Portions of the tract seem to have been held by Baihar Ashirs and Dhanuks contemporaneously with the wider occupation by Thatheras. The displacement of these early tribes was effected by conquest by Sombansis from Santankhera (Sandi) under Kanh Randhir Singh, Bachhils from Barai Thana (in Shahjahanpur) under Udai and Tas and Katiars from Sonoria or Tomar Katar near Gwalior under Rae Deo Datt or Deoram Dutt, ancestor in the twentieth generation of the present head of the Katiar clan.<sup>293</sup>

The name of the clan 'Tomar' is derived from the Sanskrit tomara, 'an iron club'. The Tonwar or Tomara or Tuar belong to the Lunar race, and are usually reckoned among the 36 royal tribes. Puranic sources indicate that their original home was somewhere in the Himalayan area where they lived with the Hamsamargas, Tanganas and Kashmiras. After that, they trekked down and settled first at Pehoa (Kurukshetra) and then at Delhi and Jaipur region. It is evident that in the first century AD, Alwar and Bharatpur region was being ruled by Arjunayans. Few hordes of their coins have been excavated from the region. Samudragupta's Allahabad Inscription also corroborates that the region was inhabited by the Arjunayans who were subjugated by Emperor Samudragupta. It may be possible that Tomars have been originated from the Arjunayans. An undated inscription<sup>294</sup> of the reign of Mahendrapal I, speaks of the Tomara 'bhunatha' Gogga and his two brothers having built a triple temple of Vishnu at Prthudaka (Pehoa), now a small town at Kaithal tehsil of Karnal district.

As a fighting clan that readily got employment, they perhaps reached the Delhi area and *Tamvarawati* of the Sheikhawati region towards the end of the Pratihara period. Up to the reign of Bhoja I, however, Delhi was directly under the Pratiharas, for an inscription of this ruler was found built into the ninth step of Purana Qila, Delhi. So the Tomar ruler Rudra, who was slained by the Chauhan king Chandanaraja, might have been a member of the Pehoa family.<sup>295</sup> It is likely that the two were taking sides in the family quarrels of the Pratiharas. The struggle continued as Salavana, the next chief was subdued by Simharaj Chauhan. The Tomar chief Salavana, appears to have been a Pratihara Senapati, and his family does not appear to have lost much as a result of its discomfitures. Tantrapal was the next ruler.

The Tomars occupied Delhi first probably as Pratihara's generals, then as their governors, and finally as their rulers. In 736, Raja Vilhan Deo or Anangpal I founded Anangpur as his capital. Cunningham (Coins of Medieval India, p. 81) finds a verification of the date of Anangpal I given by the bards and Amir Khusrau in the inscription on the Iron Pillar of Delhi: Sam. 418 (AD 736) Raja Tunwar Adi Anang. An inscription dated VS 848 (AD 791) establishes Anangpal I as the ruler of regions round Delhi during this period. His descendants were Vasudev, Gangya, Prithvimalla,

Jayadeo, Neerpal, Haripal, Adhiraj, Aderah Vijay Vachcha, Viksha, Rishipal, Sukhpal, Nekpal, Gopal, Salakshan Pal and Jeyapala respectively. When Mahmud of Ghazni attacked Thaneswar in 1011, the Tomar raja of Delhi, probably Jeyapala of the list, in whose kingdom the town was situated, is said to have asked his brother Indian princes to assist him, pointing out the fact that if Thaneswar was not defended the whole of Northern India would soon be at the mercy of the invader. But he had not got the prompt response and Mahmud captured Thaneswar, destroying the famous idol of Chakraswamin and sacked the city. He was succeeded by Kunvarpal and Anangpal II (1051-81) respectively. The latter constructed Lalkot in Delhi. He was succeeded by Vijayapal Deo who constructed the temple of Keshav Deo in Mathura in 1150. The next ruler Anangpal married his daughter Desaldevi to Vigraharaj IV of Ajmer. But in 1151 Vigrharaj IV defeated Anangpal II and occupied Delhi. Tomars then became the vessals of the Chauhans of Ajmer. Chahar Dev Tomar died in the battle of Tarain (AD 1192) fighting against Shahabuddin Ghori. His son Tejpal tried to re-conquer Delhi but was defeated by Qutbuddin Aibak and was beheaded. His head was tied in the galleries of Lalkot. Tejpal's son, Achal Brahm went back to his ancient seat of Aisah, near Gwalior. 296 For the Tomaras at Gopachal (Gwalior) there are the stone inscriptions of Mitrasena dated in VS 1688 as well as the Narwar pillar inscription.

Another colony of the Tomars was in the Chambal region. It is said that Bhoj Pratihar of Kannauj appointed one Vrajjal Tomar as his feudatory in the Aisah region of Chambal Valley who silenced the Chauhan rebellion of Dholpur and Chand Pehoa (Kurukshetra). It is also confirmed in local Tomar traditions that from the colony of Delhi, one Bitthal (corrupt form of Vrijjal) Deo Tomar settled in the Chambal region. Bitthal Deo had three brothers- Devagan Deo, Raj Deo, and Hammir Deo. Devagan was given 84 villages around Juthina while Rajan Deo got 52 villages surrounding Jagthona. Hammir Deo occupied the country from Tungbhup to Tugapattan, and that region was since then known as Tuwaravati. After Bitthal Deo, the rulers of Aisah were Rudra, Gyan Chand, Dhyan Chand, Lohang Chand, Shakti Singh, Manideo, Khana and Chandrabhanu respectively. The Harsha inscription of VS 1030 reveals that Chandan Chauhan of Shakambhari killed Rudra Tomar in a battle. This Rudra may be from Aisah, and as a feudatory of the Tomar sovereigns of Delhi, he had fought in the capacity of a military commander against the Chauhans of Sakumbhari. It was in the time of Chandrabhanu, that Achal Brahm arrived at Aisah and the chattra was given to him by his Tomar brotherhood.

Achal-Brahm's son Sohan Pal founded Sehonia as his capital. Later on he shifted to Aisah (*tehsil* Haza). From Sihonia and Aisah, two branches of Tomars were separated. It was at Aisah where the elder branch settled, while a younger branch resided at Sinhpania (Sihonia). The region where the Tomars settled is still known as

Tanwarghar. It was a district during Scindhia's reign. There is a Chaurasi (84 villages) of Sihonia Tanwars in pargana Gohad and rest are in Janubi Sharqi of pargana Ambah and some in pargana Nurabad.

Family feuds led one Rae Deo Tomar to migrate from Sihonia to Singhri Rampur (in Farukhabad) on the Ganges; thence he gradually fought his way eastward. At Khasaura he sided with the Baihar Ahirs and crushed their rivals the Dhanuks; then turning in the Baihars he smote and spared not till they accepted his dominion. After establishing himself in Khasaura he attacked the Thatheras, and ousted them out of Shiampur, Saia, Baragaon, Tenduapur and Borau. A career of massacre earned for his clan the name of *Katiars* (slaughterers). The domain thus acquired has been handed down from father to son to the present day.<sup>297</sup>

In the third generation from Deoram Dutt came two brothers Dhami Singh and Salal Sah; the latter had four sons, Madan Singh, Prithi Singh, Narind Singh and Kirat Singh. Quarrels arose between the uncle and his nephews over the division of the property, with the result that the former had to content with the single village of Kontha in Farrukhabad, while the Hardoi estates were equally divided among the four brothers. Madan Singh obtained Arjunpur and the adjoining villages; Pirthi Singh took Baramau and the lands in the vicinity; Narind Singh took Bhenrijor; while Khasaura fell to the lot of Kirat Singh. Fifth in the descent from Kirat Singh came Ranjit Singh, a man of considerable attainments, who made friends with the *nizam*, Hakim Mehndi Ali Khan, and in 1837 secured the revenue engagement for the whole *pargana* in the shape of a perpetual lease at Rs 12,000. He resided in his fort at Dharampur, where he defied the revenue authorities, while for greater security he had a village across the river in British territory. In 1837 he had been deprived of his estate for rebellion, and had to flee for Fatehgarh, where he made acquaintance with Hakim Mehndi.<sup>298</sup>

Sir W. Sleeman thus speaks of him, 'The estate of Kutearee, on the left-hand side of the road towards the Ramgunga and Ganges is held by Runjeet Singh of the Kuteear Rajpoot clan. His estate yields to him about one hundred and twenty thousand rupees a year, while he is assessed at only sixteen thousand. While Hakeem Mehndee was in banishment at Futtehgurh, about fifteen years ago, he became intimate with Ranjeet Singh of Kutearee; and when he afterwards became minister, in 1837, he is said to have obtained for him the King's seal and signature to a perpetual lease at this rate, from which is deducted a nankar of four thousand, leaving an actual demand of only twelve thousand. He has not yet been made to pay a higher rate; not, however, out of regard for the king's pledge, but solely out of that for Runjeet's fort of Dhurmpur on the bank of the Ganges, his armed bands and his seven pieces of cannon. He has been diligently employing all his surplus rents in improving his defensive means and besides his fort and guns, is said to have a large body of armed and disciplined men.

He has seized upon a great many villages around belonging to weaker proprietors, and is every year adding to his estate in this way. In this the old Amil, Hafiz Abdoollah acquiesced, solely because he had neither the means nor the energy to prevent it. He got his estate excluded from the jurisdiction of the local authorities and placed in the Huzoor Tuhseel. Like others of his who reside on the border, he has a village in British territory to reside in unmolested, when charged by the Oude authorities with heavy crimes and balances. He had been attacked and driven across the Ganges in 1837 for solvency and rebellion, deprived of his estate and obliged to reside at Futtehgurh, where he first became acquainted with Hakeem Mehndee. The Oude Government has often remonstrated against the protection which this contumacious and atrocious landholder receives from our subjects and authorities." 299

His honoured great-grandson, Raja Hardeo Baksh, C.S.I. is well remembered in Hardoi for his efforts to save the lives of many British officers. In the dark days of 1857 this gallant gentleman was as true as steel to the English Government. To his generous help the chief officers of two districts in the north-west, the collectors of Farukhabad and Budaun, owed their lives. In 1857 Mr. Edwards, Collector of Budaun, and Mr. Probyn, Collector of Fatehgarh, with his wife and four children were sheltered in a farm-yard in Khasaura belonging to Thakur Kesri Singh, an uncle of Raja Hardeo Baksh. Two of the little ones died and are buried there. The rest were hidden there and in the neighbouring village of Rampura from the 14th June to the 1st September, when they escaped by boat to Cawnpore. 300 The title of Raja, the Star of India, a jagir, and other favour marked the gratitude of the British Government for his loyal did in the hour of need. After the death of Raja Hardeo Baksh in 1878, his brother Tilak Singh succeeded; after his death in 1885, he was followed by his widow Rani Mahatab Kunwar. She died in 1891, and the estate passed to Raja Kalka Singh, a cousin of Hardeo Baksh, who died in 1895, leaving his widow Rani Satrupa Kunwar.

She was succeeded by Raja Bahadur Rukum Anand Singh and Raja Ram Pratap Singh respectively. The latter died recently and is succeeded by his wife and daughters who are residing at Lal Kuan Road, Lucknow.

#### 97. Bharawan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
97	Bharawan, Basantpur, Marhapur	18	54	33	26,708	Raja Mardan Singh	Bais	List II Devolved upon a single heir as per family custom

Bharawan is a Bais Rajput estate. These Bais claim descent from Ram Chandra, fifth in descent of Tilok Chand of Daundia Khera. Ram Chandra entered the services of Tej Singh, the Panwar raja of Itaunja in Lucknow, and married his daughter, but that after a quarrel about his pay, he returned back to Baiswara. Thence he made his way with a large force to pargana Gundwa and drove out the Bahman Gaur Raja, who fled to the banks of Ghagra. Another story tells that about 1586, Ram Chandra married into the family of the Gaurs in Gundwa, rose to a great power and finally killed their raja, Jaj or Jai Singh, seizing his dominions and his fort at Aira Kakemau. A third story relates that the Gaurs, jealous of the influence of the newcomer, slew him, and that his sons, who entered the service of the Delhi sovereign and there acquired power and distinction, revenged themselves by driving out the Gaurs. <sup>301</sup>

This Ram Chandra had three sons, Alsukh Rai, Lakhim Rai and Kans, who held the *bawani* of the Gaurs known as *tappa* Daklawal, and settled at Bangalpur, Pipargaon and Bhithri; their descendants being consequently known as Bangali, Piparhar and Bhitaria Bais respectively. The last of them seems to have acquired the lion's share of the estate, but in later years the Bangalas came to the front. In Sir William Sleeman's times, the largest proprietor in Sandila was Mardan Singh of Bharawan of this family. He bore the title of Raja, which was given to his ancestors for military services, although another story relates that its assumption was due to a mistake on the part of the Raja Mihin Lal, *chakladar* of Sandila, who addressed Mardan Singh as *raja* in open court. During the Uprising, Raja Mardan Singh gave shelter to Mrs. Bickers and other fugitives from Sitapur, and helped them on their



Raja Randhir Singh of Bharawan

way to Lucknow. After the recapture of the capital, he rendered valuable service in restoring order in the Sandila *tehsil*. By way of reward he received the *khil 'at* of Rs 4,000, and a portion of the confiscated estate of Mithauli, known as Marhapur. He was given the title of Raja vide Notification No. 691 dated 9 December 1864.<sup>302</sup>

Raja Mardan Singh was straightforward in his approach. He flatly refused to help the rebels during the Uprising. After the defeat of the mutineers in Lucknow, when Begum Hazrat Mahal during her flight from Lucknow came to Bharawan and asked the Raja for shelter, he remained cool and indifferent, flatly replying thus, 'I cannot give you asylum because you will leap here and there like a frog.'303

He was succeeded by his son Raja Randhir Singh, who died in 1888, after which the property

descended to his brother Raja Madho Singh. The widow of the late *ta 'alluqdar*, Rani Jairaj Kanwar, also held a share in the estate. The *ta 'alluqa* comprised of 31 villages and 6 *mahals* in this district in the *pargana* of Gundwa and Kalyanmal, as well as 10 villages in Unnao, and 4 villages in Malihabad *pargana* of Lucknow. The raja resided at Bharawan and the place has been the home of the family since the removal from Manghagaon in Sandila some six generations ago, when Fateh Singh of Bharawan was killed by his kinsmen.<sup>304</sup>

Raja Madho Singh died in 1906, and was succeeded by his widow, Rani Deo Kunwari. She adopted her grandson, Kuar Mahipal Singh. She built at her own expense a school for girls at Bharawan; and contributed large sums towards the Medical College at Lucknow, the Hardoi Clock Tower, and Vernacular Middle School at Bharawan.<sup>305</sup> The next successors were Karli Singh, Prithvi Pal Singh and Mahipal Singh respectively. Mahipal Singh had three sons, Sri Dev Singh, Sri Narendra Singh and Sri Prakash Singh. Sri Dev Singh was married to the daughter of Maharaja Vijayanagaram and had four sons – Tekraj Singh, Kunwar Mrityunjaya Singh, Kunwar Mahavir Singh and Kunwar Suraj Baksh Singh.

The present representatives Sri Dev Singh and his son Kr. Mahavir Singh have residence at Baharwan House, Lucknow; while Kunwar Mrityunjaya Singh resides at Kasturi Estate, Chennai.

#### 98. Kakrali

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
98	Kakrali, Asaiah, Arbi Rahimpur, Tikaitganj, Kasimpur	86	35	61	51,163	Chaudhary Hashmat Ali	Sheikh	List II Devolved upon a single heir as per family custom

The ta 'alluqa' is near Sandila PO and Railway Station, and belongs to an old family of Siddiqi Sheikh, whose ancestor came from Arabia to Fariab, and from thence accompanied Emperor Timur Shah to Sandila, of which place he was nominated as the Chaudhary. His descendant, Shekh Firoz received the title of 'Khan' from Emperor Akbar and also the rights and privileges of Chaudhary, of which the latter honours were continued to the family up to the beginning of the reign of Nawab Saadat Ali Khan, who converted them into a fixed annual payment of Rs 10,000 and the absolute gift of certain villages in nankar. This was in the time of Chaudhary Mansab Ali, who was a chakladar and nazim under the Oudh Government. In later days Shekh Mansab Ali distinguished himself among the nobility of the province by

investing extensively in land and by asserting his rank as ta 'alluqdar of Oudh. He was followed by Chaudhary Masnad Ali, who enjoyed the same position an improved his estate in the usual manner. Then was succeeded Chaudhary Hashmat Ali who was chakladar of Sandila from 1842 to 1845 and again from 1853 to annexation. He had collected an estate with an income over a lakh of rupees, but his administrative ability and personal worth are attested by Sleeman. His practice was to aid landholders by becoming surety for their payment of revenue and making advances to those who had not the means. This aid had the common result of bringing the land into his possession, and at last he contracted for the whole district of Sandila, with the result that he was thrown into prison at Lucknow.<sup>306</sup>

When the Uprising broke out he was appointed *nazim* of Hardoi and was a noted and active rebel leader. After the recovery of Lucknow his camp was surprised and captured by General Walpole on the 11 March 1858. He subsequently tendered his submission and actively espoused the British cause, fighting in many actions against the rebels, who under the leadership of Ahmad-ullah Shah destroyed and burnt his magnificent and tasteful Kothi and *Mahal* sarai at Sandila. He also used his influence with *ta 'alluqdars* and inducted them to submit. Besides these services, Chaudhary Hashmat Ali Khan assisted the authorities by much useful advice towards the restoration of peace and order. To compensate for this, which amounted to several lakhs of rupees, Government bestowed on this loyal Chaudhary the proprietary right of *ta 'alluqas* Asaish Qasimpur in Unnao, Arwi Rahmanpur in Hardoi, and the confiscated estate of Narpat Singh of Ruia, comprising 44 villages and four *mahals* 

in all, and also a *khil 'at* of considerable value.<sup>307</sup> Chaudhary Hashmat Ali Khan had three sons – Chaudhary Mohammad Rauf, Khaslat Husain and Javvad Ali.

Chaudhary Khaslat Husain, the next ta 'alluqdar, was a man of great ability, and in recognition of his talents and influence an offer was made to him of the secretaryship of the (Oudh) Anjuman-i-Hind, which he at once accepted in as much as it placed within his reach the means of promoting the interests and well-being of his brother ta 'alluqdars in the province. He was an Honorary Magistrate and Assistant Collector in his own ilaqa, and shortly before his death in 1882, he received the title of raja as a personal distinction. His son and heir, Chaudhary Muhammad Azim Sahib, had passed the pleader-ship examination and was well-known



Chaudhary Khalasat Husain of Kakrali

for his legal learning and various other accomplishments. He, too, was an Honorary Magistrate within the local limits of *pargana* Mallanwan, which forms a part of this ta 'alluqa.<sup>308</sup>

After his death in 1902, he was succeeded by Chaudhary Mohammad Jaan, Mohammad Nabi Jaan, Chaudhary Mohammad Sultan and Chaudhary Mohammad Usman Azim respectively. The present representative of the family is Chaudhary Mohd Usman Azim.

## 99. Atwa Nasirpur/Hathaura

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
99	Atwa, Nasirpur	87	20	45	44,654	Thakur Bharat Singh	Nikumbh	List II Devolved upon a single heir as per family custom

The family belongs to the Nikumbh clan of Rajputs. They are, according to General Cunningham, of the race of the Kings of Ayodhya 'from which sprang Mandhatri, Sagara, Bhagirath, and Rama. Kuvalayaswa, the great-grandfather of Nikumbha, having conquered the demon Dhundhu, acquired the title of *Dhundhumara*, 'slayer of Dhundhu', and gave his name to the country, which is now known as Dhundhar or Jaipur.

Here his descendants remained under the name of Nikumbhs, and to them is ascribed the foundation of most of the old forts and cities in Alwar and Northern Jaipur. Under Mandhatri and Sagara they came in collision with the Haihayas and Talajangas on the Narmada, when a branch of their race still held territory in the tenth century. Two inscriptions have been found in the Paaran village of Khandesh – one dated 1153; and the other, in 1216 – in the latter of which the reigning king is said to have been of the great Solar race from which 'the King Nikumha, best of princes, sprang; in whose line Mandhata was famous, as well as Sagara, Bhagiratha and others.' In the former, the reigning princes is said to be 'celebrated in the race – the illustrious Solar race, in which the Nikumha was born whose descendant was Rama.'

Of this race, as Colonel Tod says, 'to which celebrity attaches in all the genealogies, we can only discover that they were proprietors of the district of Mandalgarh prior to the Gahlots, that is, they preceded the Sisodias of Mewar.' But a writer in the Rajputana Gazetteer adds that local tradition declares the Nikumbhs to have been the earliest possessor of the fort and the town of Alwar, and of the surrounding territories. In the Alwar region they held a considerable territory with capital at Abhaner. They were driven out of Alwar about 1450 by the Lodhis of Delhi, and they settled in

Hardoi region of Oudh. General Cunningham concludes from these data that 'it would seem that the Nikumhas were among the earliest Aryan settlers in Rajpitana. During the lapse of many centuries they lost their central provinses, and at the time of the Mohammadan conquest only the two outlying districts of Khandesh on the south and Alwar in the North remained to them. The name of Nikumbha has been supplanted in north India by that of the Raghuvansa or 'descendant of Raghu', one of the ancestor of Dasrath and Rama. The Nikumbhas, who settled in this region, retained their early tribal name, while their bretherns of Ayodhya assumed the name of Raghuvanshi.'

The ancestor of the ta 'alluqdar of Atwa Nasirpur was Changma Shah Nikumbh, who originally came from Alwar Tajara, Rajasthan in 1450 and settled in Surajpur, ilaqa Sandi, among the then inhabitants of which were certain of his own relations. Another tradition of the family is that their home was Arwal in Jaipur and that their leader was Udai Karan who came in 1156 and settled in the north of this district. He served the Tomar Raja of Delhi and the Rathaur of Kannauj. A colony of Nikumbhs is in pargana Alamnagar, with their headquarters at village Karaawan. They hold that they came from Arwal, near Jaipur, under the leadership of Naruk Shah, and sought service under the Tunwar raja of Delhi. By him, they were deputed to

reduce the rebel Bhais Ahirs of Pipargaon, in Farrukhabad. They did their work and were rewarded in the usual fashion with a grant of the rebel tract. The territories of Nikumbhs in Hardoi district lie mostly in the north-east of the *tehsil* Shahabad. They have 110 villages on north and south of the district. They are the chief landowners in Alamnagar and Pindarwa, while the bulk of their property lies in Sandila and Mallanwan, where they gained largely by the grants of land made to the *ta 'alluqdar* of Atwa after the Uprising. They also hold villages in Shahabad and Sandi in north, as well as in Balamau and Gundwa.<sup>309</sup>

At all events, tradition says that Udai Karan had three sons, of whom two returned to Jaipur and the third, Har Singh, remained in Surajpur of Sandi. His grandson was Naruk Shah, who appears to have obtained a grant of land in *pargana* Palia of Kheri from



Rani Shailendra Kumari Devi

the Sombansis.<sup>310</sup> He is said to have released and restored to liberty the raja of the place, who, about this time was living under surveillance of the troops under orders from Delhi and as a reward for his services received from the relieved raja the grant of *ilaga* Palia.

To Nanhar Singh, son of Naruk Sah, were born four sons – Narpat, Magru, Gajpat and Jhagru. Of these, Gajpat and Jhagru were fortunate enough to render signal services to Santan, the powerful Sombansi Raja of Santan Khera (Sandi). Santan had fallen into disfavour with his chief, the raja of Kannauj, and was in durance there. Gajpat and Jhagru procured his release. In gratitude for their help, Raja Santan conferred on them the title of Nikumbh (Nekkam), and added the more substantial benefit of 52 villages for Jhagru Sah in the neighbourhood of Barwar and Lonara in the Sandila country, and the 52 more for Gajpat Singh in what is now *pargana* Sandi. Of these, the chief were Palia and Malhauta. The third son, Narpat Singh, remained with his father on the Farrukhabad side of the Ganges. The fourth, Magru Sah, was rewarded for good service, with leave to settle in that portion of what is now the Alamnagar *pargana*, which had not been already appropriated by the Gaurs, and in and near Fetehpur Gaind in what is now *pargana* Shahabad.

Nikumbhs occupied these tracts, until, in the reign of Akbar, when the dynasty of Pihani Sayyads was founded by the illustrious Nawab Sadr Jahan. The fortunes of the Nikumbhs fell as the stars of the Sayyads rose. Village after village fell into the grasp of the Muhammadans, until at last all that was left to the Nikumbhs was Bahlolpur, their earliest settlement in these parts. So they call it Raho (the last left), and by this name is the ruined site of Bahlolpur is still called. But the troubles of the Nikumbhs were not at an end. A deeper deep was in store for them. In the following reign, at a wrestling-bout between Gopal Shah, Nikumbh and Taj Khan, a Pathan in the service of Sadr Jahan, the Nikumbhs and Sayyads fell out. The Nikumbhs got the worse of it; Bahlolpur, too, passed away from them, and the Sayyads named it Alamnagar, in honour of the reigning Emperor Alamgir (Aurangzeb). The Nikumbhs did not recover their position until about ninety years ago, when Asaf-ud-daula resumed the revenue-free domain of the Pihani and Muhmadi Sayyads (then represented by the Sombansi pervert, Raja Ibadulla Khan), and gave the depressed Nikumbhs an opportunity of again engaging for their lost possessions.

Fifth in descent from Naruk Shah came two brothers, Dhir Shah and Bahan Deo, who in 1491 went southwards and settled in *pargana* Gopamau. Bahan Deo's son Kunwar Shah, took possession of Muhmadi, while two of his sons Mangru Shah and Jhagru, obtained Lonahra in the Sandila country driving out the Khangars.<sup>311</sup>

In 1751, his descendant, Bhima Shah, expelled the Lodhs from Atwa, which has remained the headquarters of the tribe. His son, Bhikhari Das, added Laharastpur. Shiupal Singh, the next descendant made considerable additions to the family estate.

He partitioned the estate – Newaz Shah and Kishn Singh went to settle in Barda; while Govind Rai and Gaj Singh continued to reside in Atwa. He was succeeded by Ganga Baksh Singh, who divided his property among his four sons – Bharat Singh, Chet Singh, Tika Ram Singh and Surat Singh.

Bharat Singh rendered loyal service during Uprising, holding his fort of Atwa on behalf of the British and aiding the columns under General Barkar. On one occasion he went to assist Chaudhary Hasmat Ali of Sandila with 700 men and 2 guns. After the Uprising he was awarded with the confiscated estate of Nasirpur. He died in 1880 and was succeeded by Surat Singh, who also died in 1893, succeeded by his son, Raja Maharaj Singh. He resided at Hathaura, which was one of the strongholds of the Nikumbhs. 313 He had five



Raja Bharat Singh of Atwa

ranis – a niece of Maharaja Balrampur, from Kashipur Nainital, Simrauta Rae Bareli, Rehrakhet Orrisa and Bakskhera Hardoi. He was succeeded by Thakur Shyama Kumar Singh.



Raja Shyama Kumar Singh

He was succeeded by Raja Durga Pratap Narain Singh respectively. He had two ranis, Rani Padma Devi from Payagpur and Rani Gita Devi from Panchkot Raj. He has recently died and is represented by his fifteen years old son Raja Laliteswar Pratap Narain Singh, and a daughter Rajkumari Swastika Singh. Their residence is Hathaura House, Rani Bazar, near Char Bagh, Lucknow.

## 100. Bhogetapur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta ʻalluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
100	Bhogetapur	111	20	22	19,464	Sayyad Mohammad Ibrahim	Sayyad	List II Devolved upon a single heir as per family custom

The ta 'alluqa's headquarters is situated near Bilgram PO and Railway Station. It is the largest of the Sayyad estates, consisted of 21 villages and one mahal in the parganas of Bilgram, Mallanwan, and Bangar. The Mallanwan property is known as Usarha Khwajipur, and that in Bangar as Faridapur. This family is descended from Muhammad Sughra, who came to Bilgram in the days of Altamash, and after the capture of that town obtained a grant of land, which has since been in the possession of his descendants, one of whom founded the village of Bhogetapur. The Bilgram



Sayyad Wasi Haider of Bhogetapur

pedigree shows that sixth in descent from Sughra came Syed Abdul Farah of Wasit, from whom also come the great Barha family of Muzaffarnagar. If this is true, his son Daud must be the ancestor both of the Bilgram Sayyads and of the Tihanpuri branch of the Barha clan. Little is known of the Sayyads till the days of the Mughal Empire, when Bilgram attained a great name for the learning and prowess of its inhabitants. The Sayyads seem to have held continuously most of the land in the neighbourhood of Bilgram the greater part of their property having been acquired by purchase over two hundred years ago.<sup>314</sup>

After annexation the *sanad* for the Bhogetapur estate was conferred on Syed Muhammad Ibrahim who was succeeded by his younger brother, Wasi Haider. The latter died in 1903, and the property

passed to his grandson, Syed Mehdi Haider. The *ta 'alluqa* was taken under the management of the Court of Wards in 1870 on account of the indebtedness of the owner, which amounted to Rs 85,000. The whole of this was cleared off in thirteen years and the property restored to the owner with a considerable cash balance in 1883. It again became heavily encumbered and was taken for a time under direct management on account of arrears of revenue. It was released on the security of the *Chaudhary* of Kakreli and Riayat Husain of Lucknow, who paid off the debts, taking the property under their own management with an allowance of Rs 500 a month to the *ta 'alluqdar*. Since the latter's death the property again came under the Court of Wards, owing to the minority of Syed Mehdi Haider.<sup>315</sup>

101. Asafpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
101	Ashrafpur (Asafpur), Rampur Majaura	112	20	32	21,429	Sayyad Mohammad Ashraf, Fazl Rasool, Mohamad Ahmad & Mohd Askari	Sayyad	List III Primogeniture opted

The ta 'alluquar belongs to a branch of the family of the Sayyads of Bhogetapur. The name Asafpur is derived from the old village established by Syed Asaf, a forefather of ta 'alluquar family. In 1812, under orders from Nawab Ghazi-ud-din Haidar was built on its site the present village Rafatganj, called after Rafat Ali Khan (one of the sons of the Nawab, better known as Nawab Nasir-ud-din Haider) by Hakim Mehndi Ali Khan, the nazim. For a period of about thirteen years the new village remained in the Khan's possession of Government and in 1824 a gift of it in muafi was made to Moulvi Qazim Husain Khan a safir (vakil deputed to foreign) courts of the Oudh Government. Since then it has formed the inheritance of the Moulvi's descendants.<sup>316</sup>

For their loyal services during the Uprising a large property was bestowed on Chaudhary Muhammad Ashraf and his three brothers. Government sanad of this ta 'alluqa was in the joint names of the owners above named, but they were in separate possession of it, as shown below: Chaudhary Muhammad Ashraf owns ta 'alluqa Ashrafpur, comprising 11 villages paying an annual Government revenue of Rs. 9697; Muhammad Zain-ul-Abdin-ta 'alluqa Baghari, comprising 8 villages, paying to Government Rs 4,507; Muhammad Fazil- ta 'alluqa Durgaganj, consisting of 3 villages and 2 pattis paying a Government revenue of Rs 3,276-8-0; and Muhammad Ibrar-ta 'alluqa Dhundpur, comprising 7 villages and 3 pattis, paying a Government revenue of Rs 3,569'. 317

The shares were divided, and the first named received Asafpur, which at his death in 1888 passed to his son, Syed Muhammad Jawaid, and Ali Fatima, widow of his



Chaudhary Mohammad Ashraf of Asafpur

cousin, Syed Qarar Ali and by Syed Abid, another cousin Qarar Ali, who died in 1894, had in 1887 succeeded Syed Muhammad Askari, who had obtained the Durgagani estate from Muhammad Fazil. The Asafpur property reduced to three villages and one mahal, all in the Bilgram pargana. In 1870 the ta 'alluga was directly managed under the Encumbared Estate Act, with debts aggregating Rs 51,656, and arrears of revenue amounting to Rs 6,341. These were paid off by a loan advanced by Government. The estate was released in 1886, but it again became hopelessly in involved owing to bad management and extravagance, and a large portion of it has passed out of the owner's hand. The Durgagani estate was also under the Court of Wards from 1869 to 1890. It was at first burdened with a debt of Rs 22,751 lent by Government to clear off other encumbrances, but this was cleared

off and the estate released in a greatly improved condition.<sup>318</sup> The next successors of the estates of Asafpur were Muhamad Jawed, Mast Ali, Syed Abid Muhammad Zaubyk and Syed Nurul Hasan in 1910. In 1935, the *ta 'alluqdars* were Khan Sahib Syed Mohammad Jawed, Muhammad Zainul Abidin and Mussamat Akhtar Bano Begum.

# 102. Jalalpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
102	Jalapur, Paraumau, Daudpur &Kaikai	122	20	11	7,906	Sayyad Fazal Rasul	Sayyad	List III Primogeniture opted

The Sayyad estate consists of thirteen villages and one *mahal* in Sandila *pargana* of this district, including the waste land grant of Victoriaganj in Gopamau held in feesimple, the Kaikhai property in Sandi, and the villages of Sahgawan in Kalyanmal, Puranmau in Kachhandao and Daudpur in Mallanwan. The addition to these the *ta 'alluqdar* held the estates of Rampur-Garhawan in Unao, Sitohi in Sitapur,

Muhammadpur in Kheri, and the village of Tarauna in Lucknow. The family claims descent from Makhdum Sahib, the saint of Sandila, who received a rent-free grant in that neighbourhood more than 700 years ago. One of his descendants, Syed Jalal,

built on this grant the village of Jalalpur.319

In a later generation Chaudhary Muhammad Muqim gave the property to his daughter's son, Syed Ghulam Ashraf. After him came Maulvi Fazl Rasul, who purchased the Rampur-Garhawan estate of twelve villages and eight mahals in Unnao. He rendered good service during the Uprising, and assisted in restoring order. For this he was rewarded with the Kaikhai, Puranmau and Daudpur estates in this district and with the five villages of Sitohi and the six villages of Muhammadpur. He also bought the fee-simple of the three villages of Victoriaganj. He died in 1879 and left his property to his son, Maulvi Fazl Hussain, who further enlarged his estate by purchase and like his predecessor, was an honorary magistrate. He died in August 1901 and was succeeded by his son, Syed Iltifat Rasul. He was succeeded by Syed Aizaz Rasul.320



Maulvi Fazl Rasul of Jalalpur

Nawab Aizaz Rasul was married to Begum Qudsia Aizaz Rasul, the daughter of Nawab Julfiqar Ali Khan of Maler Kotla. The Begum was a Rajya Sabha member, and headed the post of the President of Indian Women Hockey Federation. She wrote two books, Three weeks in Japan and From Purdah to Parliament: A Muslim Woman in Indian Politics. The present representative of the ta 'alluqa is Syed Fazal Rasul residing at Mal Avenue, Lucknow; Syed Mohammad Zafar Ali Khan, Syed Tariq Hasan Naqvi and Khurshid Ahmad Naqvi residing at Shahnazaf Road, Lucknow; and Syed Mohammad Majid Ullah Khan residing at village Jalapur, near Sandila, district Hardoi.

# 103. Laharastpur/Birwa

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta ʻalluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
103	Laharastpur	105	20	11	15,795	Chandrika Baksh	Bais	List II Devolved upon a single heir as per family custom

The ta 'alluqa, has its headquarters near village Garhi Parwa 5 miles from Dalelnagar. It is variously known as Birwa or Laharastpur, consisted of eleven villages and five mahals in the Sandila pargana. The ta 'alluqdar is Nikumbh Rajput from the House of Atwa Nasirpur. At the division of the family property by the grandsons of Bhikhari Das, two of the brothers, Niwaz Sah and Kishan Singh, left Atwa for Birwa taking that property as their share, as well as Laharastpur. Birwa was a jungle of Ber at that time and the founder established a village here named Birwa. In the fifth generation from Niwaz Shah came Kalka Baksh, who died leaving an infant son, Chandika Baksh. The latter died without issue in 1866, leaving a widow, Thakurain Dalal Kunwar, who adopted Kunwar Mahesh Baksh, nephew of the Raja. He supported the Raja during the Uprising. 321

Kunwar Mahesh Baksh was instrumental in founding the Indian National Congress in Hardoi district. He was succeeded by his son Kunwar Baleswar Singh, the present representative of the House, whose residence is at Chand Ganj Garden, Lucknow. He is also the secretary of Anjuman-i-Hind, the association of ta 'alluqdars of Oudh. The other family members are Kunwar Girish Singh residing at Kaiserbagh, Lucknow; Kunwar Vijay Kumar Singh and Vinay Kumar Singh, both residing at Nirala Nagar, Lucknow.

104. Sawaijpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
104	Sawaijpur	154	20	23	13,203	Raja Dariau Singh	Sombansi	List II Devolved upon a single heir as per family custom

The ta 'alluquar is locally styled raja, but the title has not been recognized by Government. The property consisted of 19 villages in the Pali and four in the Katiari pargana, known at the Auhadpur-Sanjara estate.

The Sombansi Rajputs of the Sandi pargana lay claim to a very ancient lineage, being descended from Abhiman, the son of Arjun Pandava. As in the case of the Sombansis of Partabgarh, the family is said to have come from the ancient town of Jhusi in the Allahabad district, whence migrated, probably owing to pressure caused by the advent of the Muslims, and came to this district under Raja Santan at the time when Jaya Chandra was still ruling in Kannauj. Raja Santan made his headquarters at a place called after him Santan Khera or Santannagar, the modern Sandi. He expelled the Thatheras, and his descendants gradually acquired most of the Sandi,

Barwan, Pali and Saromannagar *parganas*. They did not, however, hold Sandi for long as the Mohammedans came and after a long siege, which was only brought to a successful issue by emptying the moat by means of a drain into the river Garra, took the town and drove out the Sombansis, who fled to the Kumaun hills whence they were subsequently allowed to return. This is said to have occurred in 1398, although probably it was much earlier.<sup>322</sup>

Tradition relates that Raja Santan had a son named Harhar Deo or Sheosal Singh. This man colonised pargana Pali, and left his possessions to his two sons, Sahaj Deo and Barwan. The latter established himself at Baburhia, which was a deserted Thathera town, and renamed it Barwan after himself the village and most of the pargana is still in the possession of his descendants. Sahaj Deo remained in Pali and became the raja of the clan. He was succeeded by his son – Man Deo, who had three sons, Randhir, Nam Deo and Puran Mal. The eldest quarrelled with his father and want to the home of his wife's family in Farrukhabad, where his descendants still hold the pargana of Khakatmau. When Man Deo died, the second son, as the story goes, was away fishing; and so Puran Mal, the youngest obtained the estate. He had two sons, Sahaj Rao and Bhao Singh, of whom the latter obtained the title of rai and a portion of the ancestral estates, which is still retained by his descendants. 323

Sahaj Rao was the raja of the clan, and settled in Sawaijpur, which still gives its name to the Sombansi ta 'alluqa. About this time some members of the family seized and held the estate of Sarsai in Pali, which remains to this day; and at a later date others separated themselves from the main stock and colonised Samarjhala, also in the Pali pargana. Raja Sahaj Rao had two sons – Kharag Mal, who succeeded to the estate, and Sultan Mal, who received for maintenance the villages of Saidapur and Nizampur in Pali, still owned by members of his family.<sup>324</sup>

After Kharag Mal came Rasao Mal, who had three sons; the eldest, Lal Sah, became raja in his father's stead; Bahar Sah obtained Jaitpur and Silwari; and Birbal was given Shahab-ud-dinpur in Katiari, all of which are to this day owned by Sombansis. Dalip Singh, the son of Lal Sah, had two sons of whom Raja Madan Singh, the eldest founded Madnapur in Pali, while Bahar Singh, the younger, obtained Ghari Thar in Katiari and other neighbouring villages. Madan Singh was succeeded by his son, Kesri Singh, who had two wives and four sons. By the first he had Raja Singh, whose descendants live at Sawaijpur; and by the second he begot Fateh Singh, who obtained the estate; Bhikham Singh, who received Amirta and other villages for maintenance; and Bahoran Singh, who died without issue. Fateh Singh had two sons, of whom Jodhan Singh became raja, while Dhaukal Singh held Kahrai, which is still in the possession of his descendants.<sup>325</sup>

Raja Jodhan Singh had seven sons, of whom four were killed in a fight with Basant Rai, Chakladar of Sandi Pali. Of these four, Madho Singh alone had issue, and his

grandson, Kunwar Bhopal Singh is the owner of Harha Khurd. From Gokul Singh, the sixth son, comes Pitam Singh, who lives in the hamlet of Majhaula and holds some land in Maintenance. Jorawan Singh, the youngest, died without issue. The eldest was Raja Chhattar Singh, who had four sons, — Dariao Singh who succeeded his father; Jot Singh, whose two grandsons live at Sawaijpur; Gopal Singh, who obtained Chaundarai in Pali and Mirzapur in Barwan for maintenance; and Bhola Singh, who received a small allotment known as Halqa Ghirwa. Raja Dariao Singh had no issue, and his widow held the Sawaijpur ta 'alluqa at Annexation; she adopted Dip Singh, son of Nandan Singh, who held the estate till 1891, when he was succeeded by Karan Singh, who had two ranis, one from Puwayan, Shajahanpur, and other from Garhi Raigava, Hardoi. 326

As he died issueless, the Rani adopted Harihar Baksh Singh, from the elder line of Kunwar Bhola Singh, i.e. the eldest of the four sons of Kunwar Gulab Singh of



Raja Krishna Partap Singh

Sadullipur (Kakroa). He was Harihar Baksh Singh. He was married to the daughter of the ta 'alluqdar of Mahewa in Lakhimpur. He was MLA from the Congress many times, and was in Social Service. He died in 1975, leaving two sons Krishna Pratap Singh and Tej Pratap Singh. Krishna Pratap Singh died in 1984 and is succeeded by his son Dinesh Pratap Singh, who is the head of the clan of Sombansi Rajputs of 300 villages in Oudh, related to Sawaijpur branch. Dinesh Pratap Singh is married to the daughter of the Thakur of Bhabua estate in Gonda district. He has two sons Abhishek Pratap Singh and Abhijit Pratap Singh.

According to Madhavendra Pratap Singh of this family, Raja Harihar Baksh Singh had three brothers – Kunwar Bisheswar Baksh Singh, Kunwar Bhagwan Singh and Kunwar Narain Baksh Singh,

who remained at Sawaijpur. Kunwar Biseswar Pratap Singh died in 1992, and is succeeded by his three sons, Kunwar Ganesh Pratap Singh, Kunwar Ramesh Pratap Singh and Kunwar Umesh Pratap Singh. Kunwar Bhagwan Baksh Singh died in 1983, and has two sons, Madhavenndra Pratap Singh and Dhirendra Pratap Singh. Kunwar Narain Baksh Singh's son is Kunwar Raghavendra Pratap Singh, and grandson Kunwar Ajit Pratap Singh.

#### Ta 'allugdars' Profile

### 105. Khajurahra

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
105	Khajurahra, Bahura	110	20	24	23,172	Thakur Dal Singh	Amethia Gaur	List III Primogeniture opted

Khajurahra ta 'alluqa in pargana Bangar, tehsil Hardoi has been held by the Chamar Gaurs ever since their ancestor Ganga Singh, surnamed Kana, drove out the Thatheras. They are the head of the clan of Chamar Gaurs. The Gaur Rajputs have for many centuries been established in this district. As already mentioned, the Bahman Gaurs were rulers in Gundwa till they were ejected by the Bais. The Gaurs of Bangar are the Chamar Gaurs, who rank higher than the Bahman Gaurs. The various traditions all agree in stating that the clan came to Hardoi in the days of Jaya Chandra of Kannauj and, after expelling the Thatheras, settled in the Bangar pargana. Their leader was either Raghunath Singh of Narkanjari near Indore, or Maha Singh or Sale Singh of the same place, or Kuber Sah of Garhganjana, also near Indore, or again Bhat Deo from Narnol, as current in the traditions of the Gaurs of Khajurahra, Turtipur, and Hardoi respectively. The son of this leader was Ganga Singh, the one-eyed, who subdued the Thatheras and founded the Gaur estates, which have remained almost intact to this day.

The tradition current at Khajurahra, the central village of the Gaur ta 'alluga, states that - Eleven hundred years ago, our ancestor, Thakur Raghunath Singh of Narkanjari, near Indor, served under the Raja of Kannauj, and in reward for gallant service was made Amil of Bangar. Bihar was chosen by him for his residence, and thence he used to send the tribute collected by him to Kannauj. Once he had to go on special business to Kannauj to see the Raja. While he was away, a son was born to him, of whom the astrologers foretold that his star was fortunate and that he would become king of the land. The Thatheras were then lords of this country, and they, fearful of the future, caused the astrologers to spread it abroad that if the babe's father should set eyes on him, he would surely die. Thus they did; and the child's mother, to avert her husband's doom, buried her little one alive. However, when Raghunath Singh returned and heard what had happened, he hastened and dug out his child. It was still living, but one of its eyes was blind, and they named him Ganga Singh Kana, or one-eyed, and he grew up brave and wise; and when Raghunath Singh died, one-eyed Ganga was appointed in his stead. In those days the Thatheras had waxed rebellious and refused tribute. So one-eyed Ganga sought aid from Kannauj and brought an army from thence, and fought and slew the rebel Thatheras and crushed the revolt, and such as he did not put to the sword he drove out from their homes to be wanderers over the face of the land. And the Raja was glad, and bestowed upon him all the realm of the Thatheras for his own. Now Ganga Singh had two sons, Jaskaran and Amda, and they divided the inheritance between them. Jaskaran took what are now Baragdon and Maholia Rawat, Hardoi, Kasrawan, Bhitauli, Sarayyan, Mawayya, and Amdaha; and Amda Singh took Khajurahra, and Niri, and Isauli, and Dhir Maholia, and Behta Chand, and Keoli, and Naiagaon. 327

Most of the Gaur villages were held in *pattidari* tenure, and it would appear that at no time was a regular raj formed. The only Gaur *ta 'alluqa* is that of Khajurahra, which consists of 19 villages and five *mahals* in the *parganas* of Bangar and Bilgram. The *sanad* was granted to Thakur Dal Singh, who had amassed the estate by purchase



Thakur Lalta Baksh of Khajurahra

and estate by purchase and mortgage at the expense of his weaker brethren. He was succeeded by Thakur Lalta Baksh, who died in 1885, and was followed by his grandson Thakur Shankar Baksh Singh. He was then a minor, and the estate was taken under the management of the Court of Wards. The property was then indebted to the amount of Rs 83,522 of which Rs 44,000 were secured by a mortgage of six villages and one mahal, known as the Bahora estate in Sitapur. In order to redeem this property and to pay off debts bearing heavy interest, a loan of Rs 73,000 was taken from the Bank of Upper India. The estate was released and made over to the ward in November 1893; but the debts had not been fully paid off, and fresh liabilities had been incurred by the owner. The property in this district consisted of 19 villages and five mahals in the Bangar and Bilgram parganas.328

In 1935, the ta 'alluqdar was Thakur Bhagwan Baksh Singh. He had two sons Babu Maheswar Baksh Singh and Oudhesh Baksh Singh. Babu Maheswar Baksh Singh was succeeded by the present ta 'alluqdar Uday Pratap Singh, who along with his son Ambuj Singh, is residing at village and post Khajurahra, Lucknow Road, Hardoi.

106. Basitnagar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
106	Basitnagar	39	54	29	21,031	Nawab Dost Ali	Pathan	List III Primogeniture opted.

The Pathan ta 'alluqa of Basitnagar is near Shahabad PO, and the nearest Railway Station Anjhi is 3 miles away. It consists of 29 villages and six mahals, most of which lie in the Shahabad pargana, the rest consisting of the small estates of Piparia in Pachhoha and Saadatnagar in Sara North. This family is descended from Dildar Khan, the third son of Nawab Diler Khan, the founder of Shahabad.<sup>329</sup>

The rise of Diler Khan was during the reign of Aurangzeb. The Pande Parwar Brahmans of Angni Khera plundered a convoy of treasure on its way from Khairabad to Delhi. The Sultan dispatched Diler Khan Afghan, a distinguished officer, to repress the bandits arriving at Shahjahanpur, recently founded, and then, commanded by his brother Bahadur Khan, Diler Khan rode out alone towards Angni Khera to reconnoitre. Smitten with thirst he begged water of an ancient crone. The gift of two gold mohars loosened a garrulous tongue, and he learned from her the strength and ways of the Pande Parwars. In particular he heard that on a certain date the whole tribe mustered at the old Thathera tank Ratauha to bathe. Returning to Shahjahanpur he mustered a strong force, marched secretly to Angni Khera on the night of the bathing, and surrounded and slew the unsuspecting Brahmans. In reward for his skill and daring he was granted the whole of their possessions in pargana Shahabad and Sara in jagir, and became Nawab Diler Khan Bahadur Haft Hazari, or commander of seven thousand. His descendants held the grant rent-free till Saadat Ali Khan resumed it. In 1677, he founded the city of Shahabad on Angni Khera, filled it with his Afghan kinsmen and troops, assigning them jungle-grants in the neighbourhood: and in the midst raised the spacious mansion known as the Bari Deorhi. Fifty-two wards or muhallas trace their present names to the followers who then built in the places on which they stand. The sons of Nawab Diler Khan were four - namely, Kamalud-din Khan, Chand Khan, Dildar Khan, and Fateh Muhammad Khan. 330

The descendants of Diler Khan's four sons held a large *jagir* of 200 villages, comprising all Shahabad and Sara North, on revenue-free tenure, till the days of Saadat Ali Khan, who resumed the grant. Dilar Khan was succeeded by his third son Dildar Khan who founded Shahabad. His son, Saadat Khan, was *tehsildar* of Sara, and while employed in that capacity managed, by means of purchase, mortgage and other well-

known means, to acquire about forty villages of that pargana, which became known as the Saadatnagar or Mustafabad estate. This property rapidly disappeared. In 1828 it had dwindled to 23 villages and was then broken up, the whole pargana being held in farm by the Kashmiri Brahmans, Kedarnath and his brethren, till annexation. The villages were held intact by Nawab Ahmad Ali Khan, grandson of Saadat Khan, but his widow lost them. Saadatnagar itself was taken under direct management, and at annexation settlement was made with the old Hindu proprietors. At the regular settlement, however, it was restored to Nawab Husain Ali Khan and still remains a part of the ta 'alluga. Saadat Khan was succeeded by his son, Bande Ali Khan, who was allowed to engage for the Basitnagar estate in the ordinary manner. Nawab Bande Ali left two sons, Ahmad Ali Khan and Lutf Ali Khan, of whom the former had a son, Nawab Dost Ali Khan, who married the daughter of his uncle, and in 1859 received the sanad for the ta 'alluga. He died in 1864 and was succeeded by his son, Nawab Hussain Ali Khan, who died in 1871 without male issue, leaving his widow, Begum Amanat Fatima, in possession. She died in December 1903, and bequeathed the estate by will to her nephew, Abdul Karim Khan. The title of Nawab, which was recognized by the British Government as hereditary in 1864, and was reaffirmed via Notification GO No. 339 dated 22 March 1907, has now disappeared in default of direct succession.331

The present representative of the *ta 'alluqa* is Nawab Abdul Rahim Khan who is residing at village Shahabad, Hardoi.

# 107. Sarwan Baragaon

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
107	Sarwan Baragaon	90	35	22	18,918	Dhanppat Rai and Fateh Chand	Kayasth	List II Devolved upon a single heir as per family custom

This ta 'alluquari estate is of the Sribastav Kayasth family of Sarawan-Baragaon in the Sandila tehsil. They are said to have been long settled in Khurasa of Gonda. One of them named Rai Puran Chand, some thirteen generations ago, left his home on account of a quarrel with Ratan Pande, and took up his residence in the Sailuk pargana of Barabanki, where he founded a village called Purania. His son, Rai Khem Chand, is said to have been the private diwan of Akbar, and rose to great wealth and influence. On one occasion he performed the pande-jag and distributed nine maunds of pure gold to the Brahmans, who conferred on him the title of Naumania Pande, by

which the house is still known. Tradition relates that since that time wine drinking has been totally prohibited in this family. His son, Parmanand, received from Shah Jahan a *mansab* and a *jagir* in Mathura. His successors Bishan Das, Bikram Sen, and Rai Dal Chand, were all *mansabdars* under the later Mughals, the last receiving his title from Ahmad Shah.<sup>332</sup>

Rai Makhan Lal, the son of Dal Chand, came to Oudh with Safdarjung. He had three sons, Rai Kunwar Sen, who was appointed *nazim* of Sandila and Malihabad by Shuja-ul-daula, Rai Pem Chand, and Rai Sewak Ram. The son of Pem Chand was Rai Jaisukh Rai, who was *wasibaqi-navis* of Oudh under Asaf-ud-daula, and in the day of Saadat Ali Khan was raised to the post of *Diwan* of the whole of Oudh. He was responsible for the division of territory between the Nawab *Wazir* and the East India Company under the treaty of 1801. He died without issue and was succeeded in the possession of the estate of Sarawan-Baragaon, which he had received on a permanent lease from Asaf-ud-daula, by the family of his uncle, Rai Sewak Ram.<sup>333</sup>

The latter had four sons, Ram Dhan, Gobardhan Lal, Param Dhan, and Narain Dhan. Of these, Gobardhan Lal succeeded to the estate and at the accession of Ghaziud-din Haider received the hereditary title of raja. Both he and Param Dhan were amil of Malihabad, for they leased that pargana in 1827 to Faqir Muhammad Khan, the ancestor of ta 'allugdars of Sahlamau and Kasmandi Khurd. On one occasion he stood security for Raja Surat Singh of Ramnagar in Barabanki and in consequence of his failure to pay besieged the raja in his fort of Chheda. His son, Jamait Rai, was made chakladar of Sandi Pali by Amjad Ali Shah and in 1842 he attacked and defeated Raja Hardeo Baksh of Katiari. Raja Gobardhan Lal during his lifetime made over the property to his nephew, Raja Dhanpat Rai, son of Param Dhan, with the approval of the Government. A share was also held by Fateh Chand, son of Narain Dhan. During the Uprising these two ta 'allugdars acted with conspicuous loyalty after the recovery of Lucknow, assisting General Barker in his operations near Sandila and vacating their large house in the town for the use of the officers after its capture. At Lord Canning's durbar in 1859 they received khil 'at and a grant of 22 villages in the Kheri district, known as the Sirsawa Bilahra estate.334

In 1860 an amicable partition of the ta 'alluqa was made, but Dhanpat Rai had to bear the whole burden of the debts. He died in 1867 leaving three sons, of whom Raja Durga Parshad succeeded his father in the estates. He was an honorary magistrate since 1884, a prominent personage in the district and a great scholar, having written several books in the Persian language such as Goolistan, Hindoostan, Tawarikh-i-Ayodhya, Tawarikh-i-Sandila, Hadikiye Ishrat, Masnawi Samare Ulmat, Masnawi Mehr-i-Taban and Tawarikh-i-Bostaan-i-Oudh. His pen name was Meher. He had built a handsome masonry sarai and a dharamsala in Sandila. His portion of the estate consisted of 21 villages in this district, in the pargana of Sandila, and one

in Gundwa, 13 villages in Kheri, two villages known as the Talni Loharu estate in Unao, and the single village of Biharipur in Lucknow.<sup>335</sup>

The sanad of the ta 'alluga was jointly given to Raja Dhanpat Rae and Raja Fateh



Wazir Chand of Sarwan Baragaon

Chand. The latter's title of Raja was recognized as a personal title in 1864. He died in 1873, having during his lifetime divided his property between his two sons, Wazir Chand, who received the Hardoi estates, and Amir Chand, who obtained the half of Sarsawa in Kheri. Both brothers died within two months of each other in 1887. Amir Chand was succeeded by his son, Narendra Bahadur, while Baragaon is still held by Chandra Kunwar, the widow of Wazir Chand. The ta 'alluga was named as Baragaon, consisted of 24 villages and six mahals, all in the Sandila tehsil. From 1871 to 1891 the Bargaon estate was taken under the management of the Court of Wards under the Encumbered Estates Act. The debts amounted to Rs 1,50,468 and were compromised for the sum of Rs 1,21,777 advanced by Government. In 1891, the ta 'allugdar applied

for permission to pay off the balance due, Rs 44,500 in all, and the request was granted. The estate was released in a prosperous condition in June 1891.<sup>336</sup>

Kunwar Narendra Bahadur died in 1905; leaving a widow Musammat Jagrani Kunwar who also died in 1917, and was succeeded by their adopted son Nageswar Sahai. Much of the *ta 'alluqa* was sold before 1935 as a result of court cases between the families of Raja Durga Prasad and Chanda Kunwar. The present representative of the family is Ravindra Bahadur Khare whose residence is Ayodhya House, Lalbagh, Lucknow.

108. Pawayan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
108	Pawayan, Behrora	246		14	15,852	Thakur Sripal Singh	Bais	List III Primogeniture opted

The ta 'alluqa belongs to Bais Rajput of Daundia Khera and is a branch of the Bharawan ta 'alluqdar. It was earlier known as Mansurgarh, the fort at Pawayan

taking its name from Nawab Mansur Ali Khan Sufdarjung. The ancestor of the house was one Ram Chander, who was serving under the Gaur Rajputs of Pawayan. The *zamindar* had only a daughter who was married to Ram Chander. Ram Chander then asked the *zamindar* to adopt him as his successor, which was flatly refused by the brotherhood. On this, Ram Chander along with his three sons – Atsukh, Rutibhan and Lakhan, who were in service with the Delhi emperor, usurped and annexed the *zamindari*. Atsukh's successor was Thakur Sarabjit Singh, who established this *ta* 'alluqa' into prominence. The *sanad* of the *ta* 'alluqa' was given to Sripal Singh. His son Sarabjit Singh succeeded in 1870. He was succeeded by Thakur Jagajit Singh.<sup>337</sup> The present representative of the family is Shri Shivendra Pratap Singh residing at village Pawayan, Hardoi.

### 109. Gopamau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AO 1860	Caste	Succession as per Section 8 of Act I of 1869
109	Gopamau	166		10	7,627	Murtaza Baksh	Sheikh	List III Primogeniture opted

The ta 'alluqdar belongs to the family of Siddiqi Ispahani subdivision of Sheikhs and trace their descent from one Sheikh Rahim-ullah of Ispahan, who came to India with Timur and was appointed a sipahsalar and risaldar in his army. Later on, he became Governor of Kashmir and Lahore. His son, Qudrat-ullah and his grandson, Aman-ullah, also held offices under the imperial government. His great-grandson, Niamatullah, was appointed Chaudhary of the Gopamau pargana by Humayun, and this office remained in the family till annexation. The village of Gopamau came to into existence about eight centuries ago and was originally called Gopimau from the founder Raja Gopi Nath. Niamatullah was the founder of Siria Siddki. He obtained two rent-free villages and a cash nankar of Rs 1,700, which was the foundation of the estate. The present ta 'alluqa was originally constituted out of a gift of several villages, which Emperor Alamgir bestowed on Shekh Muhammad Syed Basawan, lineally descended from the said Niamat-ulla.<sup>338</sup>

This man had two brothers – Muhammad Baksh and Qadir Baksh. The former had three sons, Muhammad Amir, Mohammad Mubarak and Muhammad Ahmad, (the last two died childless); and the latter one son, Karim Baksh, whose son, Murtaza Baksh, died without issue, leaving two widows, who held a share in the estate till AD 1894. Muhammad Amir had three sons, Muhammad Kamil, Muhammad Aqil, and Muhammad Fazil, who held equal shares in the estate together with Muhammad

Abdus Samad, the son of Muhammad Ahmad. The property consisted of six village and three *mahals* in the Gopamau *pargana* and one village, Barmkaula, in the Sitapur district. The *ta 'alluqa* consisted of three portions, one estate being known as Behta Murtaza Baksh, assessed at Rs 6,061; the second, Gundwa Rao, paying Rs 4,620; and the third, Giyanpur, with revenue of Rs 4,513. In addition to these, *ta 'alluqdars* had *pattidari* holdings assessed at Rs 2,604.<sup>339</sup>

Mohammad Kamil's elder son Mohammad Adil was issueless, while younger son Mohammad Kabil has two sons Mohammad Tahir and Mohammad Tayyab. Mohammad Aqil's son was Shekh Wasiuzzama. He had three sons Sheikh Sayeeduzzama Siddiqi, Atikuzzama and Rafiquzzama. The former is district Judge at Jyoti Ba Phule Nagar, the latter is residing at Gandanpur House, Mahatma Gandhi Marg, Hardoi, while Atiq-uz-zaman Siddiqi is residing at Ritz Appartment, Madan Mohan Malviya Marg, Lucknow. Mohammad Fazil has also three sons Mohammad Rafiq, Mohammad Nafis and Mohammad Sayeed. They are residing at village Mughalipur, Gopamau, Hardoi. Other members of the family are Shekh Sharif-uzzaman Siddiqi resides at Whiteganj, Hardoi.

### 110. Bhanapur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
110	Bhanapur	247		2	1,816	Nawab Safdar Husain Khan	Pathan	List V Primogeniture opted



Safdar Husain khan of Bhanapur

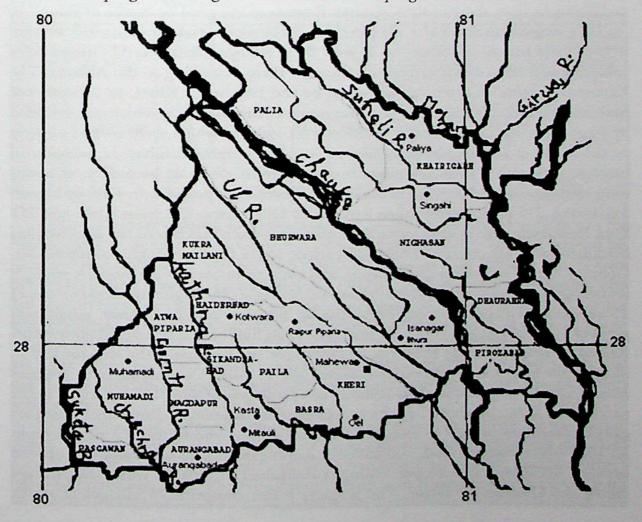
The ta 'alluqa' belongs to a Pathan family of Barabanki, and is of very recent origin. It consisted of only two villages in the Sandi pargana, which in 1858 were settled with the headmen, but subsequently were taken away owing to the failure to prove a title and declared the property of Government. In 1868 they were conferred on Munshi Safdar Husain Khan, a Pathan of Barabanki, who had been a sarishtadar at the time of the Uprising and for his loyal services was made a deputy collector and employed on settlement duty in Barabanki. In 1876 he was made subjudge of Rai Bareli, and at a later date he was transferred to this district. He died some time after his retirement in 1892, and left his property to his five sons. Abid Ali Khan and Zahid Ali Khan each hold one-fourth of the property,

while Maqsud Ali Khan, Hamid Ali Khan, and Muhammad Ali Khan have one sixth apiece.<sup>340</sup> The present representatives of the family are Maksud Ali Khan, Muhammad Ali Khan and Musammat Saliha Begum, all residing at Gorakhpur.

#### VI. KHERI DISTRICT

The district lies between 28° 39' and 27° 41' north latitude, and between 80° 4' and 81° 18' east longitude. There are four large ta 'alluqdars holding more than 1,00,000 acres, those of the rajas of Mahewa, Oel, Khairigarh and Bhira, while nine ta 'alluqdars have their estates averaging 220 square miles each. These ta 'alluqdars held more than half the district. The rest of the villages 656 are owned by the zamindars; there are 780 of these men.

Kheri pargana originally contained 1059 villages of which 299 were taken out and formed into pargana Srinagar; 243 used to make pargana Dhaurahra, and 527 left;



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at demarcation they were thrown into 211, of which 50 were again added to Srinagar leaving 161 and pargana of Basara containing 32 have been include in Kheri, which has now 193 villages. The whole pargana however, became part of the great estate formed by the Sayyads of Barwar. Parbal Singh Chaudhary, the Chauhan ancestor of the rajas of Oel and Kaimahra had three villages-Kaimahra, Khogi and Oel. From this humble beginning the Janwars had become extensive landlords, represented by the Raja of Kaimahra, Raja of Oel and Thakur of Mahewa. Srinagar pargana contains 143 villages, and the propriety rights were divided mainly between ta 'alluqdars of Oel and Mahewa. Bhur pargana consist of cis – Chauka portion and Aliganj. Of the 71 villages of cis Chauka portion, 68 belonged to Bhur ta 'alluqdars, who were Chauhan Rajputs. The old pargana of Aliganj consisted of 39 mauzas or 93 villages, of which 73 were held by the Ahban Rajputs, divided into two clans – Hindu represented by Raja Lone Singh of Mitauli, and Muslim represented by the Thakur of Bansi and the Thakur of Ambara. Their territories were separated by the little stream of the Junai and Baraucha from those of the Chauhan Rajputs of the great ta 'alluqa of Bhur.

Paila pargana includes the old pargana of Karanpur and contains 119 villages - 59 of Paila and 60 of Karanpur. The 59 Paila villages contained 33 villages in ta 'allugdari and 18 in zamindari tenure, most of them belonging to the Ahbans. The Karanpur pargana was principally owned by the Janwars of Kheri, ta 'allugdars of Mahewa and Oel. Firozabad pargana was named after the town, which was founded by Firoz Shah Khilji in 1330. It contained 91 villages which were owned entirely by the Raekwar ta 'allugdar of Mallapur, and the Jangre Chauhan ta 'allugdar of Isanagar. Dhaurahra pargana's name is derived from dhura or boundary, as it was composed of portions taken out of the boundaries of three parganas in 1739 by Nawab Safdarjung, 216 villages were taken from Garh Qila Nawa, 238 from Kheri and 171 from Firozabad. The Jangres captured Dhaurahra from the Bisens, establishing his headquarters in Dhaurahra. Their descendant Indra Bikram Singh plundered Mr. Gonne, Dy. Commissioner of Mallapur, and thus his estate was forfeited. A younger branch of the family retained the estate of Isanagar. In Nighasan pargana out of 73 villages 62 villages were owned by the ta 'allugdars family of Bhur. Khairigarh pargana is the largest in the district but more than half of this is covered with forest. Raja of Khairigarh owned 67 of the 70 villages of the pargana. Palia pargana has 50 mauzas, the proprietors all zamindari except the 15 villages belonging to the Raja of Khairigarh. Aurangabad pargana consists of 34 villages, of which 27 belonged to the ta 'alluqdar of Aurangabad, 1 to the ta 'alluqdar of Sadatnagar. Emperor Aurangzeb gave this territory in jagir to one Mirza Bahadur Beg, who founded a new town in AD 1670 where Balpur stood, and called it Aurangabad. The ta 'alluqa was divided between his sons, the elder one taking Aurangabad ta 'alluqa, while the younger taking the Qutubnagar estate. The pargana Kasta comprise 73 villages of which

62 were held by ta 'alluqdars. Haidarabad pargana is the part of the old pargana Bhurwara, belonging to Ahbans. The estates are all Ahban, the principal being Kotwara, Gola and Sikandrabad. Magdapur pargana was a part of Barwar pargana. It consisted of 34 villages, 27 of which were in ta 'alluqdari of the Raja of Muhamdi and 6 in zamindari under the Bachchils. In 1851, Raja of Muhamdi obtained possession as a farmer and was afterwards recognized as ta 'alluqdar. Atwa Piparia consisting of 30 mauzas, formed part of the pargana Barwar and of the great estate of Sadr Jahan granted by Akbar. In 1776, the Raja of Muhamdi was taken prisoner and the pargana was engaged to the Brahman and Bachchil zamindars. The estate of Atwa Piparia was held by the Bachchils but the last Raja Bhagwant Singh, in 1836 owing to some quarrel with the Nawabi officials, was deprived of the estate and thus turned rebel.

Ta 'alluquars of the district as per Section 8 (List I) of the Act I of 1869 are as follows:

# 111. Bhadurnagar/Muhamdi

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
111	Bahadur-nagar	31	54	54	29,201	Raja Ashraf Ali Khan	Sombansi Muslim	List II Devolved upon a single heir as per family custom

The ta 'alluquar belongs to Muslim Sombansi Rajput family. Dan Shah was the Ahban chief of Badiagaon in Gopamau of the Hardoi district. He had married his daughter to a Sombansi, and her two sons, Badar Singh and Bahadur Singh, were staying with their maternal grandfather in AD 1700. In that year Syed Khurram, who had bought up some claim upon a grove in Badiagaon on purpose to embroil himself with his weaker neighbour, attacked the village and murdered every one he found except two boys whom he carried prisoners to Aurangabad. Bahadur was released, but Badar Singh became a convert to Islam, was named Ibadulla, married to a natural daughter of his patron, and being an able man was made general manager and leader of his troops.<sup>341</sup>

Muhammad Ali, the eldest son, succeeded Syed Khurram in 1709. He was the son of one wife. Another younger one was a Hindu *mahajan's* daughter, whose affections Syed Khurram had secretly won, and who abandoned her religion and her father's house to marry her lover. The father complained, and Khurram had to purchase his consent with a lakh of rupees – a proof that Aurangzeb's bigotry did not interfere with

the fair administration of justice. Her son, Imam-ud-din Khan, claimed a share in the estate, instigated by his mother and by Ibadulla Khan, who being also a Hindu by blood made common cause with her. The estate was at once filled with tumult and disorder, the brothers at open war, and each harrying whatever villages took part with or paid revenue to his opponent. No revenue could be collected, and Muhammad Ali, thinking that the old dowager, who had instigated the rebellion, and who was the mistress of great hoards which she had accumulated, should contribute to its expenses, confined her in a small hot room till she should pay up, meanwhile dismissing her ally Ibadulla.<sup>342</sup>

The latter came at night, dug through the wall of the lady's prison, released her, and the two, along with her son, fled to Delhi in 1726. They applied to the Emperor Muhammad Shah, and with the aid of the *subedar* of Oudh, Saadat Khan, the estate was given to Imam-ud-din Khan, after two years' solicitation and heavy expenditure. While the old lady lived, Ibadulla, seemingly influenced by their common nationality, was faithful to her interests, but she died in 1729. Then Ibadulla secured the favour of Raja Newal Rae, the Oudh *diwan*, by assenting to the latter's getting Barkhar in Muhamdi *pargana* as *jagir*; and Newal Rae aided him to gain possession of the entire estate, ousting the sons of Syed Khurram, whose descendant, Nashigar Ali, only held six villages in Aurangabad and Pasgawan. Ibadulla did not wish to remain in Aurangabad, the scene of his treachery. He removed to Muhamdi, where he enlarged and strengthened the fort so that it was able to offer a show of resistance to a British army.<sup>343</sup> He had obtained from Delhi the title of Raja and of Khan.

Ibadulla Khan died in 1737; his son and successor Mahbub Ali Khan in 1742; the latter's brother in 1752; and thus, a son of Mahbub Ali Khan, Ghulam Muhammad, succeeded. During this time the great estate, still including Muhamdi, Aurangabad, Magdapur, Barwar, Pasgawan, Aliganj, Haidarabad, Kukra Mailani, Karanpur, Alamnagar, was undivided. Ali Akbar Khan, the third and last surviving son of Badar Singh, was enraged that his nephew, a mere boy, should be preferred to him. It was the custom of the Kshatriya brotherhood, to which his father originally belonged, that the brother should succeed if an adult and able in mind and body to the headship of the family, rather than the minor son, who would be incompetent for the charge. The uncle now complained to the Sombansi kinsmen, who had been settled by successive rajas in the *pargana* of Muhamdi. Some of these men, who lived in Waini Rajapur, a large village three miles north of Muhamdi, listened to the crafty uncle's appeals to their zeal for ancient Hindu custom. They came at night and murdered the nephew in the fort at Muhamdi (AD 1757).<sup>344</sup>

Again did a widow appear in the dark scene, the mother of the murdered prince; but instead of flying to Lucknow, she collected forces and defeated Ali Akbar Khan in the field. The Hindu party and the Muslim purists now came to terms, and

arranged a peaceful line of succession namely, that Ali Akbar Khan should manage the estate during his life, and that Ghulam Nabi Khan should succeed. Extraordinary to relate, in 1772, Ali Akbar Khan, of his own accord, abandoned the chiefship and power, which he had held for fifteen years, and, according to promise, transferred the property to Ghulam Nabi Khan. The uncle survived for five years after his abdication. During his tenure of the raj foreign invasion had almost put an end to the existence of the family. The Gaurs of Katesar and Chandra, defeated the Raja of Muhamdi two times, and it was with the aid of the Ruhelas that they could succeed to keep them in check. The Ruhellas replaced Ali Akbar Khan in the Raj at Muhamdi, and seized for themselves Khairigarh and Dhaurahra, which they soon abandoned. This raid of theirs, however, was long remembered in Oudh, as they mutilated every image and defiled every temple they met on the march. Ali Akbar Khan had ten sons by many wives, but most of them died childless.<sup>345</sup>

Ghulam Nabi Khan, who succeeded in 1775, was a revenue defaulter – that is to say, that he paid a great deal less money than the Government of Lucknow would like to have received. True, his ancestors had done just the same, and had paid a merely nominal tribute; but things had now changed. The Nawab of Oudh had allied himself with the British, had just beaten the Rohillas, and was now, with the aid of English troops, crushing all opposition from among the ancient nobles of the country. Raja Sital Parshad and Ismail Beg moved out against Ghulam Nabi Khan. The latter could make no resistance, was taken prisoner to Lucknow, and died in 1792. In 1779, Mansa Ram, the *chakladar*, arrived at Muhamdi to make the first settlement. The family and relatives of the raja were provided for with small grants of money or land throughout the estate; they got in all sixteen villages out of more than 900, which had been included in the raj. The rest of it was settled with the *muqaddams* and military retainers of the Sayyad family.<sup>346</sup>

Twelve years elapsed after the Muhamdi raj had been overturned before anyone showed any wish for its restoration; then Zahid Ali Khan and Wahid Ali, sons of Ghulam Nabi Khan, raised a small revolt, but the *chakladar*, without troubling himself in the matter, simply directed the old *zamindars* now restored to reduce them. Abdulla Khan, Ahban of Jallalpur, attacked them in the village of Paridih, *pargana* Kasta, and all the chiefs on both sides were killed. Five villages were awarded as a rentfree tenure to the Jalalpur family as a reward for the bravery shown by its head. Two more sons of Ghulam Nabi now raised another disturbance, but they were seized by Hakim Mehndi, *chakladar* of Muhamdi, from 1804, and sent in chains to Lucknow. Again a widow came upon the stage. The mother of the prisoners proceeded towards Lucknow to intercede for her sons. Hakim Mehndi sent for her and arranged for the release of one son, Aman Ali Khan, who swore on the Koran that he would raise no disturbance, and was then granted a small estate. When Hakim Mehndi was deprived

of the *chakladar*ship in 1820, he signed a certificate that Aman Ali Khan had always got two rupees from each village in the old dominions of the family as tribute, and the new *chakladar* Param Dhan admitted the claim. Aman Ali Khan died in 1837, his son Ashraf Ali Khan succeeded.<sup>347</sup>

In 1850, or seven years before annexation, he held only the six villages which had been originally granted by Hakim Mehndi, and if the English had then occupied the country, there would have been no trace except dim tradition of the great Muhamdi raj; but in 1851 the weakness of the Lucknow revenue system caused a number of villages to be handed over to ta 'alluqdars, and Ashraf Ali Khan engaged as a mere farmer for fifty-five. These he held for five years longer till annexation, and a perpetual sanad from the British Government then secured him in their absolute possession. Thus, the converted Sombansi family acquired the estate by a simple act of fraud and usurpation, in 1734. It held it till 1776, just forty-three years; it was then dispossessed by the Oudh Government for rebellion. For 78 years (till 1851) it had no concern with the estate in which many other persons acquired in the interval rights recognized by the law. Again, the raja held for five years; and fortunately for him in that brief space the country became British territory, and he was made, to his utter astonishment, the proprietor of a large estate.<sup>348</sup>

He subsequently received a *sanad* for the whole of this estate, and the confirmation of the title in perpetuity. The title was recognised as hereditary in Foreign Department notification no. 631, of 9 December 1864. He died in 1867, and was followed by his son, Raja Musharraf Ali Khan, during whose time the property was managed for several years under the Encumbered Estates Act. He was succeeded by his widow, Rani Sahib Jan at whose death in February 1881 the property devolved to her son, Raja Muzaffar Ali Khan. The Raja died in 1895 at the age of twenty-eight and having no issue, his estates passed to his widow, Rani Sarfaraz Begum a daughter of Raja Jang Bahadur Khan of Nanpara. Her son was Saadat Ali Khan. 349

The present representative of the House is Raja Syed Sharik Ali Khan who is residing at Japling Road, Lucknow.

## 112. Atwa Piparia

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
112	Atwa Piparia	133	20	32	12,474	Captain Fida Husain Khan	Sayyad	List III Primogeniture opted

The founder of this ta 'alluqa was Captain Fida Husain Khan, who was posted as chakladar to Muhamdi chakla by the king of Oudh. The circumstances of Atwa Piparia getting in his possession are described thus: The ta 'alluqa formed of a part of pargana Barwar and of the great estate given to Sadr Jahan by Akbar. In 1776, the Raja of Muhamdi was taken prisoner; the estate was then broken up, the engagements were taken from the old zamindari body consisting of Bachchil Kshatriyas. The latter are the descendants of the famous Chhipi Khan; among them was the father of Bhagwant Singh. He was permitted to engage for both the parganas, but in 1836, owing to same quarrel with the other officials, Bhagwant Singh was deprived of part of the estates and commenced a life of dacoit. He had a fort at Atwa near the river Kathua in dense jungle. On a little hillock in this spur of the great jungle Bhagwant Singh settled himself, and thence creeping down along the

river in the shelter the forest. He was murdered by Pancham Singh of Ahrori, one of the supporters of the murdered raja itself, and his head sent to the Governor Farid-ud-din.<sup>350</sup>

After the murder of Bhawant Singh, the estate of Atwa Piparia was held under the direct management of the *chakladars* as the villages constituting it were let out to farming. Musammat Gaura, widow of Bhagwant Singh, was allowed to hold the village of Atwa revenue free up to annexation. The regiment of Captain Fida Husain was posted to the Muhamdi Chakla. He was a native of Budaun, and a brother of the *ta 'alluqdar* of Rajapara, Sitapur. During the native regime, he was a captain in the army and held the appointment of *chakladar*. He was entrusted with the management of the entire estate from AD 1850-51 up to annexation in 1856. Fida Husain Khan obtained from Raja Ashraf Ali Khan of Muhamdi,



Captain Fida Husain Khan of Atwa Piparia

who had no concern with the estate, a deed of gift for it in lien of a sword. In realty the possession of Fida Husain Khan was no more than that of a Government manager. However, the summary settlement of 1858-59 having been made with him, and a ta 'alluqdari sanad having been granted to him, he had there obtain a permanent hereditary and transferable proprietary title. The entire pargana belonged to Fida Husain Khan, except one village held by the qanungoes. This estate was sold by auction under a decree of the civil court before 1935.

### 113. Raipur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
113	Raipur	222	9	14	6,319	Thakur Lal Khan	Ahban Muslim	List II Devolved upon a single heir as per family custom



Thakur Lal Khan of Raipur

The ta 'alluqdar belongs to the Muslim Ahban Rajput family, and is a branch of Jalalpur and Kotwara ta 'alluqas. In 1794, this ta 'alluqa was established during the reign of Jallaludin, and was known as Mauza Raipur. The ta 'alluqdar is descended from Bahadur Khan, a younger son of Baz Khan. His descendants all settled in the Sikandarabad pargana, and by degrees amassed a considerable estate. Shaka was acquired in 1802, and Roshannagar four years later; in 1819 three and in 1829, five more villages were added. Six more were subsequently included in the estate between 1844 and 1851. Bahadur Khan was followed by Roshan Khan, and then by Khudadad Khan. The eldest son of the latter was Lal Khan who engages for the Raipur ta 'alluqa, the revenue

being Rs 6,299. The sanad of the ta 'alluqa was given to Thakur Lal Khan. His son, Hussain Khan, predeceased him, and at his death in 1873 he was succeeded by his grandson, Muhammad Sher Khan. The present representatives of the family are Rafiq Mohammad Khan and Mohammad Zia-ullah, both residing at village Raipur, near Rajaganj Jamnabad, Lakhimpur.

# 114. Majgain Bhur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
114	Bhira (Majgain)	72	35	38	21,063	Raja Ganga Singh,	Jangre	List IV Section 23 (succession as per custom)

The ta 'alluquar belongs to the family of Jangre Chauhan Rajput. During the reign of Jahangir, the region was held by two ranis of Bhars stationed at Dhaurahra, and the western portion was with Chipi Khan of Bacchil clan. Many attempts were made to subdue these Bhars but all attempts failed. Then Rao Akshyaraja or Akharaj Singh of Jhalor Rajasthan (Sonigara Chauhan), who was a leading mansabdar, was given the charge of subduing them along with a considerable force. He sent his two sons Bhanji and Manji to Dhaurahra. Bhanji defeated the Bhars, while Manji attacked Chippi Khan and killed him and took his fort. Thus the jagir of Bhur pargana was granted to Bhanji.

According to another tradition, the clan claims descent from Chaturbhuj, who is said to have come from Jalaun in Alamgir's time and established himself in Dhaurahra; but nothing is known of him or his descendants prior to Jodh Singh, who, in the seventh generation from Chaturbhuj, held the country now occupied by parganas Dhaurahra, Nighasan, Bhur, and half of Firozabad. He was a proud and defiant man, confident in the strength of his country; with deep rivers in front, and the huge forest of the terai behind, in which he could at any time take refuge. The nazim, Raja Sital Parshad, in 1778, thought that the time had come when the semi-independent chiefs of north-west Oudh might be reduced; the Rohillas, their constant allies, who had several times established a protectorate over this region, had been crushed, and the opportunity was favourable. The threatened rajas combined for mutual defence; they were the lords of Dhaurahra, Mitauli, and Laharpur - a Jangre, an Ahban, and a Gaur. They joined their forces and awaited the attack; but thinking that they might gain by advancing, they marched to Tandiaon in Hardoi, lay in ambush there and completely routed the raja's lieutenant with the loss of nineteen guns. This enraged the raja who moved against the rebels with an immense army; they made a stand outside Dhaurahra, but were outflanked and commenced a retreat through the town streets, the royal troops pressing on them, but not very fiercely. The way lay under the walls of Raja Jodh Singh's fort.353

Stung by the thought that his home and hearth would be desecrated by the polluting touch of the Turk, he disengaged himself from the rear of his army, and rushing forward in front of the advancing enemy cried out, — 'Is there anyone of great birth among you who will cross swords with me.' A Sayyad, a valiant warrior, stepped forward. The two closed between the armies; the Sayyad almost severed Jodh Singh's head from his body, but the dying Kshatriya had strength enough to drive his dagger into his foe's heart, and the two fell mortally wounded side by side. They are buried within a stone's throw of each other, and the people still tell with pride of the only heroic deed, which they ever heard of. The rebel force dismayed by the fall of their champion broke and fled. All day the pursuit continued, till they reached the banks of the Sarda, opposite the fort of Khairigarh. The ferryboats were useless, and

the flying rebels turned desperately at bay; they were driven into the river, and the heads of the chiefs of Laharpur and Mitauli cut off as they struggled in the water. The whole of Dhaurahra and Bhur were never again re-united under one head. Both apparently were held by the Government, which made its own arrangement with the cultivators.<sup>354</sup>

It is alleged that the Jangre, Jodh Singh, was invited by the copyholders and tenants to assume the government, because they found the Bisen chiefs tyrannical and exacting. Again, it appears that the raja's authority over the *pargana* did not cease when Government assumed the direct management. After Jodh Singh's death his widow, an able woman, a native of Sitapur, was granted three or four villages rentfree as a provision. Bairisal Singh and his son Qalandar Singh, the Bisen rajas, had in vain attempted to recover the estate. Ram Nath Singh, the son of the last Bisen, made a third attempt thinking that there would be no one to resist him, but the rani collected her forces, met the invader at Nawapur, herself marshalling her troops on the field, and defeated this last effort made by the Bisens. She gradually recovered a large portion of the *pargana*, and died in 1833, having acquired also part of Dharmanpur in Bahraieh. In 1848, her successor, Arjun Singh, got the entire *pargana*, and the estate of Dhaurahra was forfeited after the Uprising.<sup>355</sup>

Raja Indra Singh held a very extensive estate in Bhur and Nighassan *parganas*, and this was divided between his two sons, Dalan Singh and Partab Singh. The former had two sons, Umrao Singh and Jit Singh, and the latter three sons, Daiao Singh, Zalim Singh and Kersi Singh. The elder son of Umrao Singh was Raja Ganga Singh, who at the summery settlement engaged for the whole Bhur estate at the revenue of Rs 37,556.<sup>356</sup>

Just before the revolt, the Raja of Bhur had died, and the queen called his brother to look after the estate. During the revolt, the brother of the Raja Ganga Singh was helping the rebels from his fort of Bhira. When English armies started gaining ground, the Rani fled away with his brother, and Ganga Singh surrendered. During the general clemency, Raja Ganga Singh was given the *sanad* of the *ta 'alluqa* that comprised 52 villages out of 71 villages of the old *pargana* of Bhur. He divided the estate into four portions, and from here the estate gradually got transformed into two *ta 'alluqas*-Bhira/Jhandi and Bijua.<sup>357</sup>



Oudh Bijuwa

Of these four divisions, two portions known as Bhira or Majhgain or Jhandipurwa estate were with the descendants of Dalan Singh, who was Indra Singh's elder son; while another two portions known as Bijua estate were given to descendants of Partab Singh, younger son of Indra Singh.

Regarding Bhira estate, it is already narrated that Dalan Singh had two sons, Umrao Singh and Jit Singh. The latter's

share was not recognized by the British government due to his role in Uprising. Thus the property was equally divided between Dalpat Singh's two sons Ganga Singh and Bariar Singh. Since Raja Ganga Singh died issueless, his widow rani adopted Bariar Singh's younger son Dalpat Singh. Bariar Singh's elder son, Milap Singh succeeded to his portion. Raja Milap Singh died in 1882 leaving a widow, Rani Dhan Kunwar who too died in 1891. Her share then went to Rani Raj Kunwar, widow of Dalpat Singh, and she, too, died in 1899, the elder branch of Dalan Singh having thus disappear altogether. The estate passed to the descendants of Dalan Singh's younger son Jit Singh who was once debarred from the estate due to rebellion. This lucky person was Lalita Singh who was great-grandson of Jit Singh. He had three



Raja Milap Singh of Bhur

sons, Debi Baksh, Raghubar Singh and Mangal Singh. The first died in 1904, and was succeeded by Raja Raghubar Singh.<sup>358</sup>

The succession of Jhandipurwa/Bhira was given to Raja Raj Raghuvar Singh. He had four wives, from Tamara *jagirdar* in Rajasthan, Nepal royal family, Judang in Himachal Pradesh and Bajore, Uttaranchal. The Raja donated his lands in Lucknow in 1917 in form of a park at Lal Bagh known as Jhandi Park. He was succeeded by his son Raja Raj Bahadur Singh, and grandson Raja Raj Braj Raj Singh. The latter has three sons Raj Rajeswar Singh, Raj Vijay Raj Singh and Raj Ajay Raj Singh.

Regarding Bijua estate, it is already related that Indra Singh's younger son Pratab Singh had three sons, Dariao Singh, Zalim Singh and Kesri Singh. Dariao Singh was not recognized by the British government due to his rebellion in 1857. Zalim Singh and Kesri Singh were given two equal share of the estate of Bhur. Zalim Singh's successor was Ahlad Singh, while Kesri Singh's successor was Sadhu Singh. Ahlad Singh died without issue, and his share was merged in that of Sadhu Singh. The latter had two sons, Guman Singh and Goverdhan Singh, who obtained equal share. Guman Singh died in 1894, leaving a widow, Raj Rani, who died in 1896, and her share passed to Raja Goverdhan Singh. The latter died in 1905, leaving his estate between his two widows, with revision to a daughter's son. This daughter was married to Kunwar Sardar Singh, second son of the Sisodia Maharaja of Shahpura in Rajputana.<sup>359</sup> He was succeeded by Raja Shatrunjaya Singh, and then by Maharaja Lokendra Dev Singh and his son Maharaj Kumar Martand Dev Singh respectively, whose residence is Bijua House, Lucknow.

#### 115. Kotwara

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
115	Kotwara	221	-	24	9,115	Mausammat Chand Bibi	Ahban Muslim	List II Devolved upon a single heir as per family custom

The ta 'alluquar belongs to the ancient family of Muslim Ahban Rajputs who are of the Chawara clan. The pre-historical traditions and religious books all tell us about a great dynasty of Kotwara. Amongst its illustrious rulers were Raja Murat Dhuj and Swember Dhuj, the descendants of Lord Rama who ruled over the Indian Empire, probably the oldest in the world. The scattered ruins of old stones points to the existence of a huge fort, and its strategic importance is illustrated by the fact there was water around Kotwara in the shape of an oxbow lake. The visit of Lord Rama to the neighbourhood of this fort (now Gola Gokarnnath also favours this theory that people of the Kotwara family, his kinsmen were ruling here. The great dynasty gradually declined and probably ended by AD 500.

In 1007, on the ruins of the old Raj, Raja Sopi and Gopi founded another Raj. These two brothers were probably victims of Sultan Mahmud Ghaznavi who made them flee from their Raj near Anhalwara Patan in Gujarat which was completely destroyed by the Turks. An interesting incident is related in this connection. Raja Sopi saw in his dream the figure of Raja Murat Dhuj who ordered him to occupy his vacant *gaddi* and gave him signs pointing to the spot. This incident is emblemized in the crest of Kotwara. The reign of the new dynasty in its most powerful days covered an area which is now included in the districts of Kheri, Sitapur and Hardoi.

Gopi is alleged to have founded the town of Gopamau, to have held the pargana of that name, to have married the daughter of some raja of Kannauj, and to have received forty-two villages as her dowry. His descendants still hold considerable property in Bhainsari and neighbouring villages. Sopi, the second brother, settled first in the village of Bhurwara, which is two miles northeast of Gola Gokarnnath. He conquered the country subduing the Rajpasis, whose dominions then extended from Sandila to Dhaurahra, and preferred claims to be lords of the soil even in Humayun's time, one of whose sanads is still extant declaring that they had not proved their title. Raja Nirajdeo, eighth in descent from Sopi, settled in the town of Pataunja, three miles west of Misrikh, in the Sitapur district. It is reported that he was aided in all his

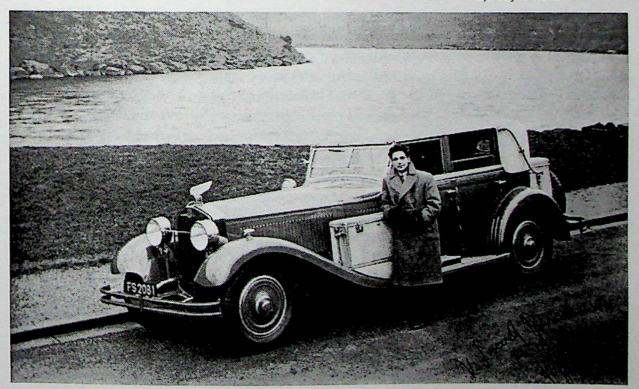
affairs by a supernatural being called Ahbawan. He and the clan ever since bore the name of Ahban.<sup>360</sup>

For twenty-six generations the family lived in Pataunja; then two brothers represented it, Alam Sah and Kunwar Sah. The latter left the old family castle and settled in Kunwar Danda in Khairabad, which town was founded by a Pasi Khaira, the servant of Bhim Sen, the Ahban raja of that day. After eighteen generations Raja Kalian Sah is mentioned. He had two sons, Narsinghdeo and Jamni Bhan. They quarrelled and divided the estate, the former keeping *pargana* Nimkhar and residing at Mitauli and became the founder of the great Mitauli Raj; the latter retiring to Kotwara, two miles south of Gola, close to Bhurwara, the old residence of his ancestors, and exercising authority over Bhurwara.<sup>361</sup>

Raja Jamani Bhan was succeeded by Prithi Sah, Sujan Sah and Raja Rao (Khan Jehan) respectively.



Raja Sayed Husain



Raja Sajid Husain

The latter had two sons Raja Ghiyas and Mul Shah. Mul Shah was the son by a second wife of the late raja. He was converted to Mohammedanism, and his descendants, it is alleged, acquired and retained possession of the whole *pargana* of Bhurwara containing 989 villages. Mohammad Shah Formuli alias Kala Pahar, nephew of Bahlol Lodi, was the missionary of Islam to whose persuasions Mul Shah succumbed in 1488. Khan Jahan had an elder son named Raja Ghiyas by his first wife. He was ousted but thirteen generations afterwards his descendants, Kesri Singh and others, were allowed to take leases of the Bansi and other estates which they held in *pargana* Bhur (Aliganj).<sup>362</sup>

Mul Shah was succeeded in line by Lodi Khan, Sadi Khan and Jalal Khan respectively. When Emperor Akbar ascended the throne of Delhi, there were four families of Ahbans holding estates that descended from Gopi in Gopamau; second, the offspring of Kunwar Sah, holding Kunwar Danda in Machhrehta; third, the main branch of the family, tracing from Narsinghdeo and lords of pargana Nimkhar, containing the six mahals of Sikandarabad, Maholi, Kasta Abgaon, Nimkhar, Misrikh; fourth, the Mohammedan branch residing at Kotwara headed by Raja Jalal Khan and holding Aliganj, Hyderabad, Kukra Maila. Thus, this conversion was certainly effected long before Akbar's time. Not only do tradition and history combine to affirm that Kala Pahar converted these Ahbans seventy years before Akbar's time; but the number of generations, seventeen, which have passed away (from AD 1873) since the change of religion and name, prove that the first convert must have lived in Bahlol Lodi's time or before it. Seventeen generations, allowing twenty-two years to each,



Raja Mujaffar Ali

will cover 374 years, and that period would carry us back to 1498 only ten years later than the recorded date of the conversion.<sup>363</sup>

Raja Jalal Khan was succeeded by Raja Makran Khan, Raja Mukut Khan, Raja Darya Khan, Raja Salimullah Khan, Raja Hasan Khan and Raja Baz Khan respectively. About 1704, in the reign of Emperor Aurangzeb, the imperial tribute for the first time was demanded in history from the independent Raja Baz Khan of Kotwara. On his refusal to pay, a war ensued and Raja Baz Khan had to flee and take refuge in the neighbouring forests. All his lands were handed over to Nawab Syed Badar Khan, the grandson of Emperor Akbar's courtier. His neighbour of Muhamdi, Syed Muqtadi, deprived him of the Bhurwara estate. The Sayyad and his successors, the Rajas of Muhamdi, held the pargana

of Bhurwara till 1785, when the Muhamdi raj was overthrown, but the estates were not returned to their owners. Baz Khan and his brother Fateh Khan had left numerous descendants. The former had twelve sons, of whom eight left no issue. From one of the other four descended Muhammad Husain Khan, who was the head of the family when General Sleeman visited Oudh. Sangi Khan, eldest son of Baz Khan, was succeeded by Raja Khan Azam Khan, Raja Tarbiat Khan, Raja Bahr-e-mand Khan and Raja Mohammad Zaman Khan respectively. The latter divided the Bhurwara property between his three sons. The eldest Madar Baksh Khan succeeded the *gaddi* of Kotwara in 1827, this between the second son Niamatullah Khan got Jalalpur estate, and Habib-ullah got Bhurwara.

In 1850, Raja Madar Baksh Khan gave her eldest daughter in marriage to Syed Nazar Husain, who was in direct line of descent from the Prophet. Syed Nazar Husain was also the direct descendant of Sayed Alimuddin, a warrior Saint and son-in-law of Sultan Ibrahim Shah, the Sharqi King of Jaunpur.

Raja Madar Baksh died in 1859 and the property passed to his widow, Chand Bibi, who held it for her infant son, Azmat-ullah Khan. The latter died and the widow continued in her possession till her death in 1886. She was succeeded by her daughter's son, Syed Raza Husain, whom she had adopted.366 He had four sons, Mustafa Husain Zaidi, Syed Sajjad Husain Zaidi, Syed Igbal Husain Zaidi and Syed Maqbul Husain Zaidi. The next successor Raja Mustafa Husain Zaidi died childless, and was succeeded by his younger brother Raja Syed Sajjad Husain Zaidi. Due to his untimely death in 1924, he was succeeded by his son Raja Syed Sajid Husain who ascended the seat at the age of 14 and as a minor was sent to La Martinere College and then to Edinburgh University Scotland, where he acquired an MA degree. At the age of 25, he returned to India and fought the first elections of 1935 as an independent candidate from Shahabad constituency. He was a member of the Legislative Assembly till 1952 and also became its chairman. He was a man of revolutionary ideas way ahead of his times. He stood for humanism and communal harmony, audio-visual education, family planning, Hydel power and promotion of Roman script. In 1936 he married the grand-daughter of the Murad V of Turkey. After her death he married the grand-daughter of Nawab Mijju Khan, the revolutionary ruler of Moradabad. He was an MLA and represented strongly the sentiments of ta' allugdars of Oudh in the assembly opposing the government resolution for abolition of Zamindari system in United Province. His famous speech in the house speaks of his foresight and vision, which could have brought the true agriculture boon in India if implemented. He advocated that 'If the nationalization is the craze of the day then why not begin with the industries and banks when they are admittedly the two main pillars on which rests the greatness of every mighty nation?' He argued that the abolition of Zamindari to peasant proprietorship will lead to defragmentation of land in next two generations

and the holding will thus become uneconomic. It will stunt the growth of agriculture. He cited the advantage of *Zamindari* that '*Zamindars* provide punctuality and ease in collection of government revenues. They are the first shock absorbers of ordinary agricultural calamities, and are traditionally constant helpers of tenants in needs and distress.' However, his views were not considered and today, India still fights with inequalities, agricultural imports and suicides by farmers.

The Raja died in 1990. His issues were:

- (i) Raja Syed Muzaffar Ali (by 2nd wife).
- (ii) Rajkumari Kenize de Kotwara (by 1st wife), born 15 June 1940 in Paris. She, under nom de plume Kenize Mourad, has authored the books In the city of Gold and Silver, a biography of Begum Hazrat Mahal; Regards from the Dead Princess: Novel of a Life, her own biography; and Le Parfum de notre terre.
- (iii) Syed Amir Ali Khan (by 2nd wife).
- (iv) Rajkumar Syed Raza Ali Khan (by 2nd wife), married Rajkumar Rani Shabaaz Begum, and had issue. He died 1988.
- (v) Rajkumari Sophia Ali Khan, currently working as a scientist for NASA.
- (vi) Rajkumari Jasmine Ali Khan, entrepreneur and designer.
- (vii) Rajkumari Rubina Ali Khan, currently studying.

His son Raja Syed Muzaffar Ali (born 21 October 1946), the present representative of the ta 'alluga, married 1stly, Rani Geeti Sen, married 2ndly, Rani Subhasini Sehgal, daughter of Captain Lakshmi Sehgal of INA, married 3rdly, Rani Meera (Ali), and has issue. (i) Rajkumar Syed Murad Ali (by 1st wife) (ii) Rajkumar Syed Shaad Ali (by 2nd wife), married 28 January 2006 in Lucknow, Shazmeen (Ali). (iii) Rajkumari Sanaa Ali (by 3rd wife). He is a filmmaker, painter and designer. He has made several films and serials on the Ganga-Jamuni culture of Oudh. Gaman, Umrao Jaan, Aagaman, and Anjuman are his important award winning classic feature films and Jaan e Alam, Husne Jaana are serials. In the recent years, Muzaffar Ali has been moving towards Sufism and has been organizing an international festival in Delhi - Jahan e Khusrau, dedicated to Hazrat Amir Khusrau. He feels the future of this world lies in oneness of the human race and a world without walls. He feels films and communication arts have to do used to achieve this noble end. He is also working on an international feature film on the 13th century Sufi poet Hazrat Jalaluddin Rumi to bridge the widening east west divide. Under the label of Kotwara he and his wife, Meera Ali have revitalised the traditional crafts of Oudh - Chickan and Zardozi. Further, he established Dwar Pe Rozi, a non-profit, non-government charitable society in 1995, registered under the Societies Registration Act XXI of 1860 of the Government of India, with the aim to provide free academic education, vocational

training and income generating activities for the economically deprived rural population, thus preventing migration to urban areas. Furthermore he established a school in an idyllic setting of 14 acres mango grove in the village Kotwara, Dist. Lakhimpur Kheri, Uttar Pradesh. The school with its vision of imparting humanistic values and vocational skills has become a nucleus for over 7 villages in the region reaching out to a population of over 20,000 people. The ta 'alluquar' of Kotwara is residing at Kotwara House, Kaiserbagh, Lucknow.

### 116. Mirzapur Jalalpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
116	Mirzapur Jalalpur	262	20	18	11,406	Niamat Ulla Khan	Ahban Muslim	List II Devolved upon a single heir as per family custom

The ta 'alluqdar is of the branch of the great family of Muslim Ahban Rajputs who are descendants of Raja Mul Shah, the younger son of Jamuni Bhan. Raja Jamuni Bhan Shah fixed his residence at Kutwari and took forcible possession of 989 neighbouring village and called ta 'alluqa Bhurwara.

Mul Shah was the son by a second wife of Khan Jahan, fifth in descent from Jamni Bhan. He was converted to Mohammedanism, and his descendants, it is alleged, acquired and retained possession of the whole *pargana* of Bhurwara containing 989 villages. Mohammad Shah Formuli alias Kala Pahar, nephew of Bahlol Lodi, was the missionary of Islam to whose persuasions Mul Shah succumbed in AD 1488. Khan Jahan had an elder son named Kirpal Singh by his first wife. He was ousted as above related; but thirteen generations afterwards his descendants, Kesri Singh and others, were allowed to take leases of the Bansi and other estates which they held in *pargana* Bhur (Aliganj).<sup>367</sup> All the Ahban Muslims are the descendants of Mul Shah.

About 1704, in the reign of Emperor Aurangzeb, the imperial tribute for the first time was demanded in history from the independent Raja Baz Khan of Bhurwara. On his refusal to pay, a war ensued and Raja Baz Khan had to flee and take refuge in the neighbouring forests. All his lands were handed over to Nawab Syed Badar Khan, the grandson of Emperor Akbar's courtier. His neighbour of Muhamdi, Syed Muqtadi, deprived him of the Bhurwara estate. The Sayyad and his successors, the Rajas of Muhamdi, held the *pargana* of Bhurwara till AD 1785, when the Muhamdi raj was overthrown, but the estates were not returned to their owners. Baz Khan and his brother Fateh Khan had left numerous descendants. The former had twelve sons, of whom eight left no issue. From one of the other four descended Muhammad

Husain Khan, son of Tarbiat Khan who was the head of the family when General Sleeman visited Oudh.<sup>368</sup>

Sleeman tells, 'The head of the Ahban family is Mohammad Husain Khan who resides at his fort in the villages of Jalalpur, near the road over which we passed. The small fort is concealed within and protected by a nice bamboo fence that grows round it. He holds twelve villages rent-free as banker, and pays revenue for all the rest that compose his share of the great estate.'369

Mohammad Husain Khan was succeeded by Ibad-ullah Khan, with whom the summery settlement was made for 13 villages in Aliganj under the name of Agar Buzurg at Rs 5,752. During his lifetime he made over the property to his son Niamatullah Khan. The division of the Bhurwara property by Tarbiat Khan between his three sons was in following terms – the eldest Madar Baksh Khan succeeded the gaddi of Kotwara in AD 1827, while the second son Niamatullah Khan got Jalalpur estate, and Habib-ullah got Bhurwara.<sup>370</sup> The sanad of the ta 'alluqa' was granted to Nayamatullah Khan. He died in 1868 and was succeeded by his widow. At her death in 1884, a relative, named Mohammad Lutf-ullah Khan, obtained the estate by purchase.<sup>371</sup> He was succeeded by the ta 'alluqdar Hamidullah Khan.

The present representative of the ta 'alluqu' is Syed Mahamamd Jafar Ali Khan, Syed Tariq Hasan Naqvi and Syed Khurshid Ahmad Naqvi who are residing at La Palace Road, Lucknow; Syed Mubarak Husain residing at Aliganj, Lucknow and Syed Mohamamd Majidullah Khan, residing at Mirjapur (Jalalpur), Hardoi.

117. Oel

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
117	Oel	24	54	154	103,482	Raja Anrudh Singh	Chauhan	List II Devolved upon a single heir as per family custom

The Raja of Oel represents a branch of the Chauhan Rajput, and is connected with the houses of Kaimahra and Mahewa. The bardic tradition regards the Chahamans<sup>372</sup> (*Chauhans*) as one of the four fire-born races (*agni-kula*). The first seat of the government of 'Anhal, the first created Chauhan' was Mahismati on the Narbada, from which city the power of the twenty-four *Sakhas* of the tribe spread throughout the length and breadth of India. Epigraphic evidences support the bardic tradition that Chahamans were divided into many branches. Some of these were feudatories of the Pratiharas of Avanti and Kannauj.<sup>373</sup> It was probably

Vigraharaja II (AD 973) of Sakumbhari branch who first became free from the control of the 'house of Raghu' (Pratiharas) to whom his father Simharaja had still paid homage. The Sakumbhari branch came into prominence with Vasudev who reigned about VS 600. His successors were Samanta, Naradeva, Jayaraja, Vigraharaja I, Chandraraja I, Gopendraraja, Durlabhraja I, Guvaka I (VS 786–843), Chandraraja II (900–925), Guvaka II (925-950), Chandanraja (950–975), Vakpatiraja I (V 975–1000), Vindhyaraja, Vigraharaja II (1030), Durlabhraja II (1056), Govindaraja III, Vakpatiraja II (1056–75), Viryarama (1075–95), Chamundaraja (1095-1120), Durlabhraja III (1120–36), Vigraharaja III (1136–55), Ajayaraja Salhana(1162–89), Arnoraja (1189–1208), Jagaddeva (1208), Vigraharaja II (1208–24), Prithviraja II, Apaaragangeya, Someswar (1226–34), Prithviraja III (1234–48), Govindaraja IV, Hariraj (V 1251).<sup>374</sup>



After the defeat and death of Prithviraj III by Sultan of Ghor, Delhi-Ajmer empire was bifurcated by the Turks. Govindraj, Prithviraj's son became a feudatory of the Turks and was given the Ajmer region, while Hariraj, son of Kanha Rae (Prithviraj's uncle) was made the governor of Delhi. Hariraj invaded Ajmer and annexed it. He then declared his independence at Delhi. Govindraja founded a new principality of Ranthambhore. The Turks under Qutbudin Aibak checked the advancement of Hariraj and killed him in

a battle near Hansi and established their capital at Delhi. Hariraj's brother Vijayraja retreated to the Alwar region and founded a new capital at Muran. His son Lakhansi died fighting against the Turks. He had twenty-two sons who migrated in different directions and later on founded new Chauhan principalities in Alwar, Haryana, UP and Chhattisgarh region. The elder son Lah remained at Muran. This elder branch later on changed its capital to Neemrana in AD 1519, and is regarded as the head of the Sakumbhari Chauhans of Ajmer-Delhi region.

The estate of Oel was originally held by Janwars, who for many centuries were the chief proprietors of the Kheri, Basara and Srinagar parganas. Tradition relates that the Janwars held the office of Chaudhary in the days of Akbar and were recognised by the title of Rae. The last of this family head lived at Karanpur in Kheri pargana and was named Chaudhary Mahaman Shah; he had a daughter. Hulsa and Maldeo, younger sons of Birsinghdeo, Chauhan Raja of Muran in Jaipur-Alwar region, after their father's death in 1537, entered the services of Nawab Badr Jahan of Pihani (Sadr Jahan's son), and were sent to reduce the refractory zamindars of Kheri, which had been given as jagir to the Sayyads. Hulsa married the daughter of Mahaman Shah, and his son succeeded Mahaman Shah in property. The Chauhan took the name of his father-in-law and based their claim upon the connection.<sup>375</sup>

Another tradition holds that Chaudhary Mahaman Shah was a notorious chief and had terror in the region. Haldeo Shah, a Chauhan nobleman from Jaipur, who was son of the Raja Bir Singh Deo of Muran, was deputed by Emperor Humayan to recover the affairs of this estate from the great confusion and disorder, which prevailed while they were in the possession of Raja Mahaman Shah. He met with considerable opposition at the outlet, but after a protracted quarrel and occasional fighting for about thirteen years successfully accomplished the work of his mission. Soon after the completion of this work followed his marriage with a daughter of the said Raja Mahaman Shah, who having no male heir, sought permission of the Emperor to make over his *ilaqa* to Haldeo Shah but the latter dying before such permission was obtained the Raja conferred the inheritance on Udit Shah, son of the said Haldeo Shah in 1535, having previously received imperial sanction to the measure.<sup>376</sup>

They were originally in the Sayyads' service and attained distinction in 1562, the year before Syed Khurd expired. The head of the family was called *Rae* and had only nine villages; his residence was at Bel. From this humble beginning they have become very extensive landlords. A brick fort in Bel near Kaimahra is alleged to have belonged to this family, but the workmanship and architecture of the ruin exactly resemble those of neighbouring old Sayyad forts in Siathu and Ahmadnagar. In all the Chauhans had, therefore, eighteen villages.<sup>377</sup>

The next successor Raja Udit Shah had two sons, Moti Mal and Kharag Singh. Raja Moti Mal succeeded the estate. His son was Raja Bhav Singh. He had two sons – Raja Bhog Mal and Narayan Mal. Since Raja Bhog Mal had no issue, hence succession went to Narayan Mal. Raja Narayan Mal had two sons Raja Jamani Bhan and Rao Himmat Mal. Jamni Bhan was granted two pice per *bigha* as *Chaudhary* on all the lands in Kheri as late as 1713.<sup>378</sup>

Raja Jamani Bhan was succeeded by Raja Pratap Singh and Raja Maha Singh respectively. The latter settled at Khanwapur and put his son Raja Man Singh at Oel. Raja Man Singh had four sons – Aparbal Singh, Ajit Mal, Jograj and Narpat Singh. Raja Aparbal Singh succeeded at Oel, while Jograj Singh became the *ta 'alluqdar* of Maheba.

In 1740, Raja Aparbal Singh was driven out by the Gaurs of Katesar and he fled with his sons to Muttra. Subsequently the pargana came into the possession of the Saiyids of Muhamdi, but after their downfall Aparbal Singh returned and with the aid of the revenue officials regained his estate. Raja Aparbal Singh. He had four sons – Devi Singh, Khan Shah (died early), Rao Anand Singh, and Chain Singh. He was succeeded by Raja Debi Singh, who died childless his property passing to his brother Anand Singh. The later had two sons, who divided the ta 'alluqa, the elder, Raja Gajraj Singh taking Kaimahra as his share, the younger, Pitam Singh, receiving Oel.

This occurred about 1780, and soon after wards Pitam Singh and his descendants acquired a very large property with the assistance of the Government officers. Raja Pritam Singh had two sons Shiv Singh and Bakht Singh. In 1823 his sons obtained two hundred and ninety-nine villages in *pargana* Srinagar. Shiv Singh succeeded at Oel. His son was Umrao Singh. Raja Umrao Singh (1838) had only a daughter, married to Raja Kishen Singh of Khandela. After the death of Umrao Singh, his uncle Bakth Singh succeeded the *gaddi*. Rao Bakth Singh had four sons – Umrao Singh, Raghunath Singh, Zalim Singh and Sabha Singh. The latter three died at an early stage.<sup>379</sup>

The next owner of the estate was Raja Anrudh Singh who obtained the recognition of his title from the king of Oudh in 1849. The title of Rai was generally held by the head of the family but was not officially recognized till 1849, when Anrudh Singh

was created Raja by the King of Oudh.380 His title was recognised as hereditary in notification no. 2672P of 4 December 1877. Raja Anrudh Singh, he was grandson of the aged Bakht Singh, and succeeded since his father died early. He lived to engage under the British Government and died in 1879, when he was succeeded by his son, Raja Krishan Dutt Singh.381 The ta 'alluqa of Kaimahra also passed to the Raja of Oel on the death of Rani Dayawant Kunwar of Kaimahra on 23 April 1911. Raja Krishan Dutt Singh (1879-1932) born 1861, succeeded 18 October 1879, and had three sons -Ram Dutt Singh, Shambhu Dutt Singh and Tej Dutt Singh. Kunwar Ram Dutt Singh, married a daughter of Gen. Shri Padma Jung Bahadur of Nepal, and had issue Yuvraj Dutt Singh. Ram Dutt Singh died 1906 before the death of the Raja 15 December 1932.



Raja Yuvraj Dutt Singh of Oel

After the death of the Raja, the succession went to his grandson Kunwar Yuvraj Dutt Singh due to the untimely death of Kunwar Ram Dutt Singh. The estate was for many years under the Court of Wards. Raja Yuvraj Dutt Singh (1932-1984), born 31 July 1907, Raja of Oel and Kaimahra was educated privately initially, then at Mayo College, Ajmer. He was in service sector as Director of the All-India Assurance Co., Ideal Films Ltd., National Mining and Trading Co., Metropolitan Newspaper Ltd., Sahitya Sangh Ltd. and Export Co. He was Member of the Council of State, Member of the Advisory Committee of the Court of Wards (Kheri) and a Member of the Executive Committee of the British Indian Association (Lucknow). He was married

in 1926 to Shrimati Rani Chandrabhan Kumari Sahiba, daughter of Raja Bindeswari Prasad Singh of Payagpur. He died 1984. He had the issues – (a) Jagdish Narain Dutt Singh (b) Kunwar Gopal Narain Dutt Singh, married to the daughter of Raja Sahab Jhabua, and has issue (i) Kunwar Pradyumna Narayan Dutt Singh, married Smt. Madhurima Singh, daughter of Sri Rajkumar Rajendra Prasad Singh of Daiya, and has a daughter Kumari Gitanjali Singh and a son Kunwar Anrudh Narain Singh (ii) daughter Purnima Raj Lakshmi. (c) Rajkumari Shashi Prabha Kumari married to Raja of Tirwa.

Raja Jagdish Narain Singh suceeded in 1984. He was born on 9 March 1927, married 1945, to Rani Anuradha Devi, daughter of Kumar Surpati Singh of Shohratgarh, and had issue (a) Raja Vishnu Dutt Singh, (b) Kunwar Hari Narain Dutt Singh has a daughter Aradhana Singh. The present representative of the family is Raja Vishnu Narain Dutt Singh, born 26 March 1947 at Lakhimpur Kheri, married 16 February 1971 in Allahabad, Rani Sudha Kumari, eldest daughter of Justice Raja Chandra Shekher Prasad Singh, Raja Saheb of Daiya, and his wife, Rani Padma Devi, and has issue, two sons – Yuvaraj Manvendra Narain Singh, married February 2000, Baisaheb Devika Kumari, daughter of Rao Dalel Singh of Bhinai, and his wife, Rani Divya Kumari; and Kunwar Dhruv Narain Singh. The residence is Oel House, Lucknow.

#### 118. Mahewa

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
118	Mahewa, Jehangirabad	51	-	126	77,565	Thakur Gajraj Singh	Chauhan	List II Devolved upon a single heir as per family custom

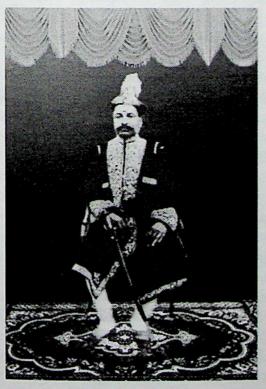
It is an offshoot of the Oel ta 'alluquari. Raja Man Singh of Oel had four sons – Aparbal Singh the elder one got the Oel estate while Yograj Singh, the younger son got the ta 'alluqua of Mahewa. During the Sleeman's time Mahewa was headed by Thakur Umrao Singh, who had largely increased his estates in 1822 with the aid of the revenue officials. Since he died issueless, the succession went to his nephew Kedar Singh. Of his two sons, Anup Singh died issueless, as a result of which Bhup Singh, the younger son succeeded to the ta 'alluqua. The sanad of the ta 'alluqua was also given to Bhup Singh. He had three sons – Gajraj Singh, Girvar Singh and Duniapat Singh. The former two had untimely death in 1880, leading to succession to Girvar Singh,

who adopted his nephew, Thakur Balbhadra Singh, son of Duniapat Singh. He held the *ta 'alluqa* till his death in December 1898. He was succeeded by his widow Rani Raghubans Kunwar, but her right was contested by a relative, Thakur Shio Singh, son of Dunia Singh and brother of Balbhadra. Eventually, the suit was decreed in favour of the rani.<sup>382</sup>

After the death of rani, she was succeeded by Shiv Singh, who had four sons – Rajendra Bahadur Singh, Marendra Bahadur Singh, Mahendra Bahadur Singh and Shivendra Bahadur Singh. Rajendra Bahadur Singh died in 1912, and a part of the estate known as Chauch estate devolved for lifetime to her widow Rani Bijai Raj Kunwari who also died in 1951. Since Rajendra Bahadur Singh had only two daughters, the succession to the Mahewa estate went to his nephew Jai Indra Bahadur Singh. But due to his extravagance, the estate was taken



Thakur Balbhadra Singh of Mahewa





Raja Rajendra Bahadur Singh & Raja Jai Indra Bahadur Singh

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over by Court of Wards. Jai Indra Bahadur Singh died in 1949 but the Court of Wards continued as there was a dispute of succession.<sup>383</sup> It seems that the Narendra Bahadur Singh, the second brother of Rajendra Bahadur Singh was declared the rightful successor to the Mahewa estate. His son was Brijendra Bahadur Singh, who died in 2 May 1950. His son is Kunwar Upendra Bahadur Singh, the representative of the *ta 'alluqa*.

The third brother Mahendra Bahadur had untimely death, while the fourth brother Shivendra Bahadur Singh had a son Jai Indra Bahadur Singh. He had four wives, from which he had a son Gokhalendra Bahadur Singh. He has two daughters Divya Singh and Pooja Singh. He is residing with them at Keisar Bagh, Lucknow.

#### 119. Kaimahra

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
119	Kaimahra	38	54	35	26,326	Raja Narpat Singh	Chauhan	List II Devolved upon a single heir as per family custom

This ta 'alluga is also an offshoot of Oel, and is considered to be the elder branch of the clan of Chauhans. Rao Anand Singh of Oel had two sons - Raja Gajraj Singh and Pritam Singh. Raja Gajraj Singh got Kaimahra while Pritam Singh got Oel. Raja Gajraj Singh had four sons - Raja Barjor Singh alias Ajab Singh, Arjun Singh, Rao Deep Singh and Shekhar Singh. During the possession of Ajab Singh, the estate passed into the hands of Nawab Sadr Jahan, on whom it was bestowed in jagir by the Emperor Jahangir; but this arrangement was of short duration, for not long after Nawab Saadat Ali Khan resumed the grant and retained it in Kham tehsil. Again the estate reverted to the family in the person of the said Ajab Sah on his return from Jaipur in 1837, where he had gone after being dispossessed of it. He managed to hold for many years in spite of the encroachments of the Rajas of Oel and Mitauli. About 1850, he was attacked and turned out by his cousin, Jodha Singh, through the influence of Anrudh Singh of Oel, who hoped to gain the estate for himself. Jodha Singh, son of Shekhar Singh, though naturally of weak intellect, however retained the ta 'alluqa till his death, when it passed to Mohan Singh and Devi Prasad Singh. He adopted his nephew Narpati Singh to succeed him. Narpat Singh, who obtained the sanad and held the estate till his death in 1887. He was succeeded by his younger son Achal Singh.<sup>384</sup> After him, the ta 'alluqa was merged with Oel before 1935.

120. Isanagar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
120	Isanagar	55	35	38	46,949	Raja Ranjit Singh	Jangre	List II Devolved upon a single heir as per family custom

The ta 'alluquar of Isanagar belongs to the clan of Jangre Rajputs and is a younger branch of the great Dhaurahra ta 'alluquar whose estate was confiscated during the Uprising. In the time of Emperor Jahangir, one Akhraj Singh (of the Sankhala Chauhan clan) left Ajmer and went to Oudh, under orders from the Emperor, to introduce a reformation in its government. At a subsequent period his grandson (by daughter), Chaturbhuj Das was deputed by the same Emperor for an invasion of the Dekhan. Returning to Delhi after the successful execution of his mission, Chaturbhuj found his imperial patron dead and his son Shah Jehan on the throne. His services, however, did not go unrewarded, for the reigning king bestowed on him the gift of certain ilagas, as also of the title of 'Jang Augez Khaqani Raja'.' Jangre, the

name by which the clan to which this house belongs is known, is a subsequent gradual corruption of the said titular epithet 'Jang Augez'. 385

Another tradition says that Chaturbhuj came from Jalaun in Alamgir's times, and captured Kamp Dhaurahra, establishing his headquarters in Dhaurahra. Chaturbhuj Das had five sons, from the second of whom, Shamalji, are the descendants of Dhaurahra and Isanagar. In the seventh generation of Chaturbhuj, came Raja Jodh Singh, who held the entire country now occupied by the *parganas* of Dhaurahra, Nighasan, Bhur and half of Firozabad, an area of 800 square miles, for which he paid a revenue of Rs 2,45,000. Jodh Singh himself had to contend with the Bisens in more than a battle. One was fought in 1774 at Naripur, near Dhaurahra,



Thakur Ranjit Singh

against Raja Qalandar Singh Bisen; the latter was killed. The Bisens again made an attempt under Raghunath Singh, the son of Qalandar Singh, but its failure caused their entire abandonment of Dhaurahra. They lingered on in Srinagar up to 1814. Raja Jodh Singh was a Sombansi of Munda in Firozabad, adopted by Zalim Singh, the sixth in descent from Chaturbhuj the Jangre raja, who, as the best traditions record, lived in Bhur and not Dhaurhara. He was killed in Dhaurahra by a Sayyad follower of Raja Sitalprasad, *Nazim* of Khairabad, in single combat, which he had challenged, and with his expiring energies he wounded the Sayyad so severely that he also died next day. Their tombs lie within a stone's throw. He left no children. The estate was taken fro his family; but his widow, although she did not engage, managed to maintain a power and position in the *pargana* almost equal to her husband's. She recovered a large portion in 1736, when the Bisens invaded her old dominion, she collected the retainers of the family, bravely led them to the 'field', and routed the Bisens at Nawapur. She recovered a large portion of the estate, and had more than eighty villages at her death in 1824.<sup>387</sup>

She adopted during her life Raja Achal Singh, a second cousin, as the head of the Jangres; but in 1808, Mr. Carbery, visiting the neighbourhood to purchase timber from the extensive sal forest, was invited to visit the raja and treacherously speared to death on the road. The Raja fled, but was apprehended, and died in Lucknow after 22 years' imprisonment. The English troops twice besieged Dhaurahra on this occasion. In 1839, the *Nazim* Bande Ali Beg handed over the whole *pargana* to Aijud



Raja Pratap Bahadur Singh of Isanagar

Singh, grandnephew of Achal Singh. His son, Indra Bikrama Singh, engaged for the entire *pargana* at annexation; but during the Uprising he not only refused to aid, but also plundered Mr. Gonne, the Deputy Commissioner of Mallapur. His estate was forfeited, and he died in the Andaman Islands.<sup>388</sup>

A younger scion of the family, Chain Singh, who in 1785 had only two small freeholds, managed to enlarge his estate year by year, and in 1824, he acquired the *mahal* of Isanagar.<sup>389</sup> His son Jait Singh and grandson Ranjit Singh further enlarged the estate of Isanagar containing 70 villages and paying above Rs 60,000 revenue to Government. This family was more fortunate after the Uprising. During the revolt of 1857, Ranjit Singh helped Begum Hazrat Mahal by reinforcing her with five thousand soldiers, and escorted her to Nepal from Katesar via Isanagar. Due to this act, the British government confiscated

47 villages of the *ta 'alluqa*. He was, however, conferred the *sanad* for the *ta 'alluqa*. He died in 1889, and was succeeded by his son, Raghuraj Singh.<sup>390</sup>

The present representatives of the family Kunwar Rajendra Pratap Singh, Kunwar Bhupendra Pratap Singh, Kunwar Udyan Pratap Singh, Kunwar Samar Pratap Singh, Kunwar Rudra Pratap Singh, Kunwar Jai Pratap Singh, and Kunwar Durga Pratap Singh, all are residing at Isanagar House, Kursi Road, Lucknow.

## 121. Mallanpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
121	Mallanpur	41	54	56	47,974	Rao Muneswar Baksh	Raikwar	List II Devolved upon a single heir as per family custom

The Raja of Mallanpur is a Raikwar Rajput and is descended from Rao Ratan Singh, a member of the great family of Baundi in Bahraich. Emperor Jalaluddin Akbar had given this fief to Prince Firoz Shah and the region was the *zamindari* of Madan Singh, a Raikwar scion of Baundi. In those days, one Rao Mal Kurmi, a famous dacoit was active in this region for his notorious activities. Madan Singh was killed by this dacoit, and the widow of Madan Singh who was pregnant had left for her maternal home in Bahraich. It was here that she gave birth of a son named, Ratan Singh. On coming to age, he took revenge of his father and killed the dacoit and gained control of his ancestral lands. Ratan Singh appears to have received a grant of five villages in Sitapur in 1558 and to have obtained the title of Rao in reward for this military service from Sher Shah. His descendants established themselves in Mallanpur, and after wards spread across the Dahawar and acquired the whole of Firozabad *pargana* in Kheri.<sup>391</sup>

In the days of Saadat Ali Khan in AD 1768, Rao Basti Singh of Mallanpur made large additions to the property, which in time descended to his third son, Rao Amar Singh. The latter died shortly before annexation, leaving a son, Rao Muneshar Baksh Singh. After the Uprising the *ilaqa* was taken under the Court of Wards and was not released till 1870. The old title was that of Rao, but that of Raja was recognised as hereditary in Foreign Department Notification no. 631 of 9 December 1864. Raja Muneshwar Baksh Singh was succeeded by his son Raja Debi Baksh Singh. The latter was an honorary magistrate of the 3rd class. His son was Sri Prakash Singh. 392 The

present representative of the family is Rani Ira Singh who is residing at Arjunganj, Lucknow.

### 122. Khairigarh/Singahi

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
122	Khairigarh	37	20	107	87,161	Raja Randhir Sah	Pahari Surajbansi	List II Devolved upon a single heir as per family custom

The ta 'alluquar of Singahi are Pahari Surajbansi Rajputs. They seem to be the descendants of the great Surajbansi Katyuris of Almora. It appears that Doti (across the Kali, in Nepal) and Askot, Sira (Shera or Shira), Shor and Gangoli had been the divisional headquarters where persons of the royal family governed as hereditary viceroys who became almost independent of the central authority, when the Katyuri Raj was declining in thirteenth century. The first to rise in power seems to have been the Doti branch, which very soon extended its sway over the Askot, Shor, Darma and Johaar tracts of Kumaun hills. Their best-known and principal residence was Doti, fifty miles north of Khairigarh; so much is certain but all the other details, both of the family origin and of their position and rights in Nepal, are covered with doubt and obscurity.<sup>393</sup>

The family traditions of the family, however, hold that the family governed at Saraswati till the time of Raja Suthurot, whose son Markand Deo moved with his subjects to Ayodhya, where they reigned for 102 generations, till the time of Pitra Sen, who became king of Hastinapur region. There they reigned for eighteen generations and then they moved to Kaphar, in Kumaun, where forty-two more of them successively sat upon the throne. The forty-second, Sarangdeo emigrated to Kathaur; thence the thirty-ninth from Sarangdeo. Tirloki Pal having married the daughter of the raja of Bhot got twenty-two *parganas* as a dowry moved to his new estate in the hills and settled in Ajmer. This twentieth descendant was Arjun Mal, a contemporary of the emperor Akbar.<sup>394</sup>

Arjun Mal went to visit the Emperor Akbar at Delhi and on his passing through the Bazar, all the metal dishes exposed for sale on either side of the way burst into pieces. The emperor, hearing of this, invited the mountain chief to court, and took care that a *phul* utensil should be deposited in the room where the interview was to

take place. As soon as Arjun Mal entered, the vessel was shivered to pieces. Akbar inquired the reason, and was told that as Arjun Mal was a Surajbansi, a descendant of the sun, the rays of divine light, which still emanated from his person, were a sufficient power to crack so means a metal as *phul*. The emperor gave him a *jagir*, the title of *maharaja*, and fixed his tribute at twenty-five gold *mohurs*, five ponies, eleven yaks' tails and fifteen musk deer. Dip Singh was a descendant of Arjun Mal; his daughter was asked in marriage by the king of Nepal, Ram Bahadur Shah; and a refusal was followed by war about 1790. This was probably true, as the Gurkhas, although also claiming to be the children of the sun, are still known to be of low aboriginal origin.<sup>395</sup>

When first driven down from Dhoti, they had tried to settle in Kanchanpur, which was included in Khairigarh (at least Dhoti, Kalkandan, Bhartha, Rajhat were placed in Khairigarh) in the reign of Emperor Muhammad Shah. There occurred the first collision between them and the Khairigarh Banjaras. It is alleged that when the imperial forces under Chaturbhuj Jangre besieged and took the fort of Kamp, certain Banjaras accompanied the commander as his priests, they being Gaur Brahmans; the probability is that they supplied the force with grain during the long siege. At any rate, when the Jangres seized Bhur and Dhaurahra the Banjaras got Khairigarh, it is alleged from the Bisens. This must have been in the reign of Jahangir. Rao Ram Singh was the Banjara chief at the commencement of the nineteenth century. He was a turbulent man and insisted upon imposing taxes on his own brethren, who were trading in grain and cattle, whenever they crossed the ghats in his dominions. The Banjaras under their leader Sangha Naik resisted and defeated the Rao in a pitched battle fought in 1800. In the following year Khairigarh came into the hands of the British being part of the territories ceded by the Nawab Wazir. It remained in their possession till 1816, when it was handed over to Oudh in exchange for a part of Jaunpur. The English in 1809 sent a force to punish the raja for his cruelty and his exactions from the merchants at Mindia Ghat. He was taken prisoner and carried to Bareilly. Meanwhile, from 1810 to 1814, the lease of the whole pargana was taken by Captain Hearsay, who resided here prior to the breaking out of the Nepal war of 1812, in which he bore a distinguished part. Rao Ram Singh attacked and plundered the refugees, according to their own account or as is equally probable, repelled an invasion of his dominions by the hill men, who being robbed of their own territory, designed in turn to rob their neighbour of his. The Surajbansi fled further south and after a short stay in Rampur of Rohilkhand, and Shahabad, settled for a time in Bhur pargana at Basantpur. They got that village from Rao Balwant Singh of Bhur, and Kalbaria of Khairigarh from their old enemy Ram Singh as a sort of maintenance, such as the nobles of India are always eager to provide for decayed members of their order.396

About this time Dip Shah died leaving two sons, Pirthipal Sah and Raj Ganga Shah who both aided the British in the war with the Gurkhas in 1812 and the former was rewarded with a perpetual pension of Rs 2,400, which his descendants still enjoy. At any rate, from the time of the expulsion of the family from Doti in 1790 to that of their seizure of Kanchanpur in 1830, they wandered about subsisting either on the charity of the Oudh nobles, or by fighting under the British Government.<sup>397</sup>

The Surajbansi gained Kanchanpur from a Brahmin family. The local report tells that the Surajbansi family found a Brahman in possession of Kanchanpur, either as an independent chief or as an agent. They made war upon him, took him prisoner and drowned him in the Chauka, near Maraucha Ghat, about AD 1830. He was known as Bhatji of Joraili. However, the Surajbansi, claim to have always held Kanchanpur in sovereignty; but, and the sovereignty doubtless passed at the time of the absorption into the *parganas* of Khairigarh.<sup>398</sup>

Rao Ram Singh Banjara died at Bareilly and was succeeded by Naeks Madho Singh and Gandu Singh. The Banjaras had now, however, provoked an enemy in a dangerous quarter. Raj Ganga Shah as we have already seen acquired Kanchanpur in AD 1821, and thence, with the aid of the Bhur raja, whose alliance he had secured by intermarriages, planned an attack upon the Banjara estate now held be Madho Singh and Gandu Singh. The Banjaras were defeated in 1830; Bardia with most of the estate was seized but Gain Singh the son of Madho Singh, still held out. Gain Singh was a man of prodigious personal strength. He had only 25 men, but they defended the massive walls of the Khairigarh fort, which were then in fair preservation, till more than 300 of the enemy were killed. Gain Singh abandoned the fort, but returned in a few months with a large force, which he had collected among his brethren in Pilibhit. The Surajbansi who had seen something of real warfare under Ochterlony and Gillespie lay in ambush for him in the primeval forest, which lied in the north of the Suheli. Gain Singh's forces pushed through the forest in scattered order, occupied in guarding huge herds of cattle that they had swept together on their way through the savannahs of Khairigarh. On a sudden they were attacked on both flanks by invisible foes, who poured on them a continuous matchlock fire, which they were unable to reply to; they fled at once; there was little slaughter and no pursuit. In 1841 the complaints of the dispossessed Banjara chief were listened to by the Oudh Government; a force was collected and advanced through Bhira. Raj Ganga Shah fled to Kanchanpur, and for a year or so the Banjaras remained in possession; but dysentery and fever breaking out among the chakladar's troops, he retired to Newalkhar a fort on the bank of the old bed where the Chauka once flowed. There he hoped to remain and gather strength, but the epidemic became tenfold more severe. The rains having set in early, the former channel of the river became a huge swamp, through which it was impossible to drag the cannon, and from which poisonous exhalations steamed

up like dense fogs. The *chakladar* himself died with almost his entire force; the few survivors crawled back from the fatal jangles unmolested by the Surajbansi, who thenceforth were undisturbed in Khairigarh. The Banjara family entirely disappeared from Oudh. One ancient woman, the widow of Gain Singh, came forward in 1870 to claim her husband's property; but as the raja's right to the entire estate had been admitted, both in 1856, when Oudh was annexed, and in 1858, after the Uprising, nothing could be done for her.<sup>399</sup>

This Surajbansi family, like their relatives of Kashipur, were noted when in the hills, for physical strength and proficiency in manly sports; but they have fallen away immensely since their descent to the plains. To use the words of the Kashipur raja, 'We have lost nearly a cubit in each generation; my grandfather was nearly five cubits, my father four, and I am the manikin you see.' Another noteworthy point is the good fortune, which has raised the family to their present position. Two generations back they were suppliants to the neighbouring chief for a morsel of bread and were without the smallest legal title or military strength. First they enlisted and fought under the British standard; one got a perpetual pension of Rs 2,400, which was followed by the grant of a large estate in pargana Palia to Pirthipal Shah; then Raj Ganga Shah occupied Kanchanpur, stretching for ninety miles north of the Mohan; shortly afterwards Khairigarh, comprising 450 square miles fell almost without a struggle after a fight which, in America, would hardly be dignified by the name of a riot. In 1858 the raja who had not be smallest expectation of receiving the estate

from a British law court, and who had been actively deporting the tenant to Kanchanpur, was admitted to be the rightful owner of Khairigarh and a raja of Oudh. 400

In 1859 Kanchanpur, which had belonged to Nepal up till 1814, was again transferred to that state. The Raja of Khairigarh, whose title originated in the murder of the Brahman proprietor, was compensated by the grant of a forfeited estate in Dhaurahra, 78 square miles in extent, and now estimated to yield an annual rental of Rs 82,000. 401 Raja Ganga Ram Shah had a son Rhundraj Singh alias Randhir Singh and a daughter who was married to Raja Bahadur Suraj Baksh Singh of Kasmanda. The next successor Rhundraj Singh had a son Indra Vikram Singh who succeeded to the *ta 'alluqa*. He married Rani Raj Kunwar and Rani Surat Kunwar, daughters of Thakur Bhup Shah of Achan in Nepal.



Raja Indra Vikram Singh

Government recognized the hereditary title of Raja to Indra Vikram Singh, the ta 'alluqdar vide Notification dated FD 633 P dated 9 December 1864. He had no issue so after his death in 1885, his widow Rani Surat Kunwar adopted his nephew Prithvi Dhwaj Shah for succession. But the Raja too died shortly and was succeeded by his first cousin, Pratap Bikram Singh, who was his nearest living male relative.

Raja Pratap Bikram Shah was born in 1898, and married in 1914, Maharajkumari Bhuvan Rajya Lakshmi Devi, daughter of HH Shri Tin Maharaja Dev Shumsher Jung Bahadur Rana of Nepal, and had three children. He died 1964 in Lucknow. His children were (i) Luv Shah (ii) Rajkumar Kush Shah, born 1917, died 1947. (iii) Rajkumari Gita Shah, born in 1926, married Lt. General (retd.) Rajkumar Jasbir Singh of Jind, Military Secretary to the Government of India, retired from the Indian Army in 1984. She died November 2005 in Dehra Dun.

Raja Pratap Bikram Shah was the first among the chiefs of India who was an ICS. He died in 1965, succeeded by Raja Luv Shah. He was born on 20 February 1915; married 1stly, sister of Raja Dinesh Singh of Kalakankar, married 2ndly, Rani Meenakshi Devi, born 22 October 1926, daughter of Kanwar Badri Singh of Sirmur, and had three daughters and two sons. He died 5 May 1988 at Lucknow. His children were:

- (i) Arya Shah (by 1st wife)
- (ii) Rajkumari Bibhu Shah (by 2nd wife), born 28 June 1944 in Mussorie, Uttar Pradesh, B.A., educated at I.T. College, Lucknow, Uttar Pradesh, MP and Minister of State, married HH Maharaja Kirit Vikram Kishor Deb Burman Manikya Bahadur of Tripura
- (iii) Rajkumari Bibha Shah (by 2nd wife), born 2nd March 1947 at Lucknow, educated at Loreto Convent, Lucknow and graduated from Loreto Convent College, Lucknow; married February 1979 at Lucknow, Thakur Ranvir Singh Chauhan (originally from Khilchipur, MP, but his ancestors settled in Kotah, Rajasthan), a producer of documentary films
- (iv) Rajkumari Vibhuti Shah (by 2nd wife), born 23 February 1951 at Lucknow, educated at Loreto Convent School, Lucknow, and graduated from Loreto Convent College, Lucknow; member District Simla Zila Parishad from December 1995 from Kedi-Kupvi ward in *Tehsil* Chopal (now in Southern Jubbal State), married 12 December 1976 at Lucknow, UP, Kanwar Uday Singh of Jubbal
- (v) Akshaya Vikram Shah.

Luv Shah died in 1988 succeeded by his son Arya Shah. Raja Arya Shah was born in 1942, educated at Welham Boys School, Dehra Dun, Uttaranchal, and at Doon School, Dehra Dun, Uttaranchal till 1959; graduated in 1963, from St.

Stephen's College, Delhi University, married 1971 at Lucknow, Rani Usha Kumari, daughter of late Maharaj Narpat Singh of Banswara. He died untimely in 2000. He was succeeded by Raja Akshay Vikram Shah, born 14 January 1977 in Dehra Dun, Uttaranchal, educated at Doon School, Dehra Dun. He is the present representative of the family who with his wife Rani Meenakshi Devi is residing at Surat Bhawan, Singahi, Lakhimpur, as well as Singahi House, Dalanwala, Dehra Dun, Uttaranchal, India.

### 123. Paila

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
123	Paila	160	20	15	10,861	Rao Tularam	Kurmi	List V Primogeniture opted

Paila is situated near Nimgaon, about 14 miles from Lakhimpur. The *ta 'alluqdar* belongs to Kurmi caste, and belongs to a colony of Kurmis who have been settled in Paila for many centuries. This *ta 'alluqa* was a part of the confiscated property of Raja Lone Singh, the famous mutineer of 1857. It was granted in reward to Rae Tula Ram Kurmi, son of Debi Prasad, who rendered valuable assistance to the British during the Revolt of 1857. He died in 1871 and was succeeded by his son Rae Ram Din Bahadur, on whom the title of Rae Bahadur was bestowed as a personal honour in 1873. He was succeeded by Babu Gauri Shankar.



Rae Ram Din Bahadur of Paila

### 124. Pathra

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
124	Pathra	-	-	56	34,735	Mr. G. Shilling	European	List V Primogeniture opted

### Ta 'allugdars of Oudh

This ta 'alluga was purchased by a Britisher named Mr. G. Shilling. Later on he sold it to the Raja of Mahmudabad.

### 125. Kasta

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
125	Kasta		-			Captain APW Orr	Khanzada	List V Primogeniture opted

This ta 'alluqa was purchased by a Britisher named Mr. Capt Orr. Later on he sold it to the Raja of Mahmudabad. 404

### 126. Ranbaha Bhadori

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
126	Ranbaha Bhadori	-	-			Mrs Orr (Mrs. Rose)	European	List V Primogeniture opted

This ta 'alluqa was purchased by a Britisher named Mrs. Orrar (Ms Rose). Later on, after the revolt of 1857, it was given to Sardar Yogendra Singh. This ta 'alluqa was granted to Mrs. Orrar and Rose after the revolt of 1857. In 1879 Mr. Alexander Douglas Orrar was the ta 'alluqar. Later on the ta 'alluqa was partitioned. Paul Anny Orrar got Nagara and 14 other villages while Louisa Fenny Orrar got a village Jurbhuji. Later on, this ta 'alluqa was sold to Sardar Joginder Singh. 405

### 127. Mathar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
127	Mathar	-	-	33	11,889	Captain J. Hearsey	European	List V Primogeniture opted

This ta 'alluqa was purchased by a Britisher named Mr. J. Hearsey. Later on he sold it.

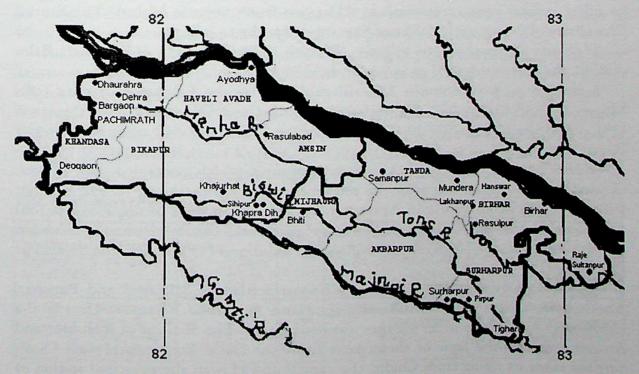
### 128. Kukra Mailani

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
128	Kukra Mailani		-	17	5,165	Captain William Hearsey	Ahban Muslim	List V Primogeniture opted

This ta 'alluqa was purchased by a Britisher named Capt William. In 1935 the ta 'alluqdar was Mr. J.B. Hearsey. Later on it was sold.

### VII. FYZABAD DISTRICT

The district is in the shape of an irregular parallelogram, and its northern boundary is the river Ghagra. It lies on latitudes 26° 44' to 26° 49' North and longitudes 81° 44' to 83° 09' East. In this district, 80 per cent of Fyzabad's entire land, i.e. 2094 villages covering 998,000 acres were settled with ta 'alluqdars who numbered 28.



Out of ta 'alluqdars, 17 were Hindus and nine Muslims. Among the Hindus, 15 were Rajputs belonging to four clans, Rajkumar, Bachgoti, Palwar and Gargbansi. Among the Muslims, three belonged to Muslim Bachgoti Rajput and four to Sayyad. The former were genealogically related to the Bachgoti Rajputs and called *Khanzadas* after their conversion. Among them Rajkumar clan held more villages. The three largest ta 'alluqdars – Mahdona, Pirpur and Deara, belong to recent immigrants.

Most of the *ta 'alluqdars* and landlords of Fyzabad and neighbouring Sultanpur are descendants of one Bariar Singh Chauhan, a migrant who fled from Sambhal Moradabad region to escape the onslaught of the Sultans of Delhi. Bariar Singh married the daughter of Bilkharia Raja of Kot Bilkhar in district Pratabgarh. It is believed to be about 250 years since the offspring of Bariar Singh, having become too numerous to find room on the right bank of the Gomti, and powerful enough to encroach on the property of their neighbours, crossed over to the left of Fyzabad bank, and by degrees established six colonies, that of Deara, Nanemau, Tappa Imlak, Meopur-Paras Patti, Pakarpur and Adipur. The Rajkumars of the *pargana* have been divided into three great factions: 1st those that followed the of the *ta 'alluqdar* of Deara; 2nd those that followed the chiefs of Meopur and 3rd, the Tirwaha communities, who always made common cause resisting the aggressions of all enemies, whether they belonged to first and second factions just named, or whether they were outside.

Akbarpur pargana was known as Sinjhauli prior to the days of Emperor Akbar, and contained seven tappas consisting of 959 mauzas. When Azamgarh was ceded, 24 other mauzas were transferred to Akbarpur from pargana Mahul. The Sayyad Chaudhary of Pirpur and Maliks of Samanpur are the ta 'alluquas.

Majhaura pargana had 164 villages, of which 107 were held by ta 'alluqdars. Babu of Bhiti, the only residential ta 'alluqdar, held 35 villages.

Surharpur pargana contain 233 villages, held by the Palwars of Tighra (18), Morera (7) and Birhar (6), the Bachgoti Rajkumars of Dhaurawa (50), Baragaon (38) and Deara (24), while 29 were held by the Malik and Mir of Samanpur and Pirpur respectively.

'Birhar' meaning 'barren' is an ancient pargana, which contained 978 villages, divided into 10 tappas, but after the settlement they were reduced to 392 mauzas. Palwar Rajputs from Kauria in Azamgarh became the masters of tappa Sati Barohi and Haweli, consisting of 302 mauzas. They represented the four Birhar ta 'alluqdars of Haswa (98 villages), Makrahi (97 villages), Lakhanpur (85 villages) and Sultanpur (96 villages).

In Tanda pargana, the Maliks of Khaspur settled at Sakrawal and Punthar. Another branch settled at Muhammadpur and ta 'alluqa Khaspur. During the Uprising this ta 'alluqa of 53 villages was confiscated. The Sheikhs of Rasulpur and Asupur obtained the jagir of these parts from the Delhi Emperor. Haweli Oudh pargana takes its name from Oudh, the capital and Haweli the principal station of

the chief revenue authorities of the Mughals. In former days the revenue collections were made at the Qila-i-Mubarak, which was situated at Lachchmanghat. It used to have 329 townships but the revised settlement reduced it to 181 demarcated villages. The Surajbansi Rajputs come from Kali Kumaun and settled near Fyzabad known as Sultanpur and they held 54 villages. The ex-rajas of Amorha, Maholi, the Raja of Mohason in Basti district, and the Raja of Harha in Bara Banki were all chiefs of colonies that broke off at different times from the this original Pura stem. The Gargbansi Rajputs held the estates of Hasaura, Serehi, Kusmaha and Firozpur, which after 1816 were absorbed in Mahdona ta 'alluga. A Bais colony in mauza Ashrafpur is also ancient but their 11 villages passed in to Mahdona and 16 into ta 'alluga Maujadubanspur. The Kurmis of Maujadubanspur possesses a ta 'alluga due to the rise of Kurmi Darshan Singh who was created a raja by Gazi-ud-din Haider, and held important offices under the reign of Muhammad Ali Shan and Amjad Ali Shah. His ta 'alluqa contained 64 villages. Mangalsi pargana has 126 villages of which 67 were in ta 'alluqdari held by the Sheikhs of Mangalsi, who are the oldest inhabitants who were given the jagir by Firoz Tughluq and appointed the office of Qazi on Imam Fakhrudin.

Amsin pargana had 190 villages. Of these, 163 villages were held by ta 'alluqdars, the chief being the ta 'alluqdar of Mahdona owning 79 villages. About 1757, Roshan Ali Khan the chief of Hasanpur, in Sultanpur district acquired a large portion of this pargana and made his local headquarters at Amsin where he built a fort from which the pargana derives its name. The Surajbansi Rajputs once possessed the ta 'alluqa of 40 villages known as Narma Pawari, but it was passed away in 1839.

Pachchimrath pargana during the Nawabi had 856 townships, which were demarcated into 467. The two ta 'alluques of Khajurahat and Mahdona have their centres in this pargana.

Jagdishpur-Khandansa contains 128 villages, which were made in to a *pargana* by Todarmal during the Akbar's reign. The Bhale Sultans have four branches those of the Raja of Mahona, Babu of Kachhiaon, Lilha Rasulpur and Deogaon.

The estates in the district as per Oudh Estates Act are:

# 129. Mahdona/Ayodhya

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
129	Mahdona, Bahrauli, Ahiar, Tulsipr, Bisambarpur	3	80	405	2,48,867	Maharaja Sir Man Singh, KCSI	Brahman	List II Devolved upon a single heir as per family custom

According to the family records, one Sadasukh Pathak was a Sangaldipi Brahman of note in Bhojpur, who held the office of *Chaudhary*. In the general confusion that followed the overthrow of Shuja-ud-daula by the English in that quarter, Gopalram, the son of Sadadsukh Pathak, left his home, and finally settled in the village of Nandnagar Chori, *pargana* Amorha, *Zilla* Basti, about the end of the last century. Purandar Ram Pathak, son of Gopalram, subsequently crossed the river, and married into the family of Sadhai Ram, Misr, *zamindar* of Palia, in the Fyzabad district, which latter village he henceforth made his home. Purandar Ram had five sons, Bakhtawar Singh, Shiudan Singh, Inchcha Singh, Darshan Singh and Debi Prasad Singh. 406

The eldest of these commenced life as a trooper in the old Bengal Regular Cavalry. Whilst Bakhtawar Singh was serving in this capacity at Lucknow, his fine figure and manly bearing attracted the notice of Nawab Saadat Ali Khan, who having obtained his discharge, appointed him a jamadar of cavalry, and shortly afterwards made him a risaldar. After the death of Saadat Ali, Bakhtawar Singh secured the favour of Ghazi-ud-din Haidar, the first king of Oudh, which led to his further advancement, and to the acquisition of the life-title of raja. This title was subsequently granted in perpetuity by Muhammad Ali Shah, when he also turned the Mahdona property into a raj, under the following farman under date the 13th Rabi-us-sani, 1253 Hijri (AD 1837): 'Whereas the services, intelligence, and devotion of Raja Bakhtdwar Singh are well known to and appreciated by me, I therefore confer upon him the proprietary title of the Mahdona estate, to be known hereafter as a raj, of which I constitute and appoint him the raja in perpetuity. All rights and interests pertaining thereto - such as sir, sayar jagir, nankar, abkari, transit dues, &c., as well as a revenue assignment of 42 mauzas, and some smaller holdings, are also gifted to him forever. He is, moreover, considered the premier raja of Oudh, and all the other rajas are to recognize him as such. All Government dues and revenue from the villages alluded to are released forever, and no other is to consider himself entitled to share these bounties with the raja. The detail of the grant is as follows:

- 1. Cash nankar, Rs 74,616-8-9.
- 2. Muafi and jagir lands, 41 villages, and some smaller holdings.
- 3. Sir, 10 per cent. (of the estate) to be revenue-free.
- 4. Sayar, including the bazaar dues of Shahganj, Darshannagar, and Raeganj, and all transit duties on the estate.
- 5. Abwab faujdari, including all fines levied.
- 6. Abwab diwani, including periodical tribute, occasional offerings, and fees on marriages and births. 407

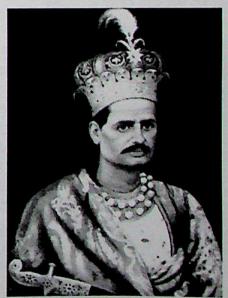
The reason of this favour was an important incident after the death of Nawab Nasiruddin Haider. During the accession of Mohammad Ali Shah, Badshah Begum and Munna Jaan entered the Palace with a thousand horsemen and tried to kill

Muhammad Ali Shah. He was protected by Bakhtawar Singh. Meanwhile, the Resident came to the aid and the rebels fled away. The Nawab gave him a *jagir* as described above along with title of Raja of Mahdona and a sword of Nadir Shah.

Bakhtawar Singh then summoned his younger brother Darshan Singh to Court, and the latter soon received the command of a regiment. This was followed in 1822-23 by the appointment of Darshan Singh to the chakla of Salon and Baiswara, and in 1827 to the nizamat of Sultanpur, including Fyzabad, &c. Shortly after this Darshan Singh obtained the title of Raja Bahadur for his services to the State, in apprehending and sending in to Lucknow Sudan Singh, Bahrela, Ta 'allugdar of Surajpur, district Bara Banki, a notorious disturber of the public peace and revenue defaulter of those days. In 1842, Raja Darshan Singh obtained the nizamat of Gonda Bahraich, which he had previously held for a short time in 1836, and he then seriously embroiled himself with the Nepal authorities in the following year, by pursuing the present Maharaja of Balrampur, Sir Digbijai Singh, whom he accused of being a revenue defaulter into that territory. The pressure at that time put upon the king of Oudh by Lord Ellenborough, led to the dismissal from office and imprisonment of Raja Darshan Singh, and to the resumption in direct management of the Mahdona estate, which the brothers had already created. But all these punishments were merely nominal, for in a very few months Raja Darshan Singh was released from confinement, retiring for a time to the British territories, while the elder brother, Raja Bakhtawar Singh, was allowed to resume the management of the Mahdona estate; and this was almost immediately followed by Raja Darshan Singh being again summoned to court, when without having performed any new service to the State, he had the further title of Saltanat-

Bahadur conferred upon him. But the raja did not long survive to enjoy these new honours, for within a few weeks he was seized with an illness from which he never recovered, and it was with difficulty that he was conveyed to the enchanted precincts of holy Ayodhya where he speedily breathed his last, leaving three sons – Raja Ramdhin Singh, Raja Raghubar Dayal Singh, and Maharaja Man Singh. 408

In Oudh, when the Court found the barons in any district grow refractory under weak governors, they give the contract of it to Darshan Singh, as the only officer who could plunder and reduce them to order. He proceeded to seize and plunder them all, one after the other, and put their estates under the management of his own officers. His atrocities in Rae Bareli, Sultanpur and Bahraich are too well-



Raja Man Singh

known to be nerrated. Darshan Singh's son Raghubar Singh was given the contract of the districts of Gonda and Bahraich for the years 1846 and 1847. He had five thousand armed men, employed under other agents, in fighting with his brother, Man Singh, for the possession of the *bynamah* estates, in the Sultanpur district. In this contest a great many lives were lost, and the peace of the country was long and much disturbed; but after driving all his brother's forces and agents out of the district, 409 Man Singh retained quite possession of the estates.

In 1845, Man Singh, the youngest of these sons, was appointed *nazim* of Daryabad-Rudauli, at the early age of 24, and to this charge the Sultanpur *nizamat* was also afterwards added. Man Singh soon gained his spurs by an expedition against the then owner of the Surajpur estate (for overthrowing whose predecessor, Shiudin Singh, his father, had also obtained honours, in October, 1830), in the course of which that *ta* 'alluqdar's fort was surrounded and assaulted, and its owner, Singhji Singh, captured and sent to Lucknow. For this service Man Singh obtained the title of *Raja-Bahadur*. In 1847, Man Singh was ordered to proceed against the stronghold of the Gargbansi chief, Harpal Singh. He was betrayed under promises of safety into a conference, and was beheaded in cold blood. The service he had performed was thought so important at the capital, that *Qaemganj* (steadfast in fight) was added to the existing distinctions of the young raja. In 1855, Raja Man Singh obtained the further honorary titles of *Saltanat-Bahadur* for apprehending and sending to Lucknow, where he was at once put to death, the notorious proclaimed offender Jagannath Chaprasi, a Bhale Sultan Bandit of repute.<sup>410</sup>

Almost simultaneously with the last recorded event, Raja Bakhtawar Singh died at Lucknow. He left a widowed daughter but no son, and on the evidence of Sleeman, who had good opportunities of knowing (and who wrote in February 1850, while Bakhtawar Singh still lived), he had previously nominated as his sole heir Raja Man Singh, the youngest of the three sons of Darshan Singh. When Oudh was annexed Raja Man Singh was found in possession of Mahdona, the family property, with a then paying *jama*, after deduction of Rs 66,053 *nankar*, of Rs 1,91,174. He was at that time returned as a defaulter to the extent of Rs 50,000 of revenue due to the ex-king. In consequence he was deprived at the first summary settlement of his entire estate, and sought refuge for a time in Calcutta. This did not, however, prevent his offering protection and convoy to such of the Fyzabad officials as chose to accept it, when they had to flee from Fyzabad, nor did it prevent him from procuring boats for them and starting them safely on their voyage down the river. 411

The Uprising found the raja a prisoner in our hands, and he was released in order that he might protect our women and children. Of these proceedings the Deputy Commissioner, Captain Reid, at the time thus wrote: 'Without Raja Man Singh's assistance it would have been quite impossible to get away this large number, and for

his good services he well deserves our gratitude. I was always opposed to the plan of imprisoning him. He was the only man who could have saved Fyzabad aided by our treasury, and I believe he would have done it.' At a subsequent period the raja was instrumental in saving Mrs. Mill and other Europeans, who certified to his uniform kindness and consideration. On these services Sir John Lawrence made the following remarks on the occasion of his great Lucknow Durbar: 'You have in my estimation a special claim to honour and gratitude in as much at the commencement of the Uprising in 1857, you gave refuge to more than fifty English people in your fort at Fyzabad, most of whom were helpless women and children, and thus, by God's mercy, were instrumental in saving all their lives.'412

In the earlier days of the Uprising, Maharaja Man Singh remained in constant communication with Mr. Gubbins, the former Financial Commissioner, and Sir Charls Wingfield who was then at Gorakhpur, and he was an earnest advocate for an advance against Lucknow by the Ghagra and Fyzabad route. So long as there was a chance of such a movement being carried out, he never wavered in his allegiance to the British Government, but having previously made it distinctly known that such would of necessity be the result if so such movement was speedily carried out, no sooner did he hear that the scheme of an advance by the Ghagra route had been abandoned, than he proceeded to join the rebel cause at Lucknow. During the siege of the Residency, although the Maharaja had command of an important rebel post, he was in frequent communication with the garrison, and there is little question that had his heart been in the rebel cause, he could have made our position even more disagreeable than it was, and when Lucknow fell, Man Singh returned to his fort of Shahganj, where he in turn was besieged by the rebels, and had actually to be relieved by a force under Sir H. Grant. 413

On the return of peace, the title of Maharaja was conferred on Man Singh. The estate he possessed at annexation was restored to him, and the confiscated property of the Raja of Gonda was made over to him in proprietary title for his services. Maharaja Man Singh was the mouthpiece and the intellect of ta 'alluqdars; He was conferred the Star of India. The words of the Viceroy on presenting this decoration were these: 'Maharaja Man Singh, Her Majesty the Queen of England and India, having heard of your good services in various important matters connected with the administration of the province of Oudh, has thought fit to appoint you a Knight Commander of the Most Exalted Order



Maharaja Partap Narain Singh



Gate of Ayadhya Palace

of the Star of India.' He died on 10 October 1870 issueless, leading to litigations. The succession came to Pratap Narain Singh. He was son of Babu Narsingh Narain Singh, Rais of Arrah to whom Man Singh's only daughter Brij Vilas Kunwari was married. He was a religious man and erected many temples in Ayodhya. He had literary interests and was the author of 'Rasa Kusumakar' and has written a commentary on 'Sringar Latika'. He died in 1906 issueless. The widow Maharani Jagdamba Devi Raj adopted Jagdambika Pratap Singh from the family of Ichcha Singh.414

The present representative of

the ta 'alluqa is Maharaja Vimalendra Mohan Mishra, who is residing at Raj Sadan Ayodhya. His son Yatindra Mishra is a famous scholar of Hindi Literature. Another family member is Shri Shailendra Mohan Pratap Misra, residing at Raj Sadan, Ayodhya.

# 130. Meopur Baragaon

	S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
-	130	Meopur Baragaon	74	35	47	24,448	Babu Amrish Singh	Rajkumar	List III Primogeniture opted

Bariar Singh, the Chauhan Rajput who migrated from the Delhi region, became the master of the vast estates of the Bilkharias as narrated in the annals of the Kurwar ta 'alluqa of Sultanpur district, who is the head of the Hindu Bachgotis. Bariar Shah partitioned his estate between his four sons — Asal, Gajraj, Ghatam Rae and Raj Singh. (Sir H. Elliott gives them as Googe, Gage, Ghatum, and Raee). Of these, the fourth, Raja Raj Sah, succeeded to the paternal estate of Kot Bilkhar. He had three sons, Rup Singh, Chakrapat and Asnch or Isri Singh. The eldest Rup Singh, was given the estate of Dikauli, while Chakrapat remained at the parent estate. Isri Singh

was given the estate of Bhadaiyan. Eighth in descent from Isri Singh was Bijai Chand. He had four sons: Jamait Rae, the eldest who succeeded to the estate of his father; Jiv Narain; Jalip Rae and Harkaran Deo.<sup>415</sup>

The offsprings of Asre Singh's four sons, having become too numerous to find room on the right bank of the Gumti, and powerful enough to encroach on the property of their neighbours, crossed over to the left of Fyzabad bank, and by degrees established six colonies. These families first obtained a footing by absorbing the smaller Kayath, Brahman, Kurmi, and Muslim *zamindars*, partly by purchase and partly by force, and they rapidly possessed themselves of the properties of the Raghubansis, Sakarwars, Ujjainias, and Bais, and soon overran the *pargana*. From time immemorial these people have been notoriously turbulent; they are commented upon with regard to this in the histories of the reigns of Sikandar Lodi (AD 1488), of Sher Shah (AD 1540), and of Alamgir (AD 1658). Their doings within the recollection of people still living are quite in keeping with the reputation which they had so long ago established. Madhukar Shah, a grandson of Jamait Rae of Bhadaiyan got Meopur. Meopur. Madhukar Shah, a grandson of Jamait Rae of Bhadaiyan got Meopur. Meop

One of the descendants of Madhukar Shah of Meopur was Iswari Singh. He had two sons – Dal Singh and Yadu Rai. Dal Singh succeeded as the *ta 'alluqdar* of Meopur, whose estate consisted of 65 villages, paying a sum of Rs 9,325 in the middle of eighteenth century. He had two sons, Zalim Singh, to whom he gave the greater part of his property; while a few villages for subsistence were given to the his younger son, Umrao Singh, a notorious plunderer, the ancestor of the Rajkumars of Paras patti. 418

Old Zalim Singh ruled for many a long year, and increased his possessions according to the fashion of the period. He had five sons, and during his lifetime he is known to have made a distribution of his property amongst these. In the year 1809, war was declared between the rival houses of Deara and Meopur, regarding the possession of the village of Masora, pargana Birhar, and parties were organized for battle. Babu Madho Singh of Deara in person led the attack, and he was assisted by the Palwar clan and others; this party was successful on that terrible day, and old Zalim Singh, and his three eldest sons, Sangram Singh, Subhdo Singh, and Pahalwan Singh, were all killed; while the fourth son, Zorawar Singh, received seventeen wounds. Seven months afterwards, the battle was renewed, when Sarabdan Singh, the grandson of old Zalim, avenged the death of his father and grandfather, slaying the leaders of the rival faction and retaining possession of the field for the time. 419

Zalim Singh divided his ta 'alluqa, which before his death comprises 289 villages paying Rs 48,420, into five portions. However, the parent village Meopur Khas contains 175 acres of land, and was held in five portions by the five sons. The elder son was Sangram Singh, and as told earlier, he died in the battle with Deara chiefs. He

had two sons Ranjit Singh and Sarvadaman Singh, to whom he distributed his estate. While Ranjit Singh got the *ta 'alluqa* of Meopur Daharwa, Sarvadaman Singh got the *ta 'alluqa* of Meopur Baragaon. When Zorawar Singh, the fourth son of Zalim Singh, died issueless, the descendants of first and third sons quarrelled about his share, since Zorawar Singh was staying with the third brother Pahalwan Singh's family. Sarabdan and Shiudist Narain Singh (sons of IInd and Ist son respectively) opposed the entitlement claimed by the descendants of Pahalwan Singh, and arbitrators were appointed. Fateh Bahadur, of the third party, invited Sarabdan Singh and Suidist Narain Singh to meet in the Bhaisauli grove and arrange matters. They went in good faith with half-a-dozen followers, thinking that as the rendezvous was in the British territory, there was little to fear. They had scarcely taken their seats on a *charpoy* when they were set upon by an armed party and murdered in cold blood. After Judicial enquiry, the three brothers of third party – Shiudan Singh, Fateh Bahadur Singh and Raghubir Dayal Singh, were outlawed by the British Government. 420

Sarabdan Singh had two sons, Jagdeo Singh (who became Mohammedan and abdicated in the favour of his younger brother) and Umresh Singh. Umresh Singh succeeded to the *ta* 'alluqa of Meopur Baragaon. He was given the sanad of the ta 'alluqa. Later on this ta 'alluqa was sold off in 1875 by a decree of Civil Court, as a result of mismanagement and extravagance.

## 131. Meopur Dhaurawa

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
131	Meopur Dhaurawa	73	9	86	32,568	Babu Udresh Singh & Babu Chandresh Singh	Rajkumar	List III Primogeniture opted

As related in the annals of Meopur Baragaon, the common ancestor of the three Meopur houses was Zalim Singh, who divided his ta 'alluqa', which before his death comprises 289 villages paying Rs 48,420, into five portions. The elder son was Sangram Singh, who died in the battle with Deara chiefs. In the year AD 1809, war was declared between the rival houses of Deara and Meopur, regarding the possession of the village of Masora, pargana Birhar, and parties were organized for battle. Babu Madho Singh of Deara in person led the attack, and he was assisted by the Palwar clan and others; this party was successful on that terrible day, and old Zalim Singh, and his three eldest sons, Sangram Singh, Subhdo Singh, and Pahalwan Singh, were all killed; while the fourth son, Zorawar Singh, received seventeen wounds. Seven

months afterwards, the battle was renewed, when Sarabdan Singh, the grandson of old Zalim, avenged the death of his father and grandfather, slaying the leaders of the rival faction and retaining possession of the field for the time.<sup>421</sup>

He had two sons Ranjit Singh and Sarvadaman Singh, to whom he distributed his estate. While Ranjit Singh got the *ta 'alluqa* of Meopur Dhaurawa, Sarvadaman Singh got the *ta 'alluqa* of Meopur Baragaon. Ranjit Singh absorbed the possessions of Subhao Singh, second son of Zalim Singh just before the annexation of Oudh. Ranjit Singh's son was Shiudist Narain Singh, who was murdered by the sons of Pahalwan Singh in the Bhaissauli grove, over the property dispute as related in the history of Meopur Baragaon. After the death of Ranjit Singh in 1859, the Meopur *ta 'alluqa* was partitioned between his grandsons Babu Udresh Singh and Babu Chandresh Singh. The *sanad* of *ta 'alluqa* was given to these two gentlemen. The estate of elder brother was called Dhaurawa and that of the younger brother is called Ekwa. Udresh Singh died in 1895 while Chandresh Singh died in 1886.<sup>422</sup>

Udresh Singh's son was Babu Indrasen Singh, who had only two daughters, the elder on Rajkumari Brijraj Kunwari was married into Khajurgaon estate while the younger daughter Rajkumari Hemraj Kunwar was married into Tikra estate (Sitapur). The Dhaurawa estate thereafter was merged into the younger branch.<sup>423</sup>

Babu Chandresh Singh of Ekwa Dhaurawa had three sons – Bubu Ugrasen Singh, Babu Chitrasen Singh and Babu Mitrasen Singh. After his death, he was succeeded by his son Babu Ugrasen, 424 who had two sons – Babu Anurudh Bahadur Singh and Babu Akhand Pratap Singh. Babu Anirudh Bahadur Singh died in 1920, had



Babu Chandresh Singh



Babu Akhand Partap Singh

had two sons – Chandra Bhan Pratap Singh and Amrendra Pratap Singh. Amrendra Pratap Singh was issueless. Chandra Bhan's elder son Babu Jaya Rudra Singh and his son Babu Martand Pratap Singh are residing at Purani Dyori, village and post Dhaurawa, along with two grandsons – Ashutosh Pratap Singh and Viswajit Singh. Chandra Bhan's younger son Ajay Pratap Singh along with his family has settled at Bicharhat Raj, Reeva.

Babu Ugra Sen Singh's younger son Babu Akhand Pratap Singh was a great ta 'alluqdar. Akhand Nagar of Kadirpur tehsil is in his name, which was founded by him in 1925. He died in 1960, and is survived by a son Babu Rudra Sen Singh and three daughters. The elder daughter Karma Ratna Kunwari is married to into Ladi Garh estate, Palamu Bihar, Girja Kunwar to Avdhesh Pratap Singh of Bhuwan Shahpur estate, and Tara Ratna Kunwari to Kunwar Mordhwaj Singh of Veerpura (Aligarh). Babu Rudra Sen Singh was married into Markahi Raj. He has three sons – Babu Upendra Pratap Singh, Rajiv Pratap Singh and Babu Sanjay Pratap Singh. Babu Upendra Pratap Singh had a daughter Namita Singh, married Kr. Manavendra Singh of Allahabad, and a son Abhishek Singh. Now, along with his son is residing at village Dhaurawa. Rajiv Pratap Singh is a heart specialist with State government, and along with his sons Abhijit Singh and Apurva Singh, is residing at Kaushalpur Colony Faizabad. Sanjay Pratap Singh is with Irrigation Deptt. UP and is residing with his son Avinash Pratap Singh and daughter Snigdha Singh, at Lucknow.

Babu Chandresh Singh's second son Babu Chitra Sen Singh had a son Babu Sumesar Singh and a daughter married into Athdama Raj, Basti. Sumesar Prasad Singh had only a daughter Rajkumari Kamla Ratan Kunwari married to Raja Surendra Bahadur Singh of Atta estate, Gonda. Babu Chandresh Singh's third son Babu Mitra Singh had two sons – Devendra Bahadur Singh and Tejendra Bahadur Singh (issueless). Babu Devendra Bahadur Singh had three sons – Babu Mahesh Pratap Singh, Dinesh Pratap Singh and Ramesh Pratap Singh. Babu Devendra Pratap Sigh's elder son Babu Mahesh Pratap Bahadur Singh was a renowned advocate of Faizabad; his elder son Babu Rajeshwar Pratap Singh is also an advocate, while his younger son Babu Jogeswar Pratap Singh is settled at Basti. Babu Dinesh Pratap Singh's only son Babu Sidheshwar Pratap Singh is residing at his Nasirpur Kathi farm.

#### 132. Mundera

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
132	Mundera	214	9	17	7,653	Thakurain Brij Kunwar	Palwar	List III Primogeniture opted

The ta 'alluquar belongs to the great Palwar clan of Bantaria branch of Surharpur, and is the senior branch, while the ta 'alluquar of Tighra represent the junior branch.

One Pirthiraj Deo, Sombansi known also by the name of Mur Deo, and more familiarly still as Bhur Deo is said to have come from Pali, in the Hardoi district in AD 1248, and to have taken up his residence in the village at Rannupur close to Bandipur in *parganaa* Surharpur where he accepted service under the Bhars. From having come from Pali he and his descendants thenceforth took the name of Palwars, and ceased to be known as Sombansis. After a time he was promoted to the management of *tappas* Tardi and Kharka. Subsequently, when the Bhars were driven out, he entered into revenue engagements with the Delhi rulers for the *tappas* in question, consisting of 96 villages, and he afterwards extended his influence by taking possession of *parganas* Kauna, Tilheni, Atraula, and Dadur Qariat, which are now in the Azamgarh district. Mr Thomason also shows that these powerful people made still further appropriations at a subsequent period, by encroaching on the neighbouring forestlands of Nizamabad.<sup>425</sup>

Pirthiraj Deo had five sons; of these Bhim Deo, the eldest, and Bharat Deo, the second, were from Rajput princesses, and accompanied their father from Pali. He then formed a connexion with a female inhabitant of the Rannupur woods, of great personal beauty, to whom tradition assigns the character of being the daughter of a fairy (*Deokannya*). This woman gave birth to Harihar Deo, the third son of Pirthiraj. Of the above named sons the eldest, Bhim Deo, betook himself to a hermit's life, and be therefore forfeited his birthright. To the second son, Bharat Deo, was assigned *pargana* Kauria Tilheni, district Azamgarh, and at a subsequent period his offspring overran the *pargana* of Birhar in this district: and it is from him that the four present *ta 'alluqdars* of Birhar descend, representing the senior and legitimate branch of the clan. To Harihar Deo, was assigned the *tappas* of Tardi and Kharka in *pargana* Surharpur.<sup>426</sup>

Tradition says that on one occasion, soon after the birth of her son, this lady of the woods was engaged in the homely office of baking cakes, when her infant, which lay some paces off, began to cry. The domestic feelings were divided between neglecting the babe or neglecting the cakes; at this juncture the husband arrived, just in time to see his (fairy) wife assume supernatural and gigantic proportions, so 'as to allow both the baking and nursing to go on at one and the same time'. However, finding her secret discovered the *deokanya* disappeared forever, leaving her son as a legacy to her astonished husband! This child was the Harihar Deo mentioned above, from whom this branch of the clan descend. They still form the majority of the inhabitants of fourteen villages in *pargana* Surharpur including *ta 'alluqdars* of Tighra and of Morera.<sup>427</sup>

In the year 1783, the family held in this pargana two ta 'alluqas and twenty-five smaller estates, paying Rs 36,266 annual revenue to Government. At the last summary settlement of 1855 two ta 'alluqas remained paying Rs 9,369, and 13 smaller estates paying Rs 10,706 per annum; the clansmen are also sub-proprietors in 46 villages, which pay Rs 8,489 a year; their total payments in this subdivision thus equal Rs 28,564. The falling off in their payments is in consequence of the estate of Kehera Salempur only being for a time in one of the ta 'alluqas, about the year above indicated.<sup>428</sup>

These Palwars were the first people who offered a successful opposition to the extensions and usurpations of the Rajkumar clan can be referred in reference to the battles fought for the village of Masora. That village belonged to the Palwar property of Birma. This property was managed by six branches of one family of the clan. Of these four having fallen into decay made their holdings over to the *ta 'alluqdar* of Deara; a fifth had already made his share over to the *ta 'alluqdar* of Meopur; and when the latter went to take possession, the Deara party raised the country, and the great battle was fought in which so many of the Meopur family lost their lives; and they also lost, and never afterwards recovered, the footing they had in *mahal* Birma. It was this branch of the Rajkumars from their local position that was most likely to overrun the Palwar country, but their usurpations in that quarter were terminated by the proceedings at Masora. 429

Coming back to the ta 'alluga Mundera, it is believed that Harihar Deo was the ancestor of these Palwars, who held the tappas of Tardi and Khukra in Surharpur,



Babu Gaya Din Singh of Mundera

those passed to his descendants undivided till the fifth generation, when two brothers, Churaman Deo and Bhopal Shah, made a partition of the property. The descendants of the former split up their possession into several estates. One grandson was Partab Shah of Mirpur, from whom came the owners of Mundehra, Chakya and Ratna; the other was Madhwal Shah, whose son Bandi Das, founded Bandipur and was the ancestor of the Palwars of Birma, Bandipur and Asapar. From Bhopal Shah in fifth generation came Tulsi Ram, whose five sons held the estates of Newada, Rakba, Tighra, Gobindpur, and Bikhpur.<sup>430</sup>

Rudra Shah, from the eldest line of Partab Shah of Mirpur, founded the village Mundera clearing the forest with which this village was surrounded. After few generations from him came Sadhu Singh.

He had two sons, Basant Singh, who obtained the ta 'alluqa' and Khakhandu Singh. The former was succeeded by his son, Beni Dayal Singh, who was killed in a fight with Raja Darshan Singh. He had a son, Ram Dutt Singh, but he died without issue, and his widow, Thakurain Brij Kunwar, obtained the sanad for the ta 'alluqa. Having no heir, she adopted Babu Gaya Din Singh, a grandson of Daljit Singh, the third son of Khakhendu Singh. He was succeeded by Sahjit Singh. 431

In 1935 the *ta 'alluqdar* was Babu Rajeshwar Prasad Singh. The present representatives of the family are Lal Devendra Pratap Singh residing at Narayan Mandir, Ayodhya; Upendra Pratap Singh residing at village and post Dhauruva; and Sanjay Pratap Singh residing at Lucknow.



Babu Sahjit Singh of Mundera

# 133. Pirpur

	S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
-	133	Pirpur	75	35	190	93,003	Mir Gazanfar Hussain & Mir Bakar Hussain	Sayyad	List III Primogeniture opted

The ta 'alluqa lies near Mittupur PO, where the ta 'alluqdar had a fort. The ta 'alluqa belongs to a Sayyad family, founded by one Syed Sulaiman, a Shia merchant of Naishapur in Khorasan, who came to Oudh in 1403 and settled in the village of Atraura. Here he married into one of the Sayyad families, i.e. of Syed Phul of Darwan and acquired much property which he left to his two sons Raje and Arzani, from the former of whom came the ta 'alluqdars of Pirpur and Kataria, while the latter was the ancestor of the owners of the Rasulpur and several other estates. Syed Shakur, the son of Raje had three sons, Ahmad, Mahmud, and Daud, from each of whom sprang a numerous progeny. In the days of Akbar the descendants of Suleiman were appointed Chaudhary of the pargana of Akbarpur. At a subsequent period the estate was divided into five portions — (1) Syed Fahim-ud-din, (2) Syed Ghulam Ali, (3) Syed Fida, (4) Syed Kabir and (5) Syed Rasal. 432

About 1760 the portions of Nos. 4 and 5 were in the possession of Chaudhary Muhammad Hafiz, eighth in descent from Ahmad, and his property was known as the ta 'alluqa of Saidawan, formed by Syed Basawan, who had obtained a farman

from Emperor Aurangzeb in 1671. Mohammad Hafiz had no son, and when he died, his widow, Bholi Bibi, succeeded him. Their only daughter was married to Khwaja Badar Ali of Tajpur; and this person carried on the business of the property under his mother-in-law. About the year 1779, this Badar Ali was killed by the Palwars in a fight, when his son Qasim Ali was an infant. 433

This infant was adopted by Mirza Jamshed Beg, who was a *risaldar* in the reign of Shuja-ud-daula, and had risen to rank in the King's army, and his history is as follows – A Government official happened to be passing thorough the village of Jetupur, *pargana* Aldemano, during the reign in question, when the residents turned out and murdered him; a force was sent to exterminate the inhabitants, and amongst others, one Makhan Singh of the Raghubansi tribe was killed. The infant son of this man was then carried off by the force and taken before the Nawab, and in a moment of caprice he parked him under his protection made a Mohammedan of him, and being himself a Mughal, gave him the name of Mirza Jamshed Beg. In process of time this man rose to command a *risala* of 1,700 cavalry, and was deputed with his regiment to Akbarpur. In his regiment there was a subordinate officer, named Mirza Muhammad Ali Beg, who was in high favour with the Commandant.<sup>434</sup>

In those days, the neighbouring ta 'alluqa of Aurangnagar of mauzas was in the kabuliyat of the Khanzadas of Hasanpur, and a friendship soon sprang up between this Muhammad Ali Beg and Raja Roshan Ali Khan, the head of that clan. The result of this friendship was that Jamshed Beg deputed Muhammad Ali Beg to obtain from his friend (the raja) the farm of the Aurangnagar property for him (the Risaldar). During the remainder of Jamshed Beg's life he retained this farm, Muhammad Ali Beg, still familiarly remembered in these parts as the Mirzai Sahib, managing it for him as his agent. After Jamshed Beg's death for two of three years the Mirzai carried on the farm. In the interim he purchased the village of Pirpur from the Malikzadas, who were the old zamindars and made it his head – quarters; and this was followed by having the kabuliyat of the Aurangnagar estate made out in his own name, under the designation of ta 'alluqa Pirpur. 435

We have seen above how, by the death of Badar Ali, his mother-in-law Bholi Bibi was left alone to bring up her infant grandson, Qasim and to manage her property. At this time the Mirzai had established his reputation as a powerful and just administrator, and so it occurred to the lady in question to make over the management of the property, which had come down from Syed Basawan, consisting of 40 mauzas, to him along with the infant heir. This she accordingly did and from that time the ta 'alluqa' also got included in the Pirpur kabuliyat, which went on growing in the usual snowball fashion under its able ruler, until in 1810, when it had reached to 645 mauzas. The Syed Basawan mentioned above lived in the reign of Alamgir and his descendants have the original sanad in their possession, bearing that Emperor's seal,

granting privileges to the said Sayyad in the thirteenth year of that reign, or (say) AD 1671.436

The Mirzai had never married in these parts and had no offspring, and he had brought up the child, Qasim Ali as his own son; consequently on his death, in 1811, Qasim Ali succeeded him in the entire fine property that had been created during a long and energetic rule. After Qasim Ali had held the property for three years, he was displaced by the well-known Ghalib Jang; to whom through royal favour, the property was then farmed. Qasim Ali sought the intervention of the British Government, and after a period of two years he was restored to possession, through the representations of the Resident of Lucknow, in 1816. During the remainder of his rule, which is still favourably remembered, he added 31 *mauzas* to the already large property, and died in 1818. The further vicissitudes of this estate need not be given: some 79 villages were taken from it by the Rajkumars: at annexation it still contained 599, all of which have been retained by the owners.<sup>437</sup>

Qasim Ali had two sons, Hashim Ali and Ali Mohammad, and two daughters. The former was not allowed to succeed, and in 1827, the *nazim*, Taj ud din Hussain Khan took the property under direct management. After him, Raja Darshan Singh came to the office and for seven years held Pirpur directly. In 1833, Hashim Ali died; and when a year later Darshan Singh was succeeded by Mendu Khan, the second son, Mir Ali Muhammad, was restored to his father's property. He only held it for a year and the possession passed to the widow of Qasim Ali, who was assisted in the management by her own brother Mir Mohammad Ajmal, till his death in 1840; and then till 1842 by her agent Bihari Lal. 438

One of the daughters of Qasim Ali was married to Mir Gazanfar Husain, the son of Mohammad Hayat of Safipur in Unnao. The other was married to Mir Kalb Husain of Jaunpur, a direct descendant of Fateh Mohammad, the grandson of Mahmud, the second son of Saiyad Shakur. In 1842, Kalb Husain joined Qasim Ali's widow in the management of the property, and recovered 20 of the lost villages through the support of the *nazim*, Wazid Ali Khan. He continued the management of the property till his death in 1853 and the property was then entered in the joint names of Mir Baqar Husain, the son of Kalb Husain and Mir Gazanfar Husain. These two men obtained the joint *sanad* for the estate. 439

Mir Gazanfar Husain died in 1891 and was succeeded by his brother Mir Muhammad Askari, although Baqar Husain claimed the whole property and the dispute resulted in long and costly litigation. Muhammad Askari died in 1897 and his share passed to his son Mir Rahat Husain. Similarly Baqar Husain died in 1897 and was succeeded by his son Syed Abu Jafar who continued the litigations instituted by his father, but eventually in 1896 a compromise was effected through the influence of Sir John Woodburn, whereby Muhammad Askari received one third of the ta



Syed Bagar Husain of Pirpur

*'alluqa* together with a large sum of Rs 3,67,000. The remainder was retained by Abu Jafar, who thus became heavily indebted, but he cleared off his encumbrances in 1902.<sup>440</sup>

Raja Sir Syed Abu Jaffar had six sons – Mohammad Mehndi, Haidar Mehndi, Hasan Mehndi, Zafar Mehndi, and Kazim Mehndi. After his father's death in 1927, Raja Syed Mohamamd Mehndi succeeded to Pirpur. He was a member of Legislative Council of UP, and was elected to Legislative Assembly in 1937. He was famous for his Pirpur Report submitted by All India Muslim League to highlight the high-handedness of the Congress Ministries (1937-39) formed after the elections under the Government of India Act 1935. This report formed a major tool of Muslim League

to ask for partition of India. His daughter Aftab Zamani Begum (born 1928) was married to HH Nawab Syed Mohammad Murtaza Ali Khan of Rampur State in 1944. She died in 1993. After the death of Raja Syed Mohammad Mehndi in 1949, the next successor was Ahmad Mehandi. Ahmad Mehndi died in 2004. He had only a daughter who is married in Srinagar.

#### 134. Kataria

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
134	Kataria (Kuria)	224	9	7	6,622	Mir Karamat Husain	Sayyad	List III Primogeniture opted

The ta 'alluquar belongs to a branch of Pirpur family. It was founded by one Qalandar Baksh, tenth in descent from Syed Suleiman through the latter's grandson, Shakur, and Darwesh, the eldest son of Fateh Mohammad. This man held the single village of Kataria, which had been assigned to his forefathers as maintenance. He made several additions to the property from 1778 to 1788 and left his estate to his son, Imam Ali, who left a son, Nabi Baksh, and two daughters, their mother being a descendant of Arzani, the younger son of Syed Suleiman. Nabi Baksh died during the Uprising; he had illegitimate sons, who obtained their father's villages in Azamgarh but the ta 'alluqua passed to his sister's son, Mir Karamat Husain. The sanad of this ta 'alluqua was given to Mir Karamat Husain. He was succeeded by Ashraf Husain who sold out the ta 'alluqua before 1935.

135. Bhiti

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
135	Bhiti	76	35	82	36,670	Babu Jayadutt Singh	Bachgoti	List III Primogeniture opted

Bhiti is 8 miles from Gosainganj Railway Station. The house of Bhiti is of the Bachgoti tribe, a younger branch of the Kurwar family, which in common with the Rajkumars, is descended from Raja Bariar Singh, Chauhan, who is said to have settled in Kot Bilkhar in Partabgarh district after ousting the Bilkharias about the year 1248. Of the four sons of Bariar Singh, Raj Singh was the ancestor of most of the ta 'alluqdars of Bachgoti clan. Raj Singh's elder son was Rup Singh who founded the principality of Kurwar in district Sultanpur. Rup Singh's second grandson was Prithipat Singh. He was succeeded by Bodh Singh, Rae Maharban Singh, Rae Shitla Baksh Singh, Rae Kalka Baksh Singh and Niwaz Singh respectively. Niwaz Singh had two sons Lachman Singh and Man Singh. The elder succeeded to the gaddi of Kurwar while the younger son Babu Man Singh, who was ninth in descent from Prithipat Singh of Kurwar, established himself at Bhiti in pargana Majhaura, his portion as a younger son consisted of 27 villages known as Ranipur-Bhiti.

This descended to his son, Nand Bahadur, and afterwards to the latter's son Shankar Singh. Shankar Singh had five sons, of whom two died without issue. The eldest surviving son, Sukhraj Singh, is said to have made way with the four widows of Hamir Singh, the last Raja of Kurwar, and his son Isri Baksh was elected raja by Bariar Singh, son of Shankar Singh, to whose share Bhiti fell. He was made raja by the clansmen in place of his father, as a protest against his crime. Bariar Singh, the fourth sons of Shankar Singh, retained Bhiti as his share, and rising high in the favour with the famous Nazim, Raja Darshan Singh, he lost no opportunity of increasing his power and possessions through that official's consideration and influence.442 We read in Sleeman's Journal of his being sent by the Nazim to attack the then rising Gargbansi clan under their notorious chief Nihal Singh, and in the fight that followed the latter was slain. Bariar Singh was, however, frequently called to account for not paying his revenue, and between the years 1797 and 1843 his stronghold was on five different occasions besieged by the authorities, and resisted for periods ranging from seven to twenty-two days. Terms were always eventually made. When Nihal Singh was killed, the retainers of the Babu love to dwell on the prowess exhibited by his gathering, when, with the aid of Babu Udresh Singh, of Meopur Dhaurawa, they fought and vanquished Raja Rustam Shah of Deara for the proprietorship of the village of Hechupur and others.443

There is a peculiarity of tenure in this family under which the principal property, the Kurwar Raj descends undivided to the next heir, according to the



Babu Ugradutt Singh of Bhiti

law of primogeniture, while the lands of the junior branches are subject to subdivision amongst the heirs. Under this rule when Babu Bariar Singh of Bhiti died, his property was divided between his two sons, the elder to whom became the ta 'allugdar of Bhiti, while the younger Babu Abhai Dutt Singh, became ta 'allugdar of Khajurahat. Babu Jayadutt Singh was much esteemed by his countrymen for his justice and uprightness; and he was readily accepted by them as a referee for the settlement of disputes. He was one of the few men of his class who lives within his income, and pays his revenue with punctuality. He was much appreciated as a landlord, and he had more idea of spending his money usefully then men of his class generally have. For instance, he had made an excellent raised and metalled road to connect his residence with the Government road, two miles off miles off, and in the course of this work, he has built

a masonry drain-bridge and a large rough pile-bridge over the Mujwi, which last was really a considerable work to have been undertaken by him. It is the only bridge over this river within a space of 30 miles. Sleeman was surprised to find in his garden a walnut and a fir tree brought from Badrinath by him ten years ago, when he went on a pilgrimage to that holy shrine; besides many good fruit trees brought from Benaras, Lucknow, and other distant places. He comments, 'It is so rare to see these gentlemen taking an interest in so rational an amusement as gardening that my visit to Bhiti really afforded me much pleasure."

The sanad of the ta 'alluqa was made with Babu Jayadutt Singh. He managed the estate admirably till his death when it passed to his son Babu Ugradutt Singh. The latter was succeeded by his younger son Udaibhan Pratap Singh. In 1935, the representative was Babu Udayabhan Pratap Singh. He had two sons, Udai Pratap Singh and Vijay Singh who are the present representatives of the family.

# 136. Khajurahat

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
136	Khajurahat	85	35	56	22,564	Babu Abhai Dutt Singh	Bachgoti	List III Primogeniture opted

Khajurahat lies in pargana Paschimrath. The ta 'allugdar belongs to a younger branch of Bhiti. After the overthrow of Shuja-ud-daula at the battle of Buxar, he is known for a time to have abandoned the neighbourhood of Fyzabad, and to have spent some months in the direction of Rohilkhand. Advantage was taken of his absence by, amongst others, Duniapat, the then ta 'allugdar of Kurwar, to increase his possessions by annexing thereto Khajurahat and numerous other estates of parganas Pachhimrath and Haweli Oudh, but, on the return of the Nawab, the Babu was again deprived of all these new acquisitions. After the death of Shuja-ud-daula, and in the days when his widow, the Bahu Begum, held this part of the country as jagir, Babu Bariar Singh a younger brother of Duniapat, again succeeded in acquiring a property in these parganas in 1775, which paid an annual demand of Rs 80,000 to the State, and of this estate he retained possession till AD 1817. In the following year, owing to the Babu's default, the then Nazim Valayat Ali deprived him of his entire property. In 1819, the nazim returned to the Babu the Khajurahat portion of the property, consisting of 26 villages, held on an annual rent of Rs 6,000, but of which sum Rs 4,700 was remitted on account of the ta 'allugdar's nankar. The rest of the estate was settled village by village with the zamindars, with whom the nazim entered into direct engagement. This state of things ran on till AD 1827, when the then Nazim, Mirza Abdulla Beg, made the Bhiti and Khajurahat properties, consisting of the entire estate that Babu Bariar Singh and his predecessor had accumulated, over to the chief of the rival clan of the neighbourhood, Babu Harpal Singh Gargbansi, the ancestor of the ta 'alluqdar of Khapradih. Babu Bariar Singh then fled to the British territories where he soon afterwards died.446

In 1829, Raja Darshan Singh became *nazim*, and during his rule the sons of Bariar Singh, Babus Jai Dutt Singh and Abhai Dutt Singh, were restored to the Bhiti and Khajurahat estates, which moreover were considerably added to. The two brothers divided the family property in 1843, the elder receiving the Bhiti estate, estimated at one and a half share, and the younger Khajurahat, of one share. After the Uprising, the *sanad* of the *ta 'alluqa* was given to Babu Abhai Dutt Singh.<sup>447</sup>

After the death of Babu Abhai Dutt Singh, the estate passed to his son, Mahendra Dutt Singh. His younger brother Indra Dutt Singh took charge of his estate of Sunaura. 448 In 1935, the representative was Babu Someswar Dutt Singh. He was succeeded by Babu Bariar Singh. Of the six sons of Bariar Singh,



Babu Mahendra Dutt Singh of Khajurahat



Raja Oudhesh Pratap Singh with Mrs. Indira Gandhi



Kunwar Manvendra Pratap of Khajurahat

the first three were issueless. Of the remaining three, one of them was Krishna Pratap Singh whose son was Oudhesh Pratap Singh.

Raja Oudhesh Pratap Singh won the state Assembly elections in 1952 and 1957. He was Chairman Zilla Parishad from 1962 to 1971. After him his wife Rani Manvati Devi was MLA from 1969-74. From another brother was Girish Pratap Singh. He had two sons Ratneshwar Pratap Singh and Virendra Pratap Singh. Ratneswar Pratap Singh had three sons – Devendra Pratap Singh, Narendra Pratap Singh and Raghavendra Pratap Singh. From the third brother, there

were four sons – Munnu Lal, Naresh Pratap, Chote Lala and Bare Lal. Munnu Lal had four sons Abhai Pratap Singh, Ajay Pratap Singh, Jhinku Pratap Singh and Udai Pratap Singh. Udai Pratap Singh's son Akhand Pratap Singh is an IAS of UP cadre.

Raja Oudhesh Pratap Singh (Born 25 Dec – Died 1984) was educated at Col Brown Cambridge School Dehradun and Doon School Dehradun. He was also selected for further education at Oxford University (London), but could not complete his studies due to estate's responsibilities as his father Raja Krishna Pratap Singh Died during that time. His wife Manwati Devi was daughter of Raja Ranzoor Singh of Sirmur (Himanchal Pradesh). They had six children:

- Kunwar Manvendra Pratap Singh (born 27 Dec. 1942

   died Oct. 1994) was a graduate from Colvin Taluqdar
   College Lucknow. He was married to Kumari Prema Singh,
   daughter of Kunwar Nardeshwar Pratap Singh of Manda
   Estate. They have a son Kunwar Veer Vikram Pratap Singh.
- 2. Kunwar Robin Singh (died in 1983) No children.
- 3. Kunwar Anil Pratap Singh (born 31 Aug. 1947 and died 9

April 1999) has two children: (a) Rajkumari Archana Singh, and (b) Kunwar Anukram Pratap Singh.

4. Kunwar Jaydeep Pratap Singh (current head of the family and only living son of Raja Oudhesh Pratap Singh) has three children; (a) Rajkumari Uma Singh, (b) Kunwar Surya Deep Pratap Singh, and (c) Kunwar Harsh Deep Singh.

- 5. Rajkumari Kiran Rathor, who is married to Col. M.S. Rathor of Jaipur.
- 6. Rajkumari Meenu Singh, who is married to Raja Rudra Deo Singh of Rajabazar (Parahat) Jaunpur in Uttar Pradesh.

## 137. Sihipur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
137	Sihipur	94	35	96	43,711	Thakurain Raghunath Kunwar	Gargbansi	List III Primogeniture opted

The ta 'alluqdar belongs to the clan of Gargbansi Rajputs. The history of Sihipur and Khapradih starts with the battle of Panipat dated 29 April 1526 in which Chandra Dev Singh, the Bachgoti Raja of Narwargarh (Hasanpur) fought on the side of Ibrahim Lodi against Babur, the Mughal. In this battle, Ibrahim Lodi was killed while Chandra Dev Singh was captured. He accepted Islam and was re-christened as Tatar Khan and his capital Narwargarh was known as Hasanpur. One of the descendants of this Khanzada family was Roshan Jama Khan, who was given the fief of Maniarpur, which is two km north of Khapradih. After the death of Roshan Jama Khan, his widow Begum Rehmani Bibi succeeded while his brother in law

Basawan Khan managed the estate. On his death in 1829, the widow along with Sughara Bibi, the daughter of Basawan Khan continued to manage the estate.

During this time, Darshan Singh was the *Nazim* of Ayodhya and was close to Nawab Nasiruddin Haidar Shah of Oudh. Both of them gathered their Gargbansi *pattidars* and through the connivance of Darshan Singh, attacked Maniarpur just after the death of Armani Bibi in AD 1832. They took over the fort, killed all the soldiers inside and arrested Sughara Bibi. She was forced to sign the sale deed of the *ta 'alluqa* of Sihipur and Khapradih to Thakur Nihal Singh and his nephew Harpal Singh.

After some time, Sughara Bibi was released and sent to Maniarpur along with some villages for her survival. However, it was a folly as she contacted Darshan Singh and asked him to attack the fort



Thakur Biseswar Baksh Singh of Sihipur

of Sihipur and get her back her lost estates. Darshan Singh sent Bariar Singh, ta 'alluqdar of Bhiti to accomplish it. The ta 'alluqdar intercepted Nihal Singh near Baggy Jalalpur in the night and after a fierce fight, Nihal Singh was killed. However, his widow Raghunath Kunwar succeeded the ta 'alluqa of Sihipur. Since Sihipur was not safe for her, she shifted to the fort of Khapradih and Sihipur was also managed by Harpal Singh.

Thakurain Raghunath Kunwar continued to hold Sihipur till annexation and obtained the *sanad* of the *ta 'alluqa*. In 1877 she executed a deed of gift in favour of her brother's son, Thakur Biseswar Baksh Singh, a Bais. She was thereupon, sued by a young widow, Thakurain Ramanad Kunwar, and also by Ram Swaroop Singh, and eventually the deed of gift was cancelled by a decree of Privy Council on the ground that the widows had only the life interest, while the legal heir was declared to be Ram Swaroop Singh. The thakurain had become heavily indebted and in 1886, the Bank of Upper India obtained leave for execution of a decree against the estate, which was entrusted to the Dy Commissioner as receiver. The debts were subsequently liquidated, but the property remained under court of Wards. In 1891 Raghunath Kunwar died; more litigation ensued on the part of Biseswar Baksh Singh, and it was not till 1896 that a decree of the civil court was obtained declaring the owner of Khapradih to be the proprietor of Sihipur. Thus the *ta 'alluqa* of Sihipur was, thus, merged with Khapradih.<sup>449</sup>

# 138. Khapradih

S.No. as per List I of Section 8 of Act I of 1869		Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given Ao 1860	Caste	Succession as per Section 8 of Act I of 1869
138	Khapradih	91	35	72	32,068	Thakur Ram Swaroop Singh	Gargbansi	List III Primogeniture opted

The ta 'alluqa of Sihipur and Khapradih belongs to a branch of Gargbansi Rajputs, who are one of the oldest Rajput clans of the district. Tradition speaks of them as being summoned to Ayodhya by Vikramaditya, who made them to settle in pargana Haveli, where they acquired four estates known as Halwara, Kusmaha, Firozpur and Sarethi. These were retained by the family till 1816, when their lands were absorbed into Mahdona ta 'alluqa. At the beginning of the nineteenth century one Paroti Singh Gargbansi was the owner of the two villages of Sihipur and Khapradih in Paschimrath, his property yielding a rent-roll of about Rs 1500. He had two sons, Ganga Prasad, who obtained as his share Khapradih, and Nihal Singh, who held the other half of the estate. The latter was in 1821 appointed manager of the large ta 'alluqa of Maniarpur, which was then held by Bibi Sughra, the daughter

of Basawan Khan, and from that time he began to increase the number of his followers from his own clan and in time ousted his mistress and took possession of the estate.<sup>450</sup>

The neighbouring estate of Maniarpur, yielding a rent-roll of about three hundred and fifty thousand rupees a year, was held by Roshan Zaman Khan, in whose family it has been for many generations. He had an only brother, Busawan Khan, who died, leaving a widow Bussoo, and a daughter, the Bibi Sughra. Roshan Zaman Khan also died, leaving a widow, Rahamanee, who succeeded to the estate, but soon died and left it to the Bibi Sughra and her mother. They made Nihal Singh Gargbansi, of Sihipur, manager of their affairs. From the time that he entered upon the management, Nihal Singh began to increase the number of his followers from his own clan, the Gargbansis; and having now become powerful enough he turned out his mistress and took possession of her estate in collusion with the local authorities.<sup>451</sup>

Raja Darshan Singh, who in 1836 held the contract for the district, wished to take advantage of the occasion to seize upon the estate for him self, and a quarrel in consequence took place between him and Nihal Singh. Unable, as a public servant of the State, to lead his own troops against him, Darshan Singh instigated Baboo Bariar Singh of Bhiti, a powerful ta 'alluqdar, to attack Nihal Singh at night with all the armed followers, he could muster, and in the fight Nihal Singh was killed. Hurpaul Singh, his nephew, applied for aid to the Durbar, and Seodeen Singh was sent with a considerable force to aid him against Bariar Singh. When they were ready for the attack, Darshan Singh sent a reinforcement of troops secretly to Bariar Singh, which so frightened Seodeen Singh that he retired from the conflict. 452

The Gargbansi family had, however, by this time added a great part of the Maniarpur state to their own, and many other estates belonging to their weaker neighbours; and, by the plunder of villages and robbery on the highways, become very powerful. Darshan Singh was superseded in the contract in 1837 by the widow of Hadi Ali Khan; and Hurpaul recovered possession of the Maniarpur estate, which he still held in the name of the Bibi Sughra. In 1843 she managed to get the estate transferred from the jurisdiction of the contractor for Sultanpur to that of the *Hazur Tehsil*, and held it till 1845, when Man Singh, who had succeeded to the contract for the district on the death of his father, Darshan Singh, in 1844, managed through his uncle, Bakhtawar Singh, to get the estate restored to his jurisdiction. Knowing that his object was to absorb her estate, as he and his father had done so many others, she went off to Lucknow to seek protection; but Man Singh seized upon all her *nankar* and *seer* lands, and put the estate under the management of his own officers. The Bibi Sughra, unable to get any one to plead her cause at court in opposition to the powerful influence of Bakhtawar Singh returned to Maniarpur. Man Singh, after

he had collected the greater part of the revenue for 1846, made over the estate to Hurpaul and Seoumber Singh, who put the lady into confinement, and plundered her of all she had left. Feeling now secure in the possession of the Maniarpur estate, Hurpaul Singh and Seoumber Singh left a small guard to secure the lady, and went off with the rest of their forces to seize upon the estate of Birsingpur, in the *pargana* of Dehra, belonging to the widow of Madho Singh the *ta 'alluqdar*. She summoned to her aid Rustam Shah and other Rajkumar landholders, friends of her late husband. A fight ensued, in which Seoumber Singh and his brother Hobdar Singh were killed. Hurpaul Singh fled and returned to his fort of Khapradih. The Bibi Sughra escaped and presented herself again to the court of Lucknow under better auspices, and orders were sent to Man Singh and all the military authorities to restore her to the possession of her estate, and seize and destroy Hurpaul Singh. 453

In alarm, Hurpaul Singh then released the mother of the Bibi Sughra, and prepared to fly. Man Singh sent confidential persons to him to say that he had been ordered by the court of Lucknow to confer upon him a dress of honour for condolence on the death of his two lamented brothers, and should do so in person the next day. Hurpaul Singh was considered one of the bravest men in Oudh, but he was then sick on his bed and unable to move. He received the message without suspicion, being anxious for some small interval of repose, and willing to believe that common interests and presents had united him and Man Singh in something like bonds of friendship. Man Singh came in the afternoon and rested under a banyan tree, which stood opposite the gateway of the fort. He apologized for not entering the fort on the ground that it might lead to some collision between their followers, or that his friend might not wish any of the king's servants who attended with the dress of honour to enter his fortress, Hurpaul Singh left all his followers inside the gate and was brought out to Man Singh in a litter, unable to sit up without support. The two friends embraced and conversed together with seeming cordiality till long after sunset, when Man Singh, after investing his friend with the dress of honour, took leave and mounted his horse. This was the concerted signal for his followers to dispatch his sick friend Hurpaul. As he cantered off, at the sound of his kettle-drum and the other instruments of music used by the nazims of districts, his armed followers, who had by degrees gathered round the tree without awakening any suspicion, seized the sick man, dragged him on the ground a distance of about thirty paces, and then put him to death. He was first shot through the chest and then stabbed with spears, cut to pieces with swords, and left on the ground. They were fired upon from the fort while engaged in this foul murder, but all escaped unhurt. Man Singh had sworn by the holy Ganges, and still more holy head of Mahadeo, that his friend should suffer no personal hurt in this interview; and the credulous and no less cruel and rapacious Gargbansis were lulled into security. 454



A party in honour of the Viceroy of India and Indian leaders including Jawahar Lal Nehru at Khapradih House 15 March, 1942

The family fled, the fort was seized and plundered of all that could be found, and the estate seized and put under the management of Government officers. Man Singh

had collected half the revenues of 1847, when he was superseded in the contract by Wazid Ali Khan, who re-established the Bibi Sughra in the possession of all that remained of her estate. He, at the same time, re-instated the family of Hurpaul Singh in the possession of their now large estate, that is, the widow of Nihal Singh to Sihipur, comprising one half; and Ramsaroop, the son of Seoumber Singh, to Khapradih, comprising the other half. The rentroll of the whole was estimated at Rs 1,29,000 a year, and the *nankar*, or recognised allowance for the holders, was Rs 13,000, leaving the Government demand at Rs 56,000, of which they hardly ever pay one half or one quarter, being inveterate robbers and rebels.<sup>455</sup>

Hurpaul Singh's brothers Subedar Singh died in a battle in 1847. He along with his another brother Sayonara Singh died in another battle. Hurpaul



Thakur Anand Bahadur Singh of Khapradih

Singh was succeeded by his son Ganga Prasad, and grandson Ram Swarup respectively. After the death of Raja Ram Swarup, his widow Kishen Kunwar succeeded the *ta 'alluqa*, and retained till her son Anand Bahadur Singh, who was born in 1865, succeeded the *ta 'alluqa*. He died in 1890 without issue, and the estate fell to his widow Thakurain Sri Ram Kunwar who also got the *ta 'alluqa* of Sihipur. 456

The circumstances of reversion of Sihipur to Khapradih was the execution of a deed of gift by Thakurain Raghunath Kunwar of Sihipur in 1877 in favour of her brother's son, Thakur Biseswar Baksh Singh, a Bais. She was thereupon, sued by a young widow, Thakurain Ramanad Kunwar, and also by Ram Swaroop Singh of Khapradih, and eventually the deed of gift was cancelled by a decree of Privy Council on the ground that the widows had only the life interest, while the legal heir was declared to be Ram Swaroop Singh of Khapradih. In 1891 Raghunath Kunwar died; more litigation ensued on the part of Biseswar Baksh Singh, and it was not till 1896 that a decree of the civil court was obtained declaring the owner of Khapradih to be the proprietor of Sihipur. Thus the *ta 'alluqa* of Sihipur was merged with Khapradih. 457

Thakurain Sri Ram Kunwar adopted Raibahadur Madhav Prasad Singh who succeeded to the *ta 'alluqa*. His son was Akhand Pratap Singh who was MLA from 1962-67. Presently his son Kunwar Anand Singh and Kunwar Jai Singh along with grandsons Abhimanyu Pratap Singh (son of Anand Singh) and Anirudh Pratap Singh (son of Jai Singh) are residing at Khapradih.

# 139. Deogaon

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
139	Deogaon	145	35	10	6,912	Babu Jamshed Ali Khan	Bhale Sultan	List II Devolved upon a single heir as per family custom

This ta'alluqa is a branch of the House of Mahona and belongs to the Muslim Bhale Sultan clan of Rajputs. The clan is numerous in adjoining parganas of Isauli and Jagdishpur in Sultanpur. In Faizabad, the Bhale Sultan claim descent from Rao Mardan Singh Bais of Daundia Khera, who was a horse dealer by profession. He chanced to visit Ganjanpur, in Isauli pargana, of the Sultanpur District, where there was a fort of the Rajbhars, whom he overcame. His son, Rao Barar, entered the service of the king of Delhi, and as he was a good horseman and clever spearman, he obtained the title of Bhale Sultan. One of his descendants, Baram Deo, ambitious of obtaining the title of Raja, became Khanzada to the King of Delhi, and since then his descendants have been called Khanzada.<sup>458</sup>

According to the tradition of the clan in Sultanpur, <sup>459</sup> Rae Barawand Singh alias Rae Barar, son of Amba Rae, brother of the then Raja of Murarmau, commanded a troop of cavalry recruited from the Bais clan in the Imperial service, and was deputed to exterminate the troublesome Bhars in the Isauli *pargana*. Having accomplished his task he returned to Delhi and presented himself at the head of his troop before the Emperor, who, struck with their manly bearing, exclaimed, 'Aao, Bhale Sultan' (Come, spears of the Sultan). Thence they have adopted the name. Apparently the clan was called Bhale Sultan on account of their prowess with the pike or lance.

Rae Barar had four sons, from whom sprang the various families of Bhale Sultans. The youngest of these was Baram Deo who established himself in the village of Deogaon on the Gumti in Khandausa. His son, Pahlan Deo, became a Muslim, who lived in the reign of Afghan Emperor Sher Shah, from whom he is said to receive the title of Malikpal. This Malikpal is claimed as the progenitor of the Muslim section of the Bhale Sultan clan. His descendants managed to acquire a large estate. Fifth in descent from Pahlan Deo came Munnu Khan, whose two sons were Mubarak Khan and Pahar Khan; from the former come the *ta 'alluqdars* of Mahona and Unchagaon in Sultanpur known as Mubarak Khanis, and from the latter the house of Deogaon in this district known as Paharkhanis. The *ta 'alluqdar* of Deogaon did not had

any partition from the time of Alahdad Khan, third in descent from Pahar Khan, and was styled as Raja till 1850, when Raja Bhure Khan, seventh in descent from Pahar Khan, was ejected for ill-treatment of his tenant and his property was made over to Jamshed Ali Khan, the son of his brother, Azam Ali Khan. Babu Jamshed Ali Khan got the sanad of the ta 'alluqa Deogaon and Almasganj. However, his property after his death in 1865 passed to his son Raja Azim Ali Khan, who held the estate for many years. Raja Azam Ali Khan died in 1899 leaving two sons, Mustafa Ali Khan and Murtaza Husain Khan. He was succeeded by his elder son, Mustafa Ali Khan, who was locally styled as Raja. 460 In 1935 the ta 'alluqa was represented by Babu Muhammad Yaseen Ali Khan, son of Mustafa Ali Khan.



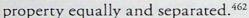
Raja Azim Ali Khan of Deogaon

# 140. Birhar Chandipur-Makarahi

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
140	Birhar Chadipur	102	20	109	41,156	Babu Kishen Prasad Singh		List III Primogeniture opted

Birhar was one of the most powerful ta 'alluqa' in the district of Fyzabad, held by the clan of Palwar Rajputs. About seven hundred years ago, one Pirthraj Deo, a Sombansi of Sandi Pali or Pali in Pratabgarh, the ancestor of the ta 'alluqdar, settled in Azamgarh. A lineal descendant of this Prithiraj Deo, nine generations removed from him, named Gohraj Deo, is said to have come into pargana Birhar from Kauria in Azamgarh, and to have taken service with the Bhars, residing in mauza Pokharbheta, which is said to have been made over to him for that purpose. In process of time, this man and his offspring are said to have replaced the Bhars in the entire management and control of Tappas Sati Baroli and Haweli, consisting of 302 mauzas. 461

About 300 years ago, in the eleventh generation from Gohraj Deo, this Palwar family divided into two branches, the ancestral property being shared equally by the then representatives Baliram and Maniram. The elder son founded Balrampur, calling it after himself. At this place, a bazaar was afterwards established by Babus Raghunath Singh and Jabraj Singh, who as a compliment to the ruler of the day gave it the name of Sultanpur. The younger son fixed himself in *mauza* Rajapur, but it is said that the greater part of the property of this branch was absorbed by the elder branch two hundred and fifty years ago, and the offspring of Maniram are now proprietors of two villages only. Baliram, the elder son, was succeeded in his estates by his son Horal Singh. The latter had four sons, Ain Singh, Lashkar Singh, Jagan Singh and Harbans Singh. They about the beginning of 18th century divided the ancestral



The elder branch that of Ain Singh, was then subjected to no further sub-division. His grandson, Raghunath Singh, obtained the contract for the whole pargana of Chandipur Birhar and was killed in trying to subdue his kinsmen, Lalji Singh. His son Sarabdawan Singh was killed in Azamgarh, before it was ceded, in a fight with his relative, Pahalwan Singh who had engaged for the pargana. He was succeeded by Prithvipal Singh, who was also killed with his brother, Bhora Singh in a quarrel with a zamindar in Azamgarh prior to cession. Prithipal was followed by Munna Singh, his son, who was killed fighting with Sheodutt Singh, a descendant of Lashkar Singh, in a dispute about the revenue engagement of the pargana. Munna Singh left two sons, Madho Prasad Singh and Kishen Prasad Singh who in 1854 divided the property. 463

The property of the ta 'alluqa of Palwars of the



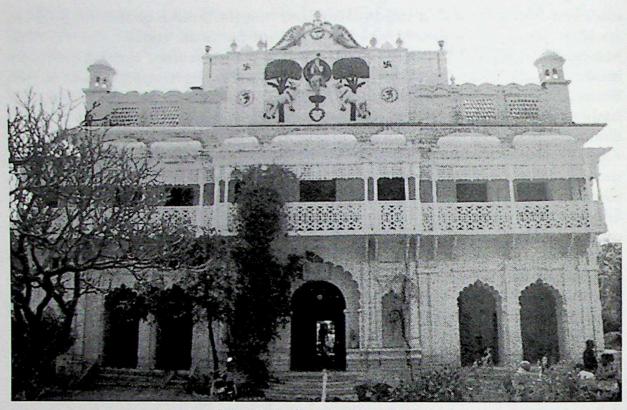
Babu Kishen Prasad of Chandipur Markahi

elder branch remained undivided till it passed into the seventh generation, when in AD 1845, the sons of Babu Munna Singh divided the estate equally, viz., (1) Babu Madho Prasad (who had since the re-occupation of the province been succeeded by his son Hardutt Singh) residing at Haswa, holding 98 villages; and (2) Babu Kishen Prasad, residing at Makrahi holding 97 villages. The younger branch, viz., that of Lashkar Singh, was subjected to subdivision in the fifth generation, when the cousins, Shiudatt Singh and Jagat Narain, separated, each getting an equal portion; at the time of annexation of Oudh, Babu Mahip Narain held the one property, having succeeded his elder brother Jagat Narain, with headquarters at Lakhanpur, holding 85 villages; while the other was held by Babu Shiupargas, a distant relative of Shiudatt Singh, whom he succeeded, having headquarters at Sultanpur, holding 96 villages. 464

The earliest trace we have of the amount of revenue paid by these estates is in 1801, when the representatives of both branches, Babus Daljit Singh and Sarabjit Singh, paid between them Rs 77,589 to the ex-king. At annexation (AD 1856), the demand had fallen off to Rs 77,604. These payments, however, included villages in other parganas also. The revised demand of the summary settlement amounted to Rs 1,56,766. It has been stated that the first division of property amongst these ta 'alluqdar took place about 150 years ago, when the sons of Horal Singh, twentieth in descent from Pithraj Deo, separated, and they seem ever since to have been at war with each other, as well as with their neighbours generally. Of the fifty-nine descendants of the said Horal who are named in the ancestral tree, twelve had died violent deaths during the native rule, twenty-seven have died natural deaths, and twenty are still alive. 465

When the Fyzabad fugitives were escaping in boats down the river Ghagra, they were stopped by Babu Udit Nardin Singh, the eldest son of Babu Mahip Narain, who then resided at the strong fort of Norehni on the bank of the stream. Such indignities were offered, as demanding the rings and silk stockings which some of the ladies then wore; all their valuables were taken from them. The fugitives were then allowed to pass on to Chahora, a fort also on the bank of the same river, the residence at that time of Babu Madho Prasad, and from him they received some show of hospitality for three or four days, and they were then passed on under an escort supplied by Maharaja Man Singh. For this offence, Udit Narain Singh, who was at the time de facto manager of his father's estate, was tried and imprisoned for three years, and the whole of his property was ordered to be confiscated, but it was made out somehow or other that the man had no property of his own, and so the latter part of the sentence may be said to have been inoperative.<sup>466</sup>

Babu Madho Prasad is said to have been the first of the Birhar *babus* who openly took up arms against the British Government, having marched against Azamgarh with his followers in July 1857. He was met at Baroli by Mr. Venables, and driven



Palace Birhar Chandipur-Makarahi

back, and he then raised the entire Palwar clan, and was joined by Babus Kishen Prasad, Shiupargas, Pirthipal, and their gatherings. They then plundered the town of Manori and got much property, Shiupargas obtaining an elephant, which he gave up when order was restored. They then attacked Azamgarh and drove the defenders before them through the town; but the citizens, turning against them, the tribe was repulsed, whereon they withdrew in such hot haste that they halted not till they were beyond the borders of the Azamgarh district. A few days after this, Azamgarh was abandoned by the British, upon which Babus Udit Narain and Pirthipal Singh with their followers returned there, and having proclaimed the supremacy of the Palwar clan, began levying contributions from the inhabitants. On the reoccupation of Azamgarh by the Gurkhas, the Babus retired without a struggle. 467

They subsequently lent men to Beni Madho, the Kurmi Raja of Atraulia, when he fought and was defeated by the Gurkhas at the same Manori mentioned above, losing three guns; but none of the babus were present at that action. Seeing that they could make no head in the Azamgarh district, Birhar ta 'alluqdars next turned their attention to Gorakhpur; and the Babus – Madho Prasad, Shiupargas and Udit Narain crossed over and joined the rebel nazim with their followers. Each Babu is said

to have received Rs 100 a day for the support of his men. Babu Kishen Prasad sent a contingent under an agent, Thakur Dayal. This man, being met by Babu Madho Prasad, was at once put to death by the followers of the latter, owing to a quarrel between the masters. On the re-occupation of Gorakhpur by the Gurkhas, the babus fled with the *nazim*. 468

When Maharaja Jang Bahadur marched through the Gorakhpur district en route to Lucknow, a feeble attempt was made by the followers of the Birhar babus to oppose his operations. At Ghandipur an affair took place on the I7 February 1858, which is thus described: 'Whilst escorting boats up the river Ghagra, Captain Sotheby, R.N., with a force consisting of 130 men of the Naval Brigade, 35 Sikhs, and 60 Gurkhas, with one mountain-howitzer, attacked and captured the fort of Ghandipur on the right bank of the river, taking two guns, spare wagons and ammunition, besides all the private property of the rebels. The fort was situated in the midst of a dense plantation of bamboos, and was garrisoned by about 300 men, not many of whom were killed in consequence of the thick cover they fought under. Our loss was four wounded, including Captain Weston, 36th Native Infantry. The river steamer Jamuna co-operated with the land force, and rendered efficient service. The fort and adjacent buildings were burnt.' Resistance was again offered up the river. The event is thus described by General Macgregor: 'The boats arrived the night before last (21st February) and Colonel Rowcroft's force at once crossed the river. Yesterday, Brigadier Gungadoa's brigade joined them, and the whole force advanced to Phulpur, where they met the enemy, and after an action, lasting over an hour, totally defeated them, capturing three guns."469

The Gurkha army then crossed over and marched towards Lucknow through Akbarpur and Sultanpur. They attacked en route the small fort of Berozpur in this district, which was bravely held by 34 of Babu Umresh Singh's men, who were all killed; several Gurkhas were killed and wounded in the attack. This encounter arose out of misadventure. The Gurkhas had upwards of 50 casualties, and Lieutenant Sankey, B.E., was recommended for the Victoria Cross for effecting an entrance into the fort, and being the first to pass through. At a later period of the Uprising, when Kunwar Singh was making his way from Lucknow, after the capture of that place, to Arrah, he passed through Birhar, and was joined by Babu Udit Narain, who accompanied him on his memorable attack on Azamgarh. On the relief of that town, this babu returned to his home, and these babus of Birhar postponed their surrender on the reoccupation of Fyzabad till the last moment, and the only one of their number who was ever called to account for his action was Udit Narain Singh, to the circumstances of whose case allusion has already been made. When the Gurkhas, having abandoned Gorakhpur, were marching on Azamgarh, these Palwars made a combined attack upon their camp at Gugha, taking British allies unaware; the

Palwars were, however, soon driven off, a number of them were taken prisoners, and these had their heads chopped off in cold blood by the Gurkhas with their *kukris*, just as if they had been so many kids.<sup>470</sup>

Sir Henry Elliot, mentions a *Chaurasi* (84 villages) of the Palwar clan in *pargana* Aonla (Bhawapar), *Zilla* Gorakhpur, where their possessions, which have since been mostly confiscated for their proceedings in 1857, are said by the tribe to have commenced with 84 *bighas* of land, and soon to have swelled to 84 whole villages. But the fact is that the whole of the Gorakhpur, Azamgarh, and Fyzabad Palwars spring from a common ancestor. The number 49 seems with these very Palwars to have a special charm. For instance, they talk of

- 1. unchds-kos-ki-bhat, which means that on the occasion of ceremonial gatherings of the tribe to commemorate a birth, marriage, or death, all the members inhabiting the localities marginally indicated, aggregating a circle of 49 kos, which area is supposed to represent their proprietary possessions, are invited to attend and eat the bread of sociability.
- 2. Unchas kos ki Kumaki is another common expression with these people, which means that the ta 'alluqdars of Pirpur, Samanpur, Deara, Birhar, Tighra, and Morehra, with their gatherings, inhabiting the areas marginally noted, and which aggregated 49 kos, were wont, in the king's time, to make common cause in opposing the aggressions of the Meopur faction of Rajkumars and all others.<sup>471</sup>

This ta 'alluqa' is from the elder branch of the Birhar House of the Palwars. Munna Singh, seventh in descent from Ain Singh, had two sons, Madho Prasad Singh and Kishen Prasad Singh. They divided their property in 1854. Kishan Prasad Singh, the younger brother of Madho Prasad Singh, obtained a separate sanad for one of the Chandipur Birhar ta 'alluqas, which is known as Markahi from the family residence. He left three sons, Lachman Prasad Singh, Radh Kesar Prasad and Sripat Prasad Singh, of whom the eldest succeeded to the estate. At his death in 1896 his property passed on to his son, Sri Madan Mohan Rasik Bihari Prasad Singh. The latter died in 1903 and mutation of names was effected in favour of his widow, Thakurain Chandra Bhal Kunwar, a sister of Sri Ram Kunwar of Khapradih Sihipur. She had a daughter, who was married into the Raikwar family of Mallanpur in Sitapur. After her death the succession went on to Sri Kamlapat Prasad Singh, son of Sripat Prasad Singh. 472

During 1935, the ta 'alluqdar was Babu Kamalpati Singh. He had three sons and four daughters. His eldest son was Maheswari Prasad Singh who was married to Rajkumari Vimala Devi of Giddhaur Raj. He was succeeded by his son Kunwar Amar Singh who died in 2005 and a daughter Rajkumari Mahima Singh who was married to Tehri state. The second son of Babu Kamlapati Singh was Jagdambika

Prasad Singh who has two sons and a daughter. The elder son Kunwar Suresh Singh had died while younger son Kunwar Rakesh Singh has two sons. The third son of Babu Kamlapati Singh was Kunwar Girjapati Prasad Singh who was married into Khagaijot family of Balrampur. He has a son Kunwar Vinod Singh who is married into Dabil Estate Munger. He has a son Saurabh Singh who is married into Simrauta estate Rae Bareli. Kunwar Rakesh Singh is residing at his farm Junaidpur district Ambedkar Nagar, while Kunwar Vinod Singh is residing at Makarahi Kothi, Civil Lines, Faizabad.

### 141. Birhar Raje Sultanpur

S.No. as per List I of Section 8 of Act I of 1869	' '	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given ao 1860	Caste	Succession as per Section 8 of Act I of 1869
141	Birhar Raje Sultanpur	104	20	102	37,414	Babu Shiupragas	Palwar	List III Primogeniture opted

The ta 'alluquar belongs to the junior branch of the Palwar Rajputs of Chandipur Birhar ta 'alluqua. They are descendants of Lashkar Singh, son of Horal Singh. Lashkar Singh's son Jubraj Singh and his grandson Adit Singh were killed in a boundary

dispute in Mahuli in Basti. The next descendant Pahalwan Singh was killed in the same fight as his opponent, Sarabdawan Singh. Parshad Singh, fourth in descent from Lashkar Singh, met his death at Masaora in the great fight with Rajkumars of Meopur. He divided the estate between his son Jagat Narain Singh, and his nephew Sheodutt Singh. Sheodutt Singh obtained as his share the estates of Garhi and Sultanpur. He had no son, and adopted a distant relative, Shiupargas Singh, who succeeded to ta 'alluga, which had been largely increased while Sheodutt Singh held the revenue engagement of whole pargana. Shiupargas had two sons, Bhairon Baksh Singh and Shamsher Bahadur Singh. The second obtained the Garha portion but died without lawful heir, and his property passed to his elder brother Bhairon Baksh Singh. He was succeeded by his son Nageswar Prasad Singh. 473



Bhairon Baksh Singh of Raje Sultanpur

### 142. Birhar (Lakhanpur)

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
143	Birhar	106	20	82	30,000	Babu Mahip Narain Singh	Palwar	List III Primogeniture opted

This ta 'alluqa was the junior branch of the Palwars of Chandipur Birhar, and belonged to the descendants of Lashkar Singh, younger son of Horal Singh. Lashkar Singh's six generations remained together till Parshad Singh's son Jagat Narain Singh divided the estate with his elder cousin Sheodutt Singh and obtained his share the Lakhanpur estate. He had to give way, however, before his kinsmen, Daljit Singh, who had engaged for the whole pargana, and in an attack on his own fort at Rajapur, which was held by government officials, some of the latter were slain; for this he was proscribed, and having been traced into the Gorakhpur district, he was there put to death. He was succeeded by his brother, Mahip Narain Singh, whose five sons divided the property equally. The eldest son was Udit Narain Singh, who resided at Naurahni and there rendered himself conspicuous behaviour during the Uprising, for which he underwent three years' imprisonment; he was followed by Sitla Baksh Singh,

and then by the latter's son Randhir Singh, residing at Musepur. His property consisted of Musepur estate of 10 villages and 22 pattis in Birhar, 7 pattis of Babura in Surharpur. The second son was Sudist Narain Singh, who obtained Lakhanpur, which he left to his two sons, Bhola Singh and Sarju Narain Singh. The former was given 10 villages and 29 pattis in Birhar. The third son of Mahip Narain Singh was Iit Bahadur Singh, who obtained a separate sanad for Chandipur. This passed to his son Ambar Singh, and comprised 12 villages and 32 pattis in Birhar and 7 pattis in Babura in Surharpur. The fourth son was Dhup Narain Singh, whose son Kalka Singh sold all his property to the Rajkumars of Meopur Dhaurawa. The fifth son, Bindeswari Baksh Singh got his share of Lakhanpur, comprising 10 villages and 29 pattis in Birhar. 474



Babu Mahip Narain Singh of Birhar

### 143. Birhar Chandipur Haswa

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
142	Birhar Haswa	103	20	110	41,949	Babu Madho Prasad	Palwar	List III Primogeniture opted

This ta 'alluqa' is the eldest branch of the Birhar House of the Palwars. Munna Singh, seventh in descent from Ain Singh, had two sons, Madho Prasad Singh and Kishen Prasad Singh. They divided their property in 1854. The former resided at Chahora, and shortly after the Uprising, was succeeded by his son, Hardutt Singh, who obtained the sanad for the ta 'alluqa' of Chandipur Haswa. He died in 1892 and his property passed on to his son Narendra Bahadur Singh. His property at that time consisted of Haswa estate of 42 villages in Birhar pargana, Babura estate of 25 pattis in Surharpur, and 3 patties in Tanda. 475

This was a branch of Birhar Raje Sultanpur and the founders were Rain Shah and Doman Singh. Rain Shah had two sons – Mani Shah and Bali Shah. Mani Shah founded a fort at Rajepur. His descendants are now settled in the villages Ajaupur,



Babu Hardutt Singh of Haswa

Bishunpur, Jolahapur, Akbara, Narayanpur and Masena villages. Bali Shah's son was Madhav Prasad who went from Raje Sultanpur to Chandipur because of adoption. There he also erected a fort. Later on he shifted to Haswa and settled there.

The present representative of the family is Babu Nripendra Bahadur Singh, residing at village Haswa.

# 144. Meopur Dehla

S.No. as per List I of Section 8 of Act I of 1869		Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
144	Meopur Dehla	155		3	11,286	Thakurain Udit Kunwar	Rajkumar	List III Primogeniture opted

As related in the annals of Meopur Baragaon, the common ancestor of the three Meopur houses was Zalim Singh, who divided his ta 'alluqa, which before his death

comprises 289 villages paying Rs 48,420, into five portions. The elder son was Sangram Singh, who died in the battle with Deara chiefs. In the year 1809, war was declared between the rival houses of Deara and Meopur, regarding the possession of the village of Masora, *pargana* Birhar, and parties were organized for battle. Babu Madho Singh of Deara in person led the attack, and he was assisted by the Palwar clan and others; this party was successful on that terrible day, and old Zalim Singh, and his three eldest sons, Sangram Singh, Subhdo Singh, and Pahalwan Singh, were all killed; while the fourth son, Zorawar Singh, received seventeen wounds. Seven months afterwards, the battle was renewed, when Sarabdan Singh, the grandson of old Zalim, avenged the death of his father and grandfather, slaying the leaders of the rival faction and retaining possession of the field for the time. 476

Zalim Singh's third son was Pahalwan Singh, who died in the battle with the joint forces of the Rajkumars of Deara and Palwars. He had three sons, Shiuraj Singh, Fateh Bahadur Singh and Raghubir Bahadur. When Zorawar Singh, the fourth son of Zalim Singh, died issueless, the descendants of first and third sons quarrelled about his share, since Zorawar Singh was staying with the third brother Pahalwan Singh's family. Sarabdan and Shiudist Narain Singh (sons of IInd and Ist son respectively) opposed the entitlement claimed by the descendants of Pahalwan Singh, and arbitrators were appointed. Fateh Bahadur, of the third party, invited Sarabdan Singh and Suidist Narain Singh to meet in the Bhaisauli grove and arrange matters. They went in good faith with half-a-dozen followers, thinking that as the rendezvous was in the British territory, there was little to fear. They had scarcely taken their seats on a charpoy when they were set upon by an armed party and murdered in cold blood. After Judicial enquiry, the three brothers of third party – Shiudan Singh,



Babu Asraj Singh of Meopur Dehla

Fateh Bahadur Singh and Raghubir Dayal Singh, were outlawed by the British Government. 477

Before annexation, Major A.P. Orr was Assistant to the Superintendent, Oudh Frontier Police; he had long been watching the movements of Shiuraj Singh, and he had traced him to the camp of the then *nazim*, Man Singh, at Amola, *pargana* Birhar. He determined on his capture. The only hope appeared to be by a stealthy approach, and a harassing forced march had to be made. The weather was cold; it had rained all night, and so the legions that followed the *nazim* had sought shelter in the neighbouring villages. Presently two Europeans, attended by one or two *sawars* and runners, were seen to pass within a few paces of the *nazim's* tent. They were challenged, and, as agreed upon, gave themselves

out as belonging to a British cavalry regiment, which, they said, was encamped in the neighbourhood. They were allowed to pass on: one of the runners then pointed to a man under a tree, which was attended by one or two others, and said that that was Shiuraj Singh. One of the *sawars* then seized the outlaw by the hair, the latter swore an oath, and a scuffle ensued; the *sawars* were cut down, Shiuraj wounded in the thigh, and the confusion was complete. The European officers threw themselves on the protection of the *nazim*, who fortunately sheltered them. The wounded outlaw was carried off westwards by his now assembled followers, and, as fate would have it, fell into the hands of Captain Orr's outstripped escort, who decapitated him. Thus ended a brave, though rash, encounter; but for the rain, Shiuraj Singh would have been attended, as usual, by his 200 desperadoes, and the result would have been different. Fateh Bahadur Singh was seized at Benaras under disguise, and sentenced to transportation for life, but died the following day in the Jaunpur Jail, not without suspicion of having poisoned himself.<sup>478</sup>

The ta'alluqa was a branch of Meopur Dehla and Lallu Singh, son of Raghubar Dayal got it as a separate share. Thus, of the three sons of Pahalwan Singh, Shiuraj Singh had a son Asraj Singh. Fateh Bahadur had two sons Lallu Shah and Abhaidutt Singh, while Raghubir Dayal died childless. The ta'alluqa of Meopur Dehla of Fyzabad district was the property of Raghubar Dayal, and the sanad was issued to her widow Thakurain Udit Kunwar. But as she died child less, the property was managed jointly by Asraj Singh and Lallu Singh. Raghubir Dayal left a second widow, but she was aside on the plea of having been married when her husband was an outlaw. They held under a joint sanad, but they have frequent disputes, and they then made a private partition of their holdings. Thus, Asraj Singh got as his share the ta'alluqa of Meopur Dehla (Fyzabad) and two-thirds share of Sahrapur and Meopur Sherakati, which comprise a total 14 villages and 17 patti in district Fyzabad and Sultanpur. Asraj Singh had two sons, Ramdeo Singh and Chandrabali Singh. Ram Deo Singh was succeeded by Babu Nageswar Baksh Singh. This ta'alluqa was sold off in 1904 by auction under a decree of the civil court.

### 145. Kalyanpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AO 1860	Caste	Succession as per Section 8 of Act I of 1869
145	Kalianpur (Meopur Sherakati)		20	1	5,667	Babu Iswaraj Singh	Rajkumar	List III Primogeniture opted

The estate was sold before AD 1935.

146. Tighra

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
146	Tighra	147	20	18	8,348	Babu Prithipal Singh	Palwar	List III Primogeniture opted

The ta 'alluquar belongs to the Palwar clan of Bantaria branch, and is a junior house of the Surharpur Palwars. The village Tighra was purchased by one Sarabjit Singh Palwar in AD 1805. Later on he purchased few more villages and established the ta 'alluqua of Tighra.

From 1805 to 1816, Babu Sarabjit Singh held this *ta 'alluqa*, which then consisted of 46 villages, paying Rs 9,501 revenue. He left two sons, Gobind Baksh Singh and Gobind Dayal Singh, and was succeeded by the former, but the property in the meanwhile had lost some of its villages. About the year 1828, these brothers gratuitously put to death Mohan Lal, *Qanungo* of the *pargana*, who happened to have a house in the Azamgarh district; and on this account the relatives of the deceased were enabled to apply to the British authorities for redress.<sup>481</sup>

The brothers were summoned to stand their trial; but they failing to give themselves up were outlawed, and several ineffectual attempts were made to apprehend them. About the year 1832, the name of the younger brother was entered as joint owner of the property. In 1839 the Oudh officials succeeded in apprehending Gobind Baksh, the elder brother, and made him over to the Azamgarh authorities, who, owing to want of jurisdiction had to transfer him to the Lucknow authorities, by whom he was retained a close prisoner until long afterwards, when he was released by death The younger brother, Gobind Dayal, evaded capture for many years, but in the year 1852, being then a revenue defaulter and fugitive of the Oudh Government, he fell sick, and in the hope doubtless of obtaining absolution for his many sins, he betook himself to Allahabad, hoping that there he might die. He was traced however by Captain Orr of the Oudh frontier police and apprehended, and he died shortly afterwards in the Azamgarh jail where his case was investigated. The two brothers were notorious freebooters, and their names inspired terror all along the Azamgarh border. When Wazid Ali Khan was Nazim, his amil, Jamshed Khan was killed in an encounter with this clan. He was succeeded in his property by his son Babu Prithipal Singh, who was at once officially recognized by the Oudh authorities. Their successor is a man of comparative insignificance yet lie made himself troublesome in the mutinies, and a force was sent from Azamgarh to destroy his fort at Tighra, which is just within the Fyzabad district.<sup>482</sup>

He was succeeded by Prithipal Singh, who made himself troublesome during the Uprising; his fort at Tighra was besieged and destroyed by a force from Azamgarh, but he submitted in time and obtained the *sanad* of the *ta 'alluqa*. At his death, in 1891 his property passed on to his two sons, Jai Daft Singh and Avdhesh Prasad Singh. During 1935, Babu Bhagwan Prasad Singh was the *ta 'alluqaa'* of Tighra. The present representative of the *ta 'alluqa* is Babu Jagdamba Singh who, along with his sons Lalla Singh and Bachha Singh, is residing at Tighra Jalalpur.

### 147. Samanpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
147	Samanpur	82	25	181	90,686	Malik Hidayat Husain & Tafazzul Husain	Sheikh	List II Devolved upon a single heir as per family custom

The ta 'alluquar belongs to an ancient Sheikh family, who are in descent from Sheikh Ahmad Qittal, the originator of the family. He came from Persia with the famous Makhdum Ashraf Jahangir of Kichhauchha and settled in Lorpur Palhan

in *pargana* Akbarpur. His descendants increased and multiplied, and at one time, there were eleven distinct branches of the family; but their possessions had been absorbed by the *ta 'alluqas* of Pirpur and Samanpur.<sup>484</sup>

The hereditary property of this branch of the family originally consisted of three *mauzas*, including Lorepur Palhan, the parent village. So matters remained till Malik Nurulla rose to influence, and between the year 1753 and 1757, his revenue engagements included fifty villages, besides having some of the *jagir* villages of Iftikhar-uddaulla of Surharpur, in farm. 485

This state of things was continued during the lives of the next successors Malik Rahulla and Najaf. The latter was succeeded by Malik Ramzan Baksh. He increased the property by adding to it, in



Malik Hidayat Husain of Samanpur

1783, eleven villages including Masenda that were formerly the property in the *Muafi* of Hikmat Husain Khan and was resumed by order of Nawab Asif-ud-daula. This property then consisted of 61 *mauzas*, the revenue of which was paid to Iftikhar-ud-daula, who was *muafidar* of *mauzas*, had an assignment, and was brother of the Bahu Begum. 486

In 1788, owing to the ill – conduct of Zafar-ud-daula Bande Ali Khan, the son of the former *mauafidar*, and grandfather of Zain-ud-din, this *jagir* was resumed and the revenue arrangement were entrusted to Mian Armas Ali Khan, the far-famed eunuch. This man entrusted the direct management of the whole *jagir*, including his own villages, to Malik Ramzan Baksh, who retained charge until 1797, when he was formally allowed to engage for 308 *mauzas*, under the name of *ta 'alluqa* Samanpur. Of these were the assigned villages which had been resumed; and 61 were villages previously acquired.<sup>487</sup>

Between that year and 1805 more villages were absorbed from the Akbarpur Chaudharies and others in to this ta 'alluqa. Ramzan Baksh was succeeded in 1816, by his son Tafazsul Husain, who two years afterwards, added ta 'alluqa Reori and other villages to his estate, increasing it to 364 villages. Between that time and the annexation of this province, this ta 'alluqa was still further increased by the addition of twenty-two other villages. Malik Tafazzul Husain died after the Uprising, and since he had no issues, he was succeeded by his younger brother, Malik Hidayat Husain.

The notorious rebel *nazims*, Muhammad Husain and Mehndi Husain, first rose to influence in the service of the late *ta* 'alluqdar, whose paid agents they formerly were; and there is little question that, had the annexation been but a little delayed, they would soon have appropriated their master's property.

Since the headquarters of Samanpur was Lorepur, hence Malik Hidayat Husain was famous as the *ta 'alluqdar* of Lorepur. He was known for his ability to do justice, but was a very bad manager and became heavily indebted. After his death, he was succeeded by his widow, Amanat Fatima, but a portion of the estate known as Ashrafpur came into the hands of Azamgarh banking firm headed by Babu Moti Chand, as mortgage, and only one third of the property remained to the widow. The latter died in 1894 and her estate passed to her two daughters – Abbas Bandi and Kasim Bandi. The elder daughter was issueless, while the younger daughter was married to Mir Tavakkal Husain, the *ta 'alluqdar* of Safipur and brother of Mir Rahat Husain of Pirpur, who managed the estate for the ladies.<sup>488</sup>

He settled at Lorepur and had two sons – Rafiq Husain and Yaavar Husain. Rafiq Husain had two sons – Badshah Husain and Shahanshah Husain. Badshah Husain died at the age of 80 years in 2003. He had six sons, Uzair Husain, Juhair Husain, Subair Husain, Ali Husain, Haider Husain and Murtaza Husain. Shahanshah

Husain had two sons – Adnan Husain and Kumail Husain. All of them are residing at Lorepur House, New Hyderabad, Lucknow.

#### 148. Rasulpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
148	Rasulpur	218				Anant Ram	Kayasth	List V Primogeniture opted

The ta 'alluquar belongs to the Kayasth family and is of recent origin. Up to the Uprising, the ta 'alluqua was included in the possession of Raja Abbas Ali of Tanda, whose property was confiscated for persistent rebellion. A portion of it was bestowed on Lala Anant Ram, a loyal Kayasth, who obtained the sanad of the ta 'alluqua.

This family is very ancient, and one of the ancestors of the family, Raja Balkaran Das, incurred the displeasure of the Delhi Court and migrated to Oudh to seek his fortune, but he met with no success. Later, Lala Faqir Chand, a leading member of the family, rose to the high office of Diwan of the Royal Treasury at Lucknow during the reign of Saadat Ali Khan, then Nawab of Oudh. After him his eldest son, Diwan Roshan Lal held the same office. The latter's younger brother, Bakshi Badri Nath, held the office of Bakshi or Paymaster of the King's forces in Oudh. Badri Nath's son, Lala Lachman Prasad, held the office of *chakladar* for some time. Diwan Roshan Lal died 1835. After him his second son, Diwan Anant Ram, held the office of Dewan of the Royal Treasury until 1850. Diwan Roshan Lal's youngest son, Lala Ganga Prasad was a great Persian scholar and poet, held various posts and the title of Raja was conferred on him by Wazid Ali Shah. 489

During the Uprising, Diwan Anant Ram rendered good service to the British. On its outbreak he afforded great assistance to the English ladies and gentlemen who took refuge with Raja Man Singh. Later on negotiations were carried on through him between the Raja and Daroga Wazid Ali for the safety of the British captives at Lucknow and the Diwan did his best to assist the ladies of the party. He rescued from captivity and took to General Outram's camp Miss Orr, daughter of Captain HP Orr, at great risk of himself, through a city swarming with rebels. In recognition of his valuable services he received from Lord Canning the *ta 'alluqas* of Rasulpur on a payment of one fourth of the assets. He also received a *khil 'at* and a sum of Rs 5,000. At the Imperial Assemblage in 1877, he was given a Certificate of Honour and was exempted from the operation of the Arms Act. He died in 1882. 490



Diwan Anant Ram of Rasulpur

Diwan Anant Ram was succeeded by Diwan Mewa Ram, and then to the latter's son Hon'ble Diwan Rai Sri Ram Saheb who was a leading practitioner in Lucknow. He founded a hospital in Ayodhya and an Orphanage in Lucknow. He obtained the title of Rae Bahadur vide Personal FD Notification No. 1955 dated 3 June 1893 and title of CIE by notification dated 1 January 1906. He served in the council of Governor General and Lt Governor. 491 He was a member of Supreme Legislative Council. He was succeeded by Babu Sitapati Ram and Babu Kamakhya Dutt respectively. They had been given exemption from Arms Act. Babu Kamakhya Dutt remained honorary Secretary of Landholders Association in 1916, and was Member of the Court of BHU from 1921-32. He remained Joint Secretary of BIA from 1927 to 1933. In 1930

he was Member of Lucknow Municipal Board. He was editor of National Herald and author of a Book entitled 'Armorial Bearings'. The present representative of the family Diwan Sampat Dutt Ram has recently died. He is survived by a son who resides in Delhi. The family residence is Rasulpur House, Mahanagar, Lucknow.

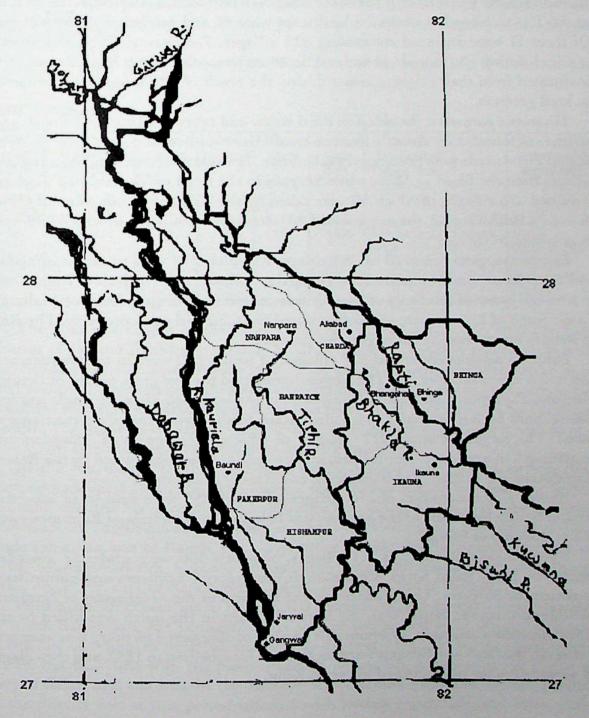
# 149. Damodara Sultanpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
149	Sultanpur (Damodara), Amarthan Dauria	249	1	21	4,858	Rao Bariar Singh	Rajkumar	List V Primogeniture opted

The ta 'alluquar belongs to the great clan of Bachgoti, and is a branch of Deara house. Rao Bariar Singh, the youngest brother of Rustam Shah, received an estate of 20 villages and three patties in the pargana of Baraunsa and Aldameu in return for services rendered during the uprising. The sanad of the ta 'alluqua was given to Rao Bariar Singh. He was succeeded by Thakur Bhan Pratap Singh. In 1933, the representative of the house was Babu Raghavendra Pratap Singh. The present representative is Rao Aditya Pratap Sahi who is residing at New Hyderabad, Lucknow; and Vikramaditya Sahi residing at Bishop Rocky Street, Lucknow.

#### VIII. BAHRAICH DISTRICT

The old district of Bahraich lay between latitude 28° 22'50' and 27° 43' north and longitude 82° 10'46 and 81° 8'46' east. During the time of Akbar, this district, together



with a portion of the Tarai, was formed into the administrative division called 'Sarkar Bahraich' consisting of 11 mahals or parganas. Recently, the district has been bifurcated into Bahraich and Sravasti districts, but for the sake of continuity and convenience, we will refer only to the old district of Bahraich is referred in the coming pages. The ta 'alluqdari estates in the district were 36 and comprised 1,760 villages. Of them 11 were ancestral comprising 828 villages, 7 estates of 138 villages were acquired during the nawabi period, while 18 estates comprising 794 villages were confiscated from their original owner during the revolt of 1857, and were conferred on loyal grantees.

Hisampur pargana is the oldest in the district, and takes its name from the village, which was founded by Ansaris in honour of Hisam-ul-haq, a commander of Syed Saalar. The Ansaris took Hisampur, Pachambar, Tawakkulpur and neighbouring 250 villages from the Bhars in 1226, while Sayyads in the reign of Muhammad Tughluq possessed 276 villages, of which 50 were taken by the Kalhans ta 'alluqdars of Chhedwara. In British period, the pargana had 447 demarcated villages, of which 229 were in ta 'alluqdari tenure.

Fakrpur pargana consisted of 288 villages of which 227 were under ta 'alluqdari and 27 under zamindari tenure. The principal ta 'alluqdars are the Raja of Kapurthala to who the estate of rebel raja of Baundi was conferred. The grandsons of Maharaja Ranjit Singh of Lahore were similarly granted the Chahlari raja's property. The Raja of Rehua's estates also lie entirely in this pargana.

Bahraich pargana contained 327 villages, of which 260 were in ta 'alluqdari and 256 under zamindari tenures. The pargana contained the five great estates of Ikauna, Nanpara, Payagpur, Charda and Gangwal. Ikauna is named after the angle less fort 'Akona' built by Bariar Shah's descendant Ram Shah, giving the place the name of Ikona. The pargana contain 212 villages, of which 207 were in ta 'alluqdari and remaining 5 in zamindari tenure. Nearly the whole pargana was owned by the Raja of Kapurthala, the Maharaja of Balrampur, and Raja of Gangwal.

Bhinga pargana consists of 156 villages, of which 155 were held in ta 'alluqdari tenure. Nearly the whole of the pargana was held by the Maharaja of Balrampur and the ta 'alluqdar of Bhinga.

Nanpara pargana contains 311 villages, of which 306 were under ta 'alluqdari tenure. In 1632, Rasul Khan Afghan Togh was granted 5 villages and commission to coerce the Banjaras. This risaldar was the ancestor of the ta 'alluqdar of Nanpara. In 1822, during the Nepal War, the Raja of Sailana in the north was killed by the Chauhan Raja of Tulsipur, to whom this portion of conquered territory was assigned. However, the estates of Tulsipur were confiscated for rebellion in 1857, and the villages of pargana Rajhat were restored to Nepal King.

Charda pargana has 177 villages, of which 174 were held in ta 'alluqdari tenure. Except the Raja of Payagpur, all ta 'alluqdars were the loyal grantees, among whom was distributed the confiscated estate of the rebel ta 'alluqdar of Charda.

Dharmanpur pargana has 64 villages of which 24 were in ta 'alluqdari. This pargana was created by the British government and was formerly included in Dhaurahra.

The profile of the ta 'allugas of the district as per Section 8 (List I) of the Act I of 1869 are as follows:

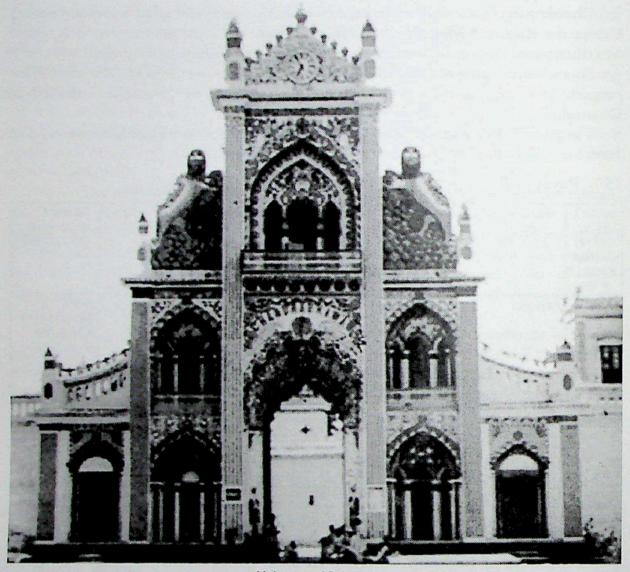
### 150. Payagpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
150	Payagpur	28	54	148	74,695	Raja Narpat Singh	Janwar	List II Devolved upon a single heir as per family custom

The Raja is a Rajput of the Janwar clan and claims connection with the great Houses of Ikauna founded by Bariar Shah in 1374. A tradition relates them with the *Pandavas* of the *Mahabharata* epic. They say that Janmejaya, the successor of the Pandavas of Hastinapur, shifted his capital from Hastinapur to Pawagarh in the *Janawara* region of Gujarat. It was from this region that they came to be known as Janwar. The Janwars of district Sitapur also fix their home in Gujarat and have a family tree extending to 33 generations and 1149 years.<sup>493</sup>

In the fourteenth century, the head of the Janwar clan in Gujarat was Raja Navasukhadeva of Bomgarh, who had six sons. Ghiyasuddin Tughluq, the Sultan of Delhi, invaded his territory and imprisoned him along with his six sons at Delhi. Ghiyasuddin Tughluq was succeeded at Delhi by Mohammad Bin Tughluq, who made Firoz, the son of Rajjab, the Governor of Oudh. On the recommendation of Firoz, Muhammad Bin Tughluq released Raja Navasukhdeva and his sons. Bariar Shah, one of the sons of Raja Navasukhdeva, joined the forces of Firoz. 494

Firoz made an expedition to Bengal, and accompanying him was a young *risaldar* by name Bariar Sah, the youngest of six sons of the Janwar chief whose home was in the fort of Bomgarh near Neemuch.<sup>495</sup> In the year 1374, the Sultan again visited Oudh, but this time with the pious object of paying his devotions at the shrine of Sayyad Salar, and once again the *risaldar* accompanied him. The eastern portion of the district was at this period infested with lawless marauders, and Firoz Shah,



Main gate of Palace

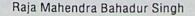
looking about for some one to rid him and the country of the gang, selected the Janwar soldier and charged him with the duty. So speedily and completely did he accomplish his task that his master made over to him the whole of that tract of country in which he had restored order. The *risaldar* took up his position at Ikauna, then called Khanpur Mahada and became the founder of that great family which has provided in the course of seventeen generations lords of so many estates in Bahraich and the neighbouring district of Gonda.<sup>496</sup>

According to one account, the seventh in line from Bariar Shah were Madhav Shah and Ganesh Shah. Ninth in line of Ganesh Shah was Chaudhary Ghanshyam

Singh, who was a *risaldar* in Delhi army. He joined Nawab Saadat Ali Khan from Delhi to Oudh and quelled the revolt of the Banjaras in Bahraich. Of his two sons, the elder Mohan Singh remained at Ikauna, while the younger Prag Shah was given a few villages on which he founded Payagpur. The Short Memoir 1880 accounts Chaudhary Shyam Singh, who migrated from Gujarat to Delhi and joined the rank of *risaldar* in the Mughal army. He was given by Nawab Saadat Ali Khan the villages of Balapur Patra in *zamindari* tenure in reward of his good services.

According to Oudh Gazetteer, the estate was founded by one Prag Shah who was the grandson of Man Singh, a younger brother of Chhatarsal Singh of Ikauna. The father of Prag Shah was Shyam Singh who is said to have held the post of *risaldar* in the imperial army. This office was retained by his son. The latter received a grant of four or five villages in Balapur Tiraha region under the protection of Ikauna *ta 'alluqdar*, with whom family of Payagpur claims to be connected. The Janwars of Ikauna and Gangwal, however, disclaim any sort of relationship with him and assert that he is of another *gotra* of Janwars altogether.<sup>497</sup>







Raja Bhupendra Vikram Singh



Raja Bindeswari Prasad Singh

On this land grant, Prag Shah built the village of Payagpur, now known as Payagpur. He was succeeded by Pahalwan Singh, Kishen Singh, Madan Singh, Sukhdeo Singh, Fateh Singh and Raja Himmat Singh successively. The family resided here for several generations, and the estate remained of small importance till 1788, when Himmat Singh received a patta (clearing lease deed) for 10 years from Nawab Asif-ud-daula of the dense Jungle in the country comprised in what is now in Nanpara, Charda, Dharampur and a portion of the Nepal terai comprising 1480 villages. Himmat

Singh was completely successful and from that day to this, the forest has been driven back steadily to the edge of the high bank of the Bhakla. He is said to have held 30,000 bighas of cultivation turned with his own ploughs, and to this day his 'sir' is proverbial. The Charda clearing lease gave him, in 1788, a start in the world, and he is reputed to have kept Asif-ud-daula in remembrance on him by sending him a princely present of supplies on the occasion of the marriage of one of the king's sons. His object was attained and he acquired independent possession of a number of villages, which formed the nucleus of the very fine estate, which his descendants enlarged. In 1806, the estate of Gujiganj due to insolvency was fragmented and a major part of it was distributed between the estates of Payagpur and Nanpara, and one share went to Himmat Singh's nephew Duniapat Singh, who also formed an independent ta 'alluqa in Charda ilaqa comprising 12 villages. Meanwhile Payagpur estate was enlarged to include 186 villages with revenue 95,041 between the year 1816 and the year annexation 1856 by absorbing the Khalisa lands due to weak centre. 498

Himmat Singh was murdered by the Raja of Gangwal, and was succeeded by his son, Asrae Singh and then by his grandson, Raja Dalthaman Singh. After the death of Saadat Khan in 1814, this estate entered on that period of extension, which rendered them tempting objects of spoliation to successive *nazims*. During their time the property suffered much at the hands of the *Nazims* and the whole country was laid waste by Raghubar Dayal, the *nazim*.<sup>499</sup>

At annexation it was held by Raja Narpat Singh, the nephew and adopted son of Dalthaman Singh who had no issue. The *sanad* of the *ta 'alluqa* was conferred on Raja Narpat Singh. The title of Raja was first conferred on Himmat Singh by Asifud-daula, and was duly recognized as hereditary in Foreign Department Notification No. 631 on 9 December 1864.

Narpat Singh recovered a large part of his lost estate but died in 1878, and was succeeded by his son Raja Mahendra Bahadur Singh, who inherited a very heavily encumbered property. Mahendra Bahadur Singh died in 1882, leaving two sons Raja Bhupendra Bikram Singh and Indrapal Singh, of them the former succeeded. During his tenure the estate was freed from debt and greatly improved. The Raja was a man of much public spirit and in 1896 was made a Companion of the Indian Empire (CIE). He built a dispensary at Prespar and endowed it with the sum of Rs 40,000; and he subsequently issued the La Touch Anglo-vernacular school at the same place. He died in 1905; and was succeeded by his son, Raja Bindeshwari Prashad Singh who had two sons namely Birendra Bikram Singh and Surendra Bikram Singh and a daughter married to Raja Yuvraj Dutt Singh of Oel Estate. Raja Bindeshwari Prasad Singh died in the year 1919.<sup>500</sup>

The next successor Raja Birendra Bikram Singh was an honorary magistrate of the third class within the police circles of Payagpur and Malhipur and was member of Legislative Council and Legislative Assembly of UP from 1952 to 1960, and also President of District Board Bahraich. He had two sons Kaushalendra Bikram Singh and Yadvendra Bikram Singh. Raja Birendra Bikram Singh, before his death in 1960, partitioned his property between his younger son and his two grandsons from elder brother, by the way of a registered Will Deed, since his elder son Kaushalendra Vikram Singh died in 1951.

Raja Birendra Bikram Singh died in the year 1960. Rajkumar Kaushalendra Bikram Singh was married to Rajkumari Lalli Devi of Dilippur (Pratapgarh), and is survived by a daughter (i) Rajkumari Sahsi Prabha married to Kunwar Mayurghwaj Singh of Ramgarh estate Jharkhand; and two sons (ii) Rudrendra Bikram Singh married to Maharajkumari Udya Devi of Devas (jr.) and blessed with a daughter Rajkumari Ujjwala Prabha married to Yuvraj Saurabh Narayan Singh of Ramgarh Jharkhand, and a son Jayendra Bikram



Raja Yadvendra Vikram Singh

Singh married to the daughter of Raja Rakesh Pratap Singh of Shivgarh Rae Bareli. (iii) Madhavendra Bikram Singh married to Nandini Devi of Kishengarh Rajasthan. Rajkumar Yadavendra Bikram Singh, younger son of Raja Birendra Bikram Singh, has three daughters and a son. (i) Archana Singh married to Raja Harshvardhan Singh of Sohagpur estate (MP) (ii) Aparna Singh married to Yuvraj Harshvardhan Singh of Neem Khera estate (MP) (iii) Alokita Singh married to Yuvraj Sidharth Sekhar Singh of Khandpara (Orissa). (iv) Rajkumar Yashvendra Bikram Singh.

### 151. Nanpara

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given Ao 1860	Caste	Succession as per Section 8 of Act I of 1869
151	Nanpara	17	54	325	1,86,334	Raja Jang Bahadur Khan	Pathan	List II Devolved upon a single heir as per family custom

The ta 'alluquars of Nanpara are Togh Pathans and trace their descent to Rasul Khan a risaldar in the service of Shah Jahan, who in 1637 was appointed keeper of the fort of Bahraich and was given five villages of the old pargana of Salon for the pay of

his troops and one-tenth of the rental of the whole of this disturbed tract of country. He lived in Kumaria in Baundi and both he and his son, Jahan Khan are buried there. His grandson, Muhammad Khan was the first to settle in Nanpara. He was succeeded by Karam Khan, who was the founder of the *ta 'alluqa*. The office of the fort captain had probably been relinquished when Muhammad Khan left Bahraich, but the family still continued to be *mansabdars* and to hold their *jagir* somewhat increased in extent. Karam Khan, however, exerted himself so successfully against the Banjaras that he gained the title of Raja from the Nawab *Wazir* Shuja-ud-daula in 1763. His son, Mustafa Khan inherited an estate assessed at revenue of Rs 5,000. This amount he refused to pay and he was consequently carried off to Lucknow, where he died in 1777.<sup>502</sup>

He was succeeded by his son, Raja Saleh Khan who died in 1790 leaving the estate to his son, Raja Madar Baksh who in sixteen years so extended his property that the revenue raised from Rs 14,000 to Rs 65,000. A year before his death in 1807, he obtained a third part of the confiscated estate of Gujiganj held by Dariao Singh Janwar. He was succeeded by Munawwar Ali Khan, then a child of one year old, and the estate was held in direct management until 1819, when his mother was allowed to engage for Rs 1,10,000. The Raja took the management into his own hands in 1827, and held it without a break till his death in 1847. He was strong enough to resist the Nazim, Raja Darshan Singh, and paid only Rs 50,000 to 60,000; and consequently the property escaped the treatment dealt out to the rest of the district by Darshan Singh and Raghubar Dayal. He firstly married a Rani of Charda, married secondly in 1847, Rani Zeenat Begum [Umrao Jaan], daughter of Nawab Mahdi Quli Khan of Lucknow, brother of a Kumedan of a Najib corps. But a few days after his return to Nanpara he was killed by the accident discharge of a gun, he was shot through the body by the accident barrel of which he was loading while shooting in the hauda, his only companion was, it is said, a dancing girl, who tried in vain to staunch the blood. The elder Rani (of Charda) succeeded to the management in the name of her infant son, Raja Jang Bahadur, and for two years ruled peaceably; but the younger wife contrived to obtain the support of the queen-mother in Lucknow, and for five years an unceasing warfare raged throughout the ta 'alluga between the two parties the result being that the property was completly ruined.<sup>503</sup>

Sir James Outram then wrote, 'Nanpara, one of the richest districts in Oudh, with magnificent fertile plains intersected in all directions by rivers and streams, and yielding Munawar Ali Khan, the late Raja, upwards of three lakhs of rupees yearly, since the Raja's death, is reduced to such a state that it does now yield the king anything at all, though upwards of 1,20,000 rupees have been spent every year on the troops stationed there. Kallan Khan, the elder Rani's *karinda*, about four years ago burnt down the whole of the villages in the district.'504

Raja Jang Bahadur was permitted to engage at annexation and during his long tenure the estate completely recovered. He was conferred the *sanad* of the *ta 'alluqa*. The title of Raja was conferred on Karam Khan in 1763 by Nawab *Wazir* Shuja-ud-daula, and was declared hereditary in Notification No. 2672 P., of 4 December 1877. He was an honorary magistrate and an honorary *munsif*; in 1886 he was created a Companion of the Indian Empire and in 1901 he was raised to the dignity of a knight Commander of the same order. He also served on the Council of the Lieutenant Governor. The was married in 1868 to Rani Sultan Shaan Begum of Lucknow.

He died in 1902 and was succeeded by his son, Muhammad Saiddiqi Khan. He married on 15 June 1890, Rani Qamar Zamani Begum. His issues were

- (i) Rani Kaniz Begum, born 16 February 1866, was married to Raja Mumtaz Ali Khan of Atraula-Bilaspur in Oudh.
- (ii) Rani Sarfaraz Begum, born 25 June 1868, was married to firstly, Raja Syed Muzaffar Ali Khan of Bahadurnagar, married secondly, Raja Syed Ashfaq Ali Khan of Mohammadi. She died in 1905.
- (iii) Raja Syed Mohammad Saadat Ali Khan who too died on 13 December 1907.

After the death of Raja Mohammad Saidiqqi Khan in 1911, the estate went under the management of the Court of Wards. His daughter Begum Sarfaraz was married to Syed Ashfaq Ali of Muhammadi ta 'alluga and had a son Syed Saadat Ali, who succeeded the ta 'alluga. He was educated at Colvin Ta 'allugdars' College, Lucknow; member of UP Vidhan Sabha and president of UP Provincial Muslim League; Patron of the UP Aero Club. He married firstly, Rani Razia Sultana, daughter of the Zamindar of Sherpur; married secondly, Rani Zubaida Begum, daughter of Syed Mustafa Raza, and his wife, Mary Lyng, daughter of William Lyng. He died 1975. His issues were: (i) Rajkumar Syed Asif Ali Khan (by Rani Zubaida Begum), born 27 February 1927 in Lucknow; married firstly, Rajkumarani Sajida Sultan, daughter of H.H. Sardar Nawab Mohammad Mustaq al Hasan Khan Bahadur of Baoni, Madhya Pradesh, married secondly, August 1951 in Lucknow, Rajkumarani Husnara Begum (Dillan), daughter of Ali Hassan Khan, Manager of Nanpara Estate. He migrated to Pakistan after the partition, and died in 2002 in Karachi. (ii) Rajkumar Syed Tariq Saadat Ali Khan (by Rani Zubaida Begum), born 7 March 1938 in Lucknow, married 7 March 1969 in Karachi, Pakistan, Nishat Tariq Ali, and has, three daughters. He also migrated to Pakistan after partition. (iii) Raja Syed Shariq Ali.

Raja Shariq Ali, the Raja Saheb of Nanpara and Mohamdi; born 1943, married firstly, Rani Shahnaz Ghani, married secondly, 5 May 1979, Rani Fatima Bano (Mona), daughter of Mr. Ali Naqi Khan, Class I Officer, Government of Uttar Pradesh. He has one son and two daughters:

- (i) Rajkumari Manizhe Ali (by Rani Shahnaz), born 9 February 1972 in Lucknow, an Artist and a Film maker; married 27 August 2006 in Karachi, Pakistan, Syed Najaf Hasan Bilgrami.
- (ii) Rajkumari Zoe Ali (by Rani Fatima), born 9 November 1981, educated at Loreto Convent, Lucknow and Kanpur University (M.A., Sociology), and has a diploma in Fashion Designing from the National Institute of Fashion Design (NIFD), Lucknow; married 27 April 2007, Mirza Amin Asghar, son of Mr. Nasir Husain Mirza of Lucknow, a Software Engineer, working in Atlanta, Georgia, USA.
- (iii) Rajkumar Syed Farhaan Ali (by Rani Fatima), born 5 September 1985, educated at La Martiniere College, Lucknow, Amity Business School, Lucknow (B.B.A. with Distinction, June 2007), presently studying for a M.B.A. (International Business) from Amity Business School, Noida, UP.

The Raja is a member of the Management Committee of Colvin *Ta 'alluqdar* School, and General Secretary of UP Rifle Association The residence of the *ta* 'alluqdar is Nanpara House, Dalibagh, Lucknow.

### 152. Gangwal

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
152	Gangwal	27	54	52	33,769	Raja Sitla Baksh Singh	Janwar	List II Devolved upon a single heir as per family custom

This family is a younger branch of the ancient Janwar House of Ikauna of which the last Raja was Udit Prakash Singh, who lost his title and estates for his rebellion. The region, before the advent of the Janwars, was dominated by Bhars and Tharus owning a distant allegiance to the Dom kingdom of Gorakhpur. The Janwars under Risaldar Bariar Shan, who claim to be originally Chauhans of the Narmada Valley, arrived in this region in the year 1374, with Firoz Shah Tughluq. Bariar Shah was the youngest son of Narsinghdeo, who lived in Pawagarh in the fort of Bomgarh near Nimach, and had taken service with the Delhi emperor. 506 It was one of his descendants Ram Singh, who built the angle less fork called Ikauna. 507

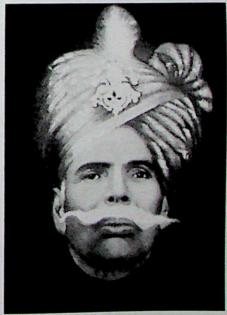
The trans-Rapti portion of the estate seems to have been acquired by the Ikauna ta 'alluqdar subsequent to the reign of Bahlol Lodi; for in year 1483, pargana Dangdun, of which it was a portion, was held by a hill raja Udatt Singh. The first six of the Janwar chiefs ruled in undivided power at Ikauna, and their history belongs to that pargana. No separate pargana of Balrampur then existed, but the whole was included

even as late as the *Ain-i-Akbari* in the vast sub-mountain division of Ramgarh Gauri, which embraced in the two *tappas* of Tulsipur and Daman-i-koh the future raj of Tulsipur. In the seventh generation from the original invader, Madho Singh Janwar in 1566, separated from his brother Ganesh Singh, the Ikauna Raja, and reduced a tribe of *Barhais* (carpenters), who held, under the leadership of one Khemu Barhi, the *tappas* of Chawal Khata and Payagpur between the Rapti and the Kuwana. Ganesh Singh's son Lachmi Narain Singh was a man of strong hand with a lust of power and conquest, but it was Maha Singh who was the hero of the family. He, in 1627, obtained a *farman* from Shah Jahan, by which were granted to him a percentage of Government revenue under the name '*Haq-Chaudhari*'. The extent of the grant was very large covering the *parganas* of Bahraich, Salonabad, Sujauli, Rajhat, Sultanpur Kundri, Garh Qila Nawa, Dungdun Behra together with *tappa* Bihti in *pargana* Kurasar and *Tappa* Ramgarh Gauri in Gonda. Sujauli Gonda.

One of the Maha Singh's family member Jagannath Singh had migrated in Charda *ilaqa*, and founded a new estate; Maha Singh's younger brother Rudra Singh went westward and founded the Gujiganj estate (Jamdan and Mallipur), and another cadet of the family crossed Rapti and took possession of the Bhinga *ilaqa*, and in Bahraich *pargana*. A grandson of Maha Singh founded the Gangwal *ta 'alluqa*.



Raja Sitla Baksh Singh



Raja Bishesher Baksh Singh

The Gangwal estate was founded by Bhaiya Partab Singh, son of Raja Chatarsal Singh of Ikauna and younger brother of Raja Chain Singh. He was deputed by the Ikauna ta 'alluqdar in 1723 to guard the border estate of Dubaha from the attack of

the Bisen Raja of Gonda. This part of the Ikauna estate lay south of Ikauna and was peculiarly exposed to attacks from this quarter. Pratap Singh occupied the outpost and kept the raids off the estate; but feeling himself strong enough, he at length set up for himself and founded the Mankapur estate afterwards called the Gangwal *ilaqa*, comprising 96 villages.<sup>511</sup>

Pratap Singh's life was full of raids and counter raids with the Bisens of Gonda Raja. Pratab Singh took the aid of Bahraich Pathans under Alawal Khan. For many years the history of the house is one of constant warfare with the Bisens. Partab Singh was killed in action but his son, Jaswant Singh held his own successfully until his death in 1769. He was succeeded by his grandson, Raja Kishan Prasad Singh, whose property was reduced to a few villages, the remainder being held in direct management until 1816. In that year it was restored to the *ta 'alluqdar*, who had considerable influence at court and thereafter retained them in undisturbed possession. During the rule of Hadi Ali Khan, which terminated in 1827, Kishen Prasad Singh added twenty-five villages to his estate. The *ta 'alluqa* however suffered greatly under the extortion of Raja Darshan Singh and still more during the administration of his son Raghubar Dayal Singh who obtained the contract for Gonda and Bahraich in 1846.<sup>512</sup>

Raja Kishan Prasad is said to have brought a curse of childlessness upon the family for his murder of Himmat Singh of Payagpur. He died without issue, and was succeeded by the eldest of his four nephews, Raja Harsaran Singh. The latter was imprisoned by Nazim Hakim Ali in 1844, and died shortly after his release. He too had no son of his own and the place was taken by his brother, Raja Sitla Baksh Singh who was granted the sanad for the ta 'alluga. The title of Raja was first held by Kishan Prasad, on whom it was conferred by the Oudh government; it was recognised as hereditary in Notification No. 631 of the 9 December 1864. He died without issue in 1885, leaving a widow, Rani Sukhraj Kunwar. The latter was sued by the Raja's younger brother Narpat Singh and a compromise was affected by which the Rani received five villages rent-free for life and Narpat Singh succeeded to the ta 'alluga. Narpat Singh was succeeded by his son, Raja Suraj Prakash Singh who died childless in 1899, leaving a widow, Rani Itraj Kunwar. 513 After her death, the succession went to Bisheswar Baksh Singh (1925-30) of Gularahiya, who was a descendant of Pratap Singh, through Juvraj Singh, Barband Singh, Hulas Singh, Rarbhagar Singh and Shiv Nath Singh respectively. In 1927, he was given the title of Raja. He was succeeded by Raja Bajrang Bahadur Singh, who married Kanwarani Bakhtraj Kuer and had four sons - Raja Ram Singh, Kunwar Lakshman Singh, Kunwar Shatrughan Singh and Kunwar Bharat Singh. He died in 1940, succeeded by Ram Singh.

Raja Ram Singh had two sons – (i) Raja Udai Pratap Singh, (ii) Kunwar Krishna Kumar Singh, married 1975, Lalasaheb Varuna Kumari of *Ilaka* Tala of Rewa Estate, and has issue, two sons. (a) Kunwar Shiv Kumar Singh, married 12 February 2005,



Beautiful pond build by Rani Rituraj Kunwri

Kumari Gayatri Jadeja, daughter of Kumar Shri Jogendrasinhji Vijaysinhji of Lodhika (Jr.) (b) Kunwar Shyam Kumar Singh.

The present representative of the *ta 'alluqa* is Raja Udai Pratap Singh, son of Raja Ram Singh. Raja Udai Pratap Singh married in 1968 Rani Gopal Kumari of Gopalpur, and has four daughters – Rajkumari Jyotsna Singh, married Kunwar Madhur Mohan Singh Rathore of Babra; Rajkumari Purnima Singh, married Tikka Saheb Rakesh Singh ji of Tharoch, Distt. Shimla in Himachal Pradesh; Rajkumari Archana Singh; and Rajkumari Vandana Singh. He, along with his brother Krishna Pratap Singh is residing at Gangwal.

#### 153. Rehua

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
153	Rehua	19	54	56	34,890	Raja Raghunath Singh	Raikwar	List II Devolved upon a single heir as per family custom

#### Ta 'allugdars of Oudh



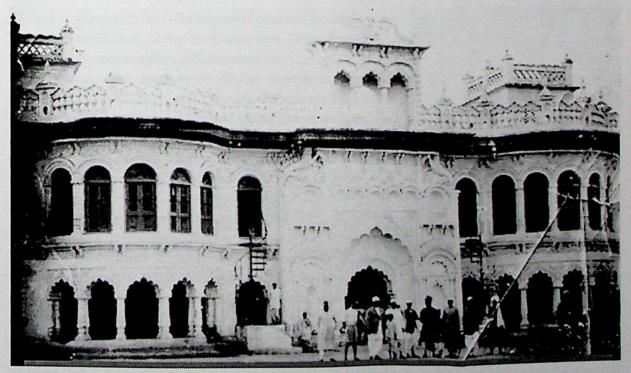
The *ta 'alluqa* owes its present name of Rehua to the fact of the washerman's clay '*Rehu*' being plentiful in its vicinity. <sup>514</sup> Saldeo and Baldeo, descendants from Pratab Sah and Dhunda Sah (two Surajbansi Rajput natives of Raika in Kashmir, who came to Oudh some centuries ago) laid the foundation of this estate by defeating and killing in battle the Bhar Raja Dip Chand and taking possession of village Bambhnoti in his *ilaqa*.

It was the time of Akbar that the Raikwar Harihardeo, fourth in descent from Sal Deo of Bhamnauth, who had been summoned to count to explain a breech of good manners in levying toll from one of the princesses as she passed through his estate on a pilgrimage to Sayyad states shrine, rendered such assistance to the Sultan in the expedition organized by him against Idgar, the rebellions Governor of Kashmir, that he obtained the grant of the *zamindari* of nine *parganas* or portions of *parganas* as follows Fakharpur, Hisampur, Half Firozabad, Rajpur (Chahlari), Bansura Beota (in Sitapur) Sailuk (Bhitauli), Garh (in Kheri), Bhamnanti (Boundi) but this grant does not appear to have consisted of anything more than a certain rent charge of the land, and possession did not necessarily accompany it. Harihardeo return about 1590 to his home to find his son Jitdeo seated on the *gaddi*, the Raikwars having despaired of the return of their chief. The father refused to oust his son, and Harihardeo retired to *tappa* Baunraha that was owned by a Brahman, he married his daughter, on only child, and founded the Hariharpur *illaga* of fifty-two villages.<sup>515</sup>

According to manuscript Nagakoshalottar, written by Babu Gorakhprasad Singh, "Raja Harihardeo and his younger brother Gajpatideo were called to the Court by Emperor Jahangir. They were seated along with the Raja of Bansi and Majhauli of Gorakhpur Sarkar. On being asked by the Emperor about the rank and superiority of the rajas among them, Harihardeo replied thus, 'In the eastern region, among the Raja of Bansi and Majhaoli, one of them is considered as superior in Jatiha (caste), and the other is superior in pantiha (rank), but I am considered to be bravest among the all.' Jahangir asked for the proof of the bravery and assigned him the task of subduing the raja of Chunar and to bring him in front of the emperor. The two brothers at once left the court towards Chunar and putting their forces in the neighbouring jungle went to the fort of the raja disguised as mendicants. The Raja received them with favour and when he was sitting on the silver chauki to honour them, one of the brothers put sword on the neck of the raja and asked him to surrender. Harihardeo then convinced the raja to present himself before the Emperor, and gave him guarantee of his safety. They then reached Delhi, and the raja of Chunar was received well by the Emperor. Maharaja Jahangir then assigned to Maharaja Harihardeo the jagir of the territory from river Gomti to Dundwa Hill on the borders of Nepal by a farman. On

returning back to his country, Harihardeo gave the estate of Rehua to his younger brother Gajpati Singh. Since his son was already made the raja of Babhanauti near Baundi, he retired to Baunaha near Hariharpur, and his descendents are to this date are populated in the region known as Hariharpur Raikwari. Raja Gajpati Singh put his headquarters at Dharmapur, but finding the place haunted left it for Rehua, where he made a fort."516

About year 1600 the Baundi or Bahnouti estate was split in to two, Parasram Singh, the elder son of Jitdeo, taking 3/5th of it and his brother Gajpat 2/5th which he gave the name of Rehua and about thirty year latter a third branch was founded by Dharamdhir Singh, grandson of Parasram who took the pargana of Rajpur and setup for himself in Chahlari. It was at this time that the 'Haq Chaharum' in five of the nine pargana granted to Harihardeo was resumed, viz., in Fakrapur, Hisampur, half Firozabad, Bansura and Sailuk. In a subsequent generation, Gajpat Singh, about a century and half after, secured the title of 'Raja'. Gajpati's son was Raja Tej Singh. He had two sons, Raj Singh and Nasir Singh. The latter adopted Islam and named Islam Singh and with Delhi Court influence, managed to set up for him self with twenty villages the Katha ilaqa. This was, however, afterwards absorbed into the Rehua ilaqa. Sir Since then there was never any disintegration of the Rehua estate. Raja Raj Singh was succeeded by Raja Pahar Singh, Raja Niwaz Singh, Raja Jind Singh, Raja



Barhnapur Palace



Son of Raghunath Singh of Rehua



Rani Basant Kunwari with Indira Gandhi

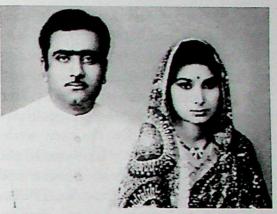
Prasad Singh and Raja Baj Singh respectively. The latter had two sons-Yashkaran Singh (died childless) and Dhaukal Singh.<sup>518</sup>

The Rehua history is nothing but the family feud with Baundi. About 1835, when its king Yashkaran Singh was dying issueless and Baundi ruler tried to annex the ta 'alluga, he on his deathbed called his eight year nephew Jaswant Singh and put him on his chest and declared that he will be succeed me on the family gaddi. Dhaukal Singh, his father managed the estate on his behalf. When Dhaukal Singh was going to Lucknow, he was ambushed near Nauguiyan, Kesarganj by Mandhata Singh and his two thousand retainers of Boundi. Dhaukal Singh tried in vain to fight with his 50 followers, but was killed. Maharaja Mandhata Singh cut the head of Dhaukal Singh and did the ceremony of Ran-puja (by putting the head of the enemy on ground and put the shaft of the estate flag on it). Yashvant Singh, being infant, could not implement the Rajput principle of taking revenge of this dishonour, hence Prithvi Singh, the brother of the deceased, took oath to get the head of Mandhata Singh. When Mandhata Singh heard this oath, he at once laid siege of Rehua, but Prithvi Singh suddenly came out of his fort and surrounded Mandhata Singh. The troops of Mandhata Singh could not withstand this sudden surprise and fled away. Mandhata Singh also ran away and took asylum in the house of a dancing girl. Prithvi Singh chased him and caught him in that place. Nevertheless, the graceful Rajput spared the life of his adversary as the coward act of running away from the battlefield and taking asylum in the house of a dancing girl were a greater stigma equivalent to suicide. However, he took the turban

of Mandhata Singh and by cutting off a nipple of the breast of his concubine, did the symbolic ceremony of Ran-puja.<sup>519</sup>

During the Revolt of 1857, Raja Raghunath Singh of Rehua fought against the British along with his forces and died in the battle of Nawabganj, along with his

clansmen of Baundi and Chahlari. The fort of Rehua was demolished and its 152 cannons were confiscated by the British government. However, the estate was released after the general amnesty. His grandson Raja Vijay Bahadur Singh was one of the bravest ta 'alluqdar of his period. He was a good wrestler and Cricketer. At the request of the Raja of Nanpara, he agreed to fight with a lion, but the lion died two days before the fight. In another instance, he caught alive, a crocodile, which had killed many people in



Raja Vijay Kumar Singh & Rani Kiran Singh

Saryu, after a fight of eighteen hours. The Raja died at an early age of twenty-three years. He had two sons, Rudra Pratap Narain Singh and Indra Pratap Narain Sinh. 520

The next raja Rudra Pratap Narain Singh was not only an able administrator, but also a good wrestler and a vaidya. He contested the Ist General Election and win with a clear majority in Vidhan Sabha. He was married to Rajkumari Basant Kunwar of Sayala State, Gujrat, and had one sons – Vijay Pratap Singh and three daughters – Rajkumari Rudrakumari Singh, Prabha Singh and Yashwant Kunwari. He died in 1953, and was succeeded by his son Raja Vijay Pratap Singh. The widow Rani Bansant Kunwar Ba contested election for MP seat of Kaiserganj and was victorious. Raja Vijay Pratap Singh married to Rajkumari Kiran Singh of Dalippur, Bhojpur. He has three daughters Rajkumri Devina Singh, Shiwani Singh and Devyani Singh. The present representative of the family is Rani Kiran Singh, who is residing with her daughter Rajkumari Devina Singh at Rajbhawan, Badnapur, District Bahraich. Kunwar Indra Pratap Narain Singh has a son and a daughter. His son is Kumar Shaktivijay Singh.

# 154. Bhinga

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given Ao 1860	Caste	Succession as per Section 8 of Act I of 1869
154	Bhinga	97	35	93	68,517	Bhaiya Udai Pratab Singh	Bisen	List II Devolved upon a single heir as per family custom

The ta 'alluquar belongs to a branch of the Gonda House of Bisen Rajputs. This was originally one of the oldest estates belonging to the Janwar family. The village is said to have been founded and the ilaga acquired by one Bhaiya Dar Singh, Janwar,

a cadet of the house of Ikauna in the name of whose head manager, Bhaggar Singh the name Bhinga had its origin. One of its rulers, Lallit Singh's sister was married to Bhawani Singh, younger brother of the Bisen Raja of Gonda. When the Banjara subjects of Lalit Singh proved refractory and declaring against their chief dispossessed him of the *ilaqa*, the latter made over his right and interest in it to his brother-in-law, Bhawani Singh, who at once repaired to the scene, fought with the intruder and compelled them to fly. He then settled on the estate and became its owner. Since those days the property has been in the possession of his family.

According to Shivnath Bhaskar and Kshatriya Vamsha Bhaskar, the Bisen Rajputs were originally from Karnataka. The Surajbansi Raja Mayurbhatt defeated the Pallavas of Kanchi and established his empire in the Karnataka territory. His descendants ruled there for hundreds of years. The fifth ruler from Mayurbhatt was Kukutsth Varma. Another ruler in the same line was Mayurbhatt II who was contemporary of Harshavardhan of Kannauj. Mayurbhatt's son was Bissa Sen whose descendants were known as Bisen or Biswen Rajputs. It is said that Mayurbhatt II read Sanskrit for a while at Benaras, and became proficient in astrology. Quitting that city at last under a divine impulse he settled at Kakradih, a village in pargana Sikandarpur of Azamgarh. The whole of that pargana came gradually under his authority. From his second wife Surajprabha a Surajbansi Rajputni, he had a son, Biswa or Bissu Sen, who was the ancestor of the Bisen sept of Rajputs. He then crossed Ghagra, taking from Bhars the fort of Surauli and Kundilpur close to Majhauli; though another account states that his residence was at Nawapar, the modern Salempur at about AD 1100. He finally went on a pilgrimage to the Himalayas, where he died. With their headquarters at Majholi, the Bisens soon became a powerful clan.

On the death of Raja Achal Narain Singh, of the Kalhans dynasty of Gonda, the whole of his raj fell into a state of anarchy. At this juncture it is related that the subedar of Oudh applied to Sarabjit Singh, Bais, to recommend someone who could be made responsible for peace and order. He sent in his sister's son, Partab Mal, Bisen, who was approved of, and proceeded to make himself master of the country. Along the north, divided into the great branches of Ramapur, Bechaipur, Bankata, and Khera Dih, the large class of Bisens of Ramapur Birwa extended over a tract nearly forty miles long, bounded to the north by the Kuwana, and on the south the Goraha Bisens covers what is now the Mahadeva pargana; and several less important families of the same stock were proprietors of single villages. Partab Mal himself seems to have been merely primus inter pares, and neither he nor his son and grandson, Sah Mal and Khurram Mal, assumed the title of raja or left their ancestral home at Gohani in the present pargana of Digsar. Of Man Singh, the next in line, it is related that he was hunting near where Gonda now is, and a hare turned round and put his hounds to flight. 'If the air of this place,' he exclaimed, 'will make hares braver than dogs, what

will it not do for men?' And he immediately left Gohani and laid the foundation of a new capital, which he named Gonda after a cow-shed which he found there. It was during the reign of Sher Shah, that Man Singh got the title of Raja for the aid he provided in expelling Humayun. Raja Man Singh left four sons, of which the eldest, Raja Lachman Singh, succeeded to the chieftainship, and the younger were provided for by a grant of, it is said, six hundred and forty villages, stretching from Khargupur Chandpur to Manikpur.<sup>521</sup>

Raja Lachman Singh was succeeded by Nirbahan Singh, Durjan, his brother Ambar Singh, and Ram Singh respectively. The rise of the Bisens of Bhinga and Gonda family commenced with the accession of Raja Ram Singh at the beginning of the latter half of the seventeenth century, who considerably extended the family estates. The following story is related of the birth of his sons: 'His old age was unblessed with offspring, and he had recourse to the services of Ganga Gir Goshain, the most noted of his time among holy men of Ajudhya. The saint had two disciples, Datt and Bhawani, whom he dispatched to Benares with directions that they were to insert their heads into a grating which overlooked the Ganges, and as the guillotinelike door descended from above to decapitate them, to pray to the river who received their lives that in exchange for each a son might be given to the Gonda chieftain. The sacrifice was efficacious and two sons were born, who were named after the authors of their lives, Datt and Bhawani. At the same time the Goshain gave the Raja his toothpick and directed him to plant it in Gonda, with the prophecy that as long as it remained green the family of the Bisens should prosper. It grew into a chilbil bush throwing out two main branches. In the Uprising, when his rebellion cost Raja Debi Baksh Singh his estates, the principal bough was broken off by a hurricane. The second bough yet remains, and with it is bound up the fortunes of the descendants of Bhawani Singh, the Rajas of Bhinga.' In the Uprising, when his rebellion cost Raja Debi Baksh Singh his estates, the principal bough was broken off by a hurricane. The second yet remains, and with it are bound up the fortunes of the descendants of Bhawani Singh of Bhinga. 522

Raja Ram Singh was succeeded by his son Raja Datt Singh at Gonda, whose exploits and conquests are famous. He provided for his younger brother, Bhawani Singh, by sending him to Bhinga, nominally in order to defend it from its foreign enemies and to repress the Banjaras. His strong hand soon restored order. The Janwar chieftain of Bhinga died without issue. The claims of his kindred were disregarded, and Bhinga became thenceforward a Bisen dependency under the rule of Bhawani Singh and his descendants.<sup>523</sup>

Bhawani Singh brought under his sway all that portion of the *pargana* which lies between the Rapti and the forest as well as a considerable portion of the *tarai* which lies to the north of the belt of forest, and in time he acquired a number of villages on



Raja Udai Pratap Singh of Bhinga



Raja Virendra Kant Singh of Bhinga

the south bank of the river. He had three sons Kalyan Singh, Fateh Singh and Barvant Singh. The first two had a small reign, and it was Barwant Singh who reorganized the Bhinga ta 'alluga. He made the most of the land fit for agriculture. In 1783, he was killed by the nazim and his head was sent to Gonda for the lat rites. He was succeeded by his son Sarvadaman Singh and grandson Shiv Singh respectively. Shiv Singh was a man of literature. He died in 1826. Up to 1816 the estate was included in the jagir of the Bahu Begum. Shiv Singh's elder son Sarvajit Singh died before his father in 1823 and his only son Krishna Dutt Singh succeeded on coming to age in 1836. In 1839 he had a battle with Nazima Begum Bajjun-nisha for twelve days and the fort of Bhinga was evicted as a result of the lack of rations. In the same year, half of the Bhinga ta 'alluga was confiscated due to surfacing of illegal guns near the fort, and it was given to Balrampur Raj. The Raja was killed in 24th April 1862 during a game of hunting with Chief Commissioner Sir George Pool.

The next Raja, Udai Pratap Singh was born 3rd September 1850. He married (a) daughter of the Chauhan Raja of Mirzapur; (b) Rani Murar Kunwar, daughter of Raja Raghunath Singh of Agori Barhar. Raja Udai Pratap Singh was educated in the Wards Institution at Lucknow. He was the author of a pamphlet entitled 'Democracy not suited to India', and was a Fellow of the Allahabad University. He was rewarded with CSI, title of Raja and with coat of Arms by Queen Victoria in 1884. He was the founder of Uday Pratap College, Benaras. His daughter Maharani Brijraj Kunwar, born 26 November 1907,

was married on 8th February 1920 to Maharawal Lakshman Singh Bahadur of Dungarpur. His son and heir, Kunwar Surendra Bikrama Singh, born 18 December 1878 and second son Kunwar Mahendra Vikram Singh were great players of Polo. They died during his lifetime, and succession came to his younger brother Kunwar Rajendra Bahadur Singh. He was a sportsman and had great physical strength. He had four sons Kunwar Virendra Kant Singh, Harendra Kant Singh, Jayendra Kant Singh and Yogendra Kant Singh.

In 1926, Virendra Kant Singh succeeded to Bhinga ta 'alluqa. He was a good player of Football. He had two sons -

- (i) Alakshendra Kant Singh, whose issues are a son Chandramani Kant Singh and a daughter Rajkumari Bhuratna Prabha Kumari, married to Rawat Sahib Nahar Singhji of Deogarh;
- (ii) Kshemendra Kant Singh was married to Rajkumari Shyamaraj Kunwar daughter of Raja Tejbali Shah of Agori Barhar, and has four sons Arunaindra Kant Singh, Varunendra Kant Singh, Upaindra Kant Singh and Shelendra Kant Singh.

The untimely death of his elder son in 1942 took a toll of Raja Virendra Kant Singh and he also died after a few days. He was succeeded by Raja Chandra Mani Kant. He is married to Rani Uttara Kumari of Awagarh, and Rani Shubhrashree Singh. He is a good sportsman, and plays Football, Tennis, Swimming and Mountaineering. In 1973 he won a bronze medal in National Shooting championship, and in 1982 he got Silver medal. He is fond of horses and dogs and has a Kennel named as *Bhinga Kennel*. He has been MLA for six terms and is the representative of the *ta 'alluqa*. His issues are

- (i) Rudramani Kant Singh born 16 February 1966, educated at Mayo Collage, and degree from Lucknow University. He was Manager in HCL (1989–96), Suman Motels (1996–2000), Country Manager IMS Digital Ltd (2000–03). He married Yuvrani Sulakshna Devi, daughterof Maharaj Lokendra Singh of Panna. She died in 1998. His second wife is Yuvrani Dakshaneshwari daughter of Raja Kameswar Singh of Shankarpura and Bahadurpur Raj in Begusarai, Bihar;
- (ii) Alakshendra Kant Singh married Sangita Kumari, daughter of Maharaj Jayendra Singhji of Uniara and has two children; and
- (iii) Rajkumari Gayatri Devi, who is married to Rawat Nirbhay Singh of Sulumber.

Raja Chandramani Kant Singh resides with his younger brother at Bhinga Kot, Bahraich as well as Bhinga House, Cantt Road, Lucknow.

# 155. Teparaha

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
155	Teparaha	205	9	15	6,147	Thakur Fateh Muhammad		List II Devolved upon a single heir as per family custom



Thakur Fateh Mohammad of Teparaha

One Mianji from Egypt obtained the appointment of tehsildar of pargana Bahraich under a former subedar of Oudh, and for distinguished services rendered by him the village of Teparaha, formerly belonging to a Brahman zamindar named Chaturbhuj, was granted to his son Shekh Sahi by the Nawab of Oudh. One of his successor Saalar Baksh extended the ta 'alluqa' but half of it was confiscated after the mutiny on account of discovery of a concealed cannon. Saalar Baksh was succeeded by Thakur Amir Baksh who died in 1857 and was succeeded by his son Thakur Fateh Mohammad. He was subsequently recognised by the Government as the ta 'alluqdar of the Teparaha Estate and the sanad of the ta 'alluqa was granted. Thakur Fateh Mohammad died issueless and on his death Thakur Nabi Baksh succeeded him as the

ta 'allugdar under the family custom and under the provisions of the Oudh Estates Act, No. 1 of 1869, (hereinafter called the Act). On the death of Thakur Nabi Baksh the estate passed to his only son Asghar Ali,524 who in his lifetime acquired certain other properties which 24 were both ta 'allugdari and non-ta 'allugdari in nature. In August, 1925, Thakur Asghar Ali executed a deed of wakf alal-aulad by means of which he created a wakf of his entire property for the benefit of himself, his family and descendants generation after generation. Asghar Ali died in February, 1937. He had two wives, from whom he had two sons, Nasir Ali and Mohammad Umar. Nasir Ali died in the lifetime of his father and Thakur Sabir Ali got the ta 'alluga, since Nasir Ali's son was a minor. Disputes arose thereafter about succession to and possession of his properties. Mohd. Umar claimed to be entitled to the entire property under the wakf deed of August, 1925, while Thakur Sabir Ali, being the eldest son of the Nasir Ali who had died in the lifetime of his father Thakur Asghar Ali claimed succession to the property under the rule of lineal primogeniture. This led to protracted litigation in the Revenue Courts and eventually an order for mutation was passed in favour of Thakur Mohammad Umar in 1962. Thakur Muhammad Umar was succeeded by Thakur Muhammad Ismail.

# 156. Inchhapur Umri/Nimdipur

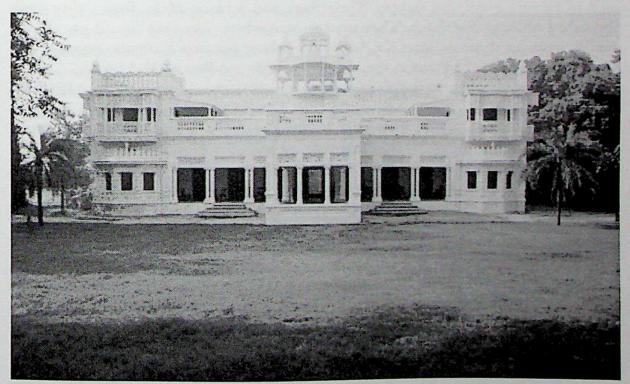
S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
156	Inchhapur Umri	206	9	6	5,298	Thakur Nirman Singh	Kalhans	List II Devolved upon a single heir as per family custom



Nimdipur/Inchhapur Umri ta 'alluqa was established by Sarvajeet Singh Kalhans. Kalhans Kshatriyas, the predecessors of Thakur Sarvajeet Singh also hold a rich glorified history. They are related to Pratiharas clan of Rajputs who are related to Laxman, the younger brother of Lord Ram of Ayodhya. Their ancestor was Yagya Parihar whose estate was in Maru Pradesh (Dhannvaya, Dhanvadesh in Rajasthan). After this one of the branches of Pratiharas went into Malwa. In the 93rd generation came Raja Ayamak

who had 12 sons leading to different branches of this dynasty.

In Kshatriyas Vanshawali, the line of Yagya Parihara is as under: (1) Yagya Pratihara, (2) Jodh Dev, (3) Singh Dev, (4) Pahad Dev, (5) Prithvi Dev, (6) Jaydrum Dev, (7) Samadhi Dev, (8) Kushangraj, (9) Bharvraj, (10) Gurupal, (11) Devaneek, (12) Bain Dev – He became *Chakravartee Samrat*, (13) Yogbal, (14) Shreepat, (15) Santkrat, (16) Malkrat, (17) Mukhinkrat, (18) Ranjankrat, (19) Prahalad, (20) Mihib, (21) Dhwajmahi, (22) Trashankmahi, (23) Akshaymahi, (24) Vanmahi, (25) Bhim Mahi, (26) Mall Mahi, (27) Swarn Mahi, (28) Yash Mahi, (29) Sang Mahi, (30) Ram Mahi, (31) Vishwa Mahi, (32) Sangram Mahi, (33) Ranch MAhi, (34) Dhwaj Krat, (35) Madan Krat,



Nimdipur Palace

(36) Makka krat, (37) Youv Nash, (38) Bhag Datt, (39) Satwa Shrawa, (40) Morween, (41) Kamal Sen, (42) Swayam Krat, (43) Chamk Raj, (44) Maha Bahu, (45) Harindra Raj, (46) Pulind Raj, (47) Kaling Raj - Kashmere Winner, (48) Shavalya Raj, (49) Hardant Raj, (50) Nain Pal' Danshmahi', (51) Padm Deep, (52) Lahurmahip, (53) Achal Mahi, (54) Dal Mahi, (55) Bhangvant Mahi, (56) Sakht Mahi, (57) Vikram Mahi, (58) Sohan Mahi, (59) Hans Mahi, (60) Malla Mahi, (61) Gautam Mahi, (62) Shukra Pal, (63) Bal Raj, (64) Uttim Raj, (65) Madhu Raj, (66) Sakti Man, (67) Giriwar Dhar, (68) Vaini Raj, (69) Ati Raj, (70) Hans Dev, (71) Bacch Dev, (73) Karna Dev, (74) Harihar Dev, (75) Sanyyam Raj, (76) Amar Raj, (77) Dharma Pal – He founded Badalgarh, (78) Chandra Pal – He beheaded the king of Gaurh and offered it to Bamba Devi and founded the city of Aajorgarh on the banks of Narmada, (79) Krishan Pal, (80) Veni Raj, (81) Anupam Pal, (82) Jay Singh Rana - He acquired the title of 'Rana'. Post this all the Pratihara rulers acquired the title of 'Rana', (83) Dhaneshwar Raj, (84) Buddhi Singh Rana, (85) Dipt Rana, (86) Shambhu Rana, (87) Aj Rana, (88) Nahar Rao, (89) Raghu Dev, (90) Dhanraj, (91) Gang Pal, (92) Jeev Raj, (93) Ayamak. There were 12 sons of the Pratihara Ruler Ayamak who whom came the 16 branches of this dynasty.

Kilhan, the 7th son of the king Ayamak, established Kiloi village. Thus their successors were called the Kiloyas or Kalhans. It is said that the people of this dynasty used to be very brave and fighter. Their flags had a black *Hans*, hence they were also called Kalhans/Kalahans. They used to win where ever they would go. People used to consider them as 'Kaal Ka Ansh' which later became Kalhans. Some of the intellectuals consider Kalhans as the successors of Bappa Rawal (Kal Bhoj).

During fourteenth century, this branch ruled over Gonda District of Uttar Pradesh.



Raja Nirman Singh

According to Gonda district Gazetteer, Kalhans Rajputs reigned without a rival from Hisampur in Bahraich far into the Gorakhpur district. They hold an area known as *Chhedwara* where they have six principalities sending their ta 'alluqdars to the Durbar. Although today *Chah-Dware* in Gonda district are very famous but there is one more Kalhans estate called Inchhapur Umri/Nimdipur in Bahraich district (very near by Gonda Bahraich border) Uttar Pradesh, which was established by Sarvajeet Singh, Kalhans, the younger brother of Dan Bhadur Singh. This estate had also some villages situated at Gonda-Bahraich border area.

Rawal Kumbha's grandmother Hansabai's name is worth mentioning here. In the middle of fifteenth

century, when Rana Mokal's mother and Rana Kumbha's grandmother Hansabai came to tour Ayodhya, then besides other people one Pratihara name Sah Singh (Sahaj Singh) was also with them. At the time of Hansabai's arrival Ayodhya was a small estate of limited resources. To re-establish the lost gory of its dynasty, Sahaj Singh decided to settle here only.

Another tradition claims that Sahaj Singh was a commander in the army of Bahauddin, the Subedar of Malwa. Bahauddin revolted against Firoz Tughluq and was captured after a battle. Sahaj Singh fled to the court of Malik Ainuddin, the Subedar of Kara Manikpur, who was a friend of Bahauddin. In 1326, Sahaj Singh came into conflict with Ugra Sen, the Dom raja of the region, and killed him in a battle near Dumaria Dih. Malik Ainnuddin gave him the administration of the region.

A third tradition says that Sahaj Singh, came at the head of a small force from pargana Gohumisuj in Bagalana, the western frontier of the Narmada valley in Gujrat, in the army of one of the Tughluq emperors, and was commissioned by him to bring into obedience the country between the Ghagra and the hills. He became an officer in the army of Rae Jagat Singh, Kayasth, the Subedar and conquered the fort of Dumru Nath, and was granted by the Rae this part of the country. Their first settlement was in the Koeli jungle, about two miles to the south-west of Khurasa, the town that subsequently gave its name to the raj. A story accounts for their accession to power and the disappearance of the old ruling dynasty. Ugrasen, the Dom raja, was struck by the beauty of one of the daughters of the Thakur, and demanded her in the marriage. The Kalhans raja dissembled his rage at the indignity offered him, and pretended to comply; but when the Dom came with his followers to claim his bride, plied them with strong drink till they were insensible, and then murdered them.

Sahaj Singh founded a strong Kalhans principality with capital at Khurasa in district Gonda. He was succeeded by Shakti Singh, Harpal Singh, Bhairon Bhan Singh, Harnath Singh, Harsukh Rae and Achal Narain Singh respectively. Bhring Shah the elder son of Achal Narain Singh, was born a few months after the fall of the Khurasa raj in his mother's house of Rasulpur Ghaus; when he grew up, possessed himself of a small chieftainship, embracing the present *parganas* of Rasulpur Ghaus (Basti), Babhnipair, Burhapara and part of *tappa* Hathni in Manikpur, district Gonda. The second son Parasuram Singh founded the Paraspur Raj in Gonda district. Dula Rae, the youngest son got the *ta 'alluqa* of Devali, Shahpur, Paska and Dhanawan *ta 'alluqa* known as Deoli Raj.

Dula Rae's son Bhanu Singh had three sons –Parag Dutt Singh, Kashi Das Singh and Basant Singh. Kashi Das Singh got the fief of Kamiar, Paska and Mustafabad ta 'alluqa. Kasi Das's successors were Bhagwant Rae and Dariao Rae respectively. Dariao Rae founded Dariabad at the southern bank of Ghagra in new lands, which

were in Barabanki district. He had disputes with his younger brother Jujhar Shah who got Deoli.

Jujhar Shah's successor Rudra Shah had two sons among which he partitioned his kingdom. Khyali Shah got Devali while Vir Shah got Paska and Dhanauli. In the seventh generation of Vir Shah was Kirat Shah who was well respected in the region due to his social services. He had five sons of while the eldest was Drigpal Singh who remained with his father in the village of Dhanauli. The second son Prithipat Singh was given a small region for subsistence. After the death of Kirat Singh in 1836, Drigpal Singh succeeded at Dhanauli, but his younger brother Prithipat Singh was collecting revenue for last five years, leading to shortage of revenue. Drigpal Singh gave the security of his eldest son Daan Bahadur Singh at the court of Nazim Wazid Ali. In the meanwhile, Prithipat Singh invaded Dhanauli fort and took away all the valuables making Drigpal Singh and his three sons captive in the fort of Baijnath Singh, the *zamindar* of Khedali. He forcibly tried to get the sale deed of *ta 'alluqa* Paska in his name, but Drigpal Singh refused. He was tortured to death and his body was thrown away in Ghagra.

Baijnath Singh could not tolerate the behaviour of Prithipat Singh and released Drigpal Singh's family to Paska. Daan Bahadur Singh got the *ta 'alluqa* of Paska, but again Prithipat Singh attacked and captured Paska. The *nazim* this time considered the succession rights of Prithipat Singh at Paska. Daan Bahadur Singh started living at Shahpur. He had a *Topkhana*.

When Raja Sher Bahadur Singh and his forces took part in the battle for the capture of Hanuman Garhi, Daan Bahadur Singh too participated and Hanuman Garhi was taken over by the Hindus. One lakh mango trees were planted by Daan Bahadur Singh at the holy place of Nimkhar, which is famous as *lakhperhwa bagh* today. He was shot dead in a battle at Narainpur Manjha, in district Gonda.

Sarvajeet Singh, (the younger brother of Dan Bahadur Singh), bought the Simra village of Gonda District in 1841. He also increased his empire on his own by purchasing some villages from Saiyad Jafar Mehndi of Jarwal. Sarvajeet Singh had also purchased a village, Inchhapur Umri near Kundasar. Later on this ta 'alluqa was named ofter this village only. Sarvajeet Singh's Kot was in Nimdipur. That is why this ta 'alluqa became more famous by the name of Nimdipur. Post Sarvajeet Singh's death, his son Nirman Singh became this ta 'alluqa's successor.

Nirman Singh was succeeded by Sheetala Baksh Singh. Nothing important happened during their tenure, which is worth writing. Post Sheetala Baksh Singh's death, Raja Mahipal Singh held the throne. He knew many languages – Hindi, Urdu, Persian & English to name a few. Raja Mahipal Singh had full of interest in spiritualism, and people called him as Sadhu Raja or Yogi Raja. During his tenure Hindu and Muslims both enjoyed equal rights. Due to the respectable personality

of Raja Mahipal Singh a village was named in his name only by the local people near Kundasar, 20 years after his death.

Raja Mahipal Singh had realized during his lifetime that in future the estates are not going to lost any more. After making his son aware about the same, he made him inculcate the interest towards Bhu-sewa (agriculture and horticulture) and Gausewa (care for the cows, especially infirm, decrepit, unproductive, native cows). Raja Mahipal Singh had told his son Raja Dhyan Pal Singh (born on 22 July 1954), while emphasizing on Gau-sewa besides agriculture, that this area is of King Duleep (the ancestor of Maryada Purushottam Ram), this was the area of his cow grazing. To serve cow increases the happiness and riches. He had announced in his area and around that whoever is unable to serve his cow, can come and leave their cow to us. It is said that during his time there used to be more than 700-800 cows. Raja Dhyan Pal Singh has kept this



Raja Mahipal Singh

tradition alive till date, as one can witness 350 cows in his cowshed.

This family has also been unique because at the time when estates were on their peak, even then agriculture work was done under their own supervision of this family although at that time, rajas of most of the estates would not supervise agriculture work.

Raja Mahipal Singh had also fought in the freedom struggle. He went on to his heavenly abode on 5 June 1975. Following on his father's footsteps, Raja Dhyan Pal Singh, a complete teetotaler, always keeping the image of an undisputed person. He is as simple as his father, and is always helping people of local area while staying at Nimdipur. He said 'Raja wahi jo parja me shamil ho'. He has interest in only two things. First, doing agriculture on scientific method and second, world tour. Knowing his second interest is truly astonishing, because despite belonging to the most backward district of Uttar Pradesh, surrounded by dense forests, touring the world over seems pure imagination. But the truth is that Raja Dhyan Pal Singh has toured England, France, Netherlands, Switzerland, Germany, Austria, Singapore, Malaysia, Thailand, Indonesia, Canada along with twenty different states of America.

The Raja told about the videos & photographs he had taken during his tours, of which the videos capturing his visit to America's NASA were impressive. Even more impressive was one more trait of this house. Most of the ta 'alluqdar's boast

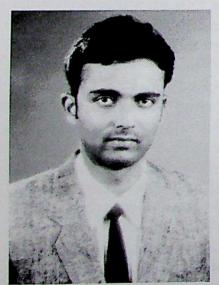




Raja Dhyan Pal Singh

Rani Nirupma Singh

and narrate either their or their forefathers' stories about hunting. But this house is totally in contrast. The Rani has a great affection towards animals and birds from the very beginning. She loves birds (especially sparrow-caring at Lucknow). She does not hesitate even a bit to go close to even the most dangerous animals. Raja Dhyan Pal Singh had a great interest in hunting. But, post marriage, when Rani Nirupma Singh came to this house, she motivated Raja Dhyan Pal Singh not to hunt, he left hunting and became a pure vegetarian for the rest of his life. She did not leave her love for animals even during her national and international tours. During world tour, she gave most of her time to birds and animals. It is very easy to guess about her self confidence, love for birds and animals her brevity after seeing some her pictures given



Kr. Shashank Pal Singh

along with article. What is love for animals can easily be learnt from Raja Sahab's wife. She is educated from Loreto Convent College in Lucknow.

Raja Sahab passes most his time in supervising agriculture work. He has one son, Kunwar Shashank Pal Singh who was born on 22 May 1978. While talking about his son Raja Sahab says that he only got him admitted in La Martinier College, later all of his education he completed on his own in merit. By his own ability he became a software engineer and worked in Mumbai on the post of assistant manager. In the year 2006, an American company had sent him visas to USA. In 2012, he got married to Kunwarani Sweta Singh, daughter of Kr. Narendra Singh and Kunwarani Uma Singh (Basela, U.P.) of Nanakpur (M.P.). Raja

Dhyan Pal Singh has a strong desire to see his son grow tremendously and tour the world. But following the custom of their house he should remain connected to the earth of his native village. He expressed his wish as, 'He may keep his mind anywhere in the world but before the last moments of my life his feet should be in my agriculture land.'

He resides mainly at his ancestral beautiful Kothi of Nimdipur amidst its grand surroundings, and sometimes at Nimdipur House, Havelock Road, Lucknow.

### 157. Mustafabad

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given ao 1860	Caste	Succession as per Section 8 of Act I of 1869
157	Mustafabad	144	20	9	4,981	Thakur Indrajit Singh	Kalhans	List II Devolved upon a single heir as per family custom

The ta 'alluqa belongs to a branch of the Deoli Kamiar family of Kalhans Rajputs. The original founder of this ta 'alluqa was Mustafa Husain on whom this ta 'alluqa is named. His ancestor was Ali Sher, of the Jarwal family. Their family line is as follows: (1) Ali Sher; (2) Murad Sher; (3) Akbar Ali; (4) Saraf Ali; (5) Murad Ali; (6) Fazal Husain; (7) Haider Husain; (8) Mustafa Husain; (9) Ahmad Husain; (10) Musahab Husain; (11) Hamid Husain. Hamid Husain had two sons Ansar Husain and Iqbal Husain, who are the representatives of this family. But the ta 'alluqa was purchased about two hundred years back by Thakur Indrajit Singh of Deoli Kamiar, and he got the sanad of the ta 'alluqa. After his death Thakurain Jaipal Kunwari became the propreitor of the ta 'alluqa. See Later on this ta 'alluqa was merged in ta 'alluqa Paska of district Gonda.

# 158. Gandara/Ambapur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
158	Ambapur (Gandara)	176	9	36	18,024	Shekh Wazir Ali	Sheikh	List II Devolved upon a single heir as per family custom

The ta 'alluqa belongs to Qidwai Sheikhs. Ambapur village is said to have been founded by Suhel Deo, the King of Sravasti. About 250 years ago, Qazi Qidwa was deputed by the Emperor of Delhi as the Qazi of Oudh. He was given a jagir of 52

villages in *muafi* which is known as Qidwara estate in Barabanki district. One of the descendant of this family Shekh Shams Ali got this region in *jagir*. He was connected with the Jahangirabad family. He had two sons Asghar Ali and Muzaffar Ali. His descendant in 8th generation was Shakh Amiraullah who founded this *ta 'alluqa*. His successor were Shekh Nawazish Ali and Salar Baksh respectively. During the Uprising of 1857, they rebelled leading to confiscation of their property by the British government. Later on half of the *ta 'alluqa* was restored, but due to mismanagement, the *ta 'alluqa* was mortgauged.

It is also related that one Shekh Nizam-ud-din, descendant of a Qazi of Oudh, married the only daughter and heiress of one Shekh Muhammad Roshan of Rehauda Rasulpur, and his descendant in the fifth degree married the only daughter of Shekh Ali Muhammad, the last of the Ansaris. By this marriage the two estates of Behauda Bastilpur and Gandara with Ambapur were united. Ali Muhammad's ancestor had been made *Qanungo* of the *pargana*, and the office as well as the property descended to his son-in-law, whose descendants were Shekh Niwazish Ali and *Wazir* Ali. 526

Before 1935 the ta 'alluga was purchased by Raja of Balrampur estate.

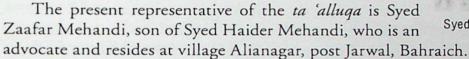
159. Jarwal

S.No. as per List I of Section 8 of Act I of 1869		Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
159	Alinagar (Jarwal)	181	9	23	8,359	Mir Jafar Mehndi	Sayyad	List III Primogeniture opted

The ta 'alluqdar belongs to an ancient family of Sayyads, who came originally from Persia, having to flee before Changez Khan to Khurasan, and ultimately to Lahore, whence they found their way to Delhi and Bodo Sarai in Bara Banki district. The Ansari's possessions seems to have fallen into the hands of the Sayyads. During the reign of Ghiyas-ud-din Tughluq (1320-25), many attempts were made to conquer the Bhars of Bahraich district but were not successful. Syed Muhammad Zakkria, son of Syed Jamaluddin was sent by the Delhi Sultan Muhammad Tughluq to eliminate the Bhars. He was partially successful in his attempt and the Delhi Sultan granted him a jagir of 15000 bighas of land. He settled in the Kintur town near Jarwal. He was succeeded in turn by Syed Mohammad, Syed Ahmad, Syed Zilkkria Sani, Syed Ashraf, Syed Niamatullah and Syed Mohamamd Zafar Bakshi respectively. The latter held the post of the bakshi of Emperor Shahjahan. He was succeeded by his son Syed Hadi Ali.

To this acquisition, Ali Taqi, the seventh in descent, subsequently added Alinagar. Syed Taqi Ali had two sons, Syed Hasan Zaki and Syed Ali Asghar. Syed

Hasan Zaki was succeeded by Hakim Mir Syed Zafar Mehndi, who got the sanad of the ta 'alluqa. 129 Hakim Syed Zafar Mehndi (1844–1941) was a learned person who wrote with penname aseem. His teacher was Mirza Dabir, and his students were Nadir, Naseer, Hadi, Shiv Narain Josh, Asar and Bihari Lal Junun. He was assistant Commissioner of Kaiserganj and later on became munsif. His son was Syed Haider Mehndi who was a Judge in provincial court. He was a poet who wrote with penname Shamim Jarwali. His son was Syed Fazal Mehandi who wrote poetry with penname Naseem Jarwali. He was succeeded by Syed Athar Mehndi and Syed Haider Mehndi respectively.





Syed Jafar Mehndi of Alinagar

## 160. Waira Qazi

S.No. as per List I of Section 8 of Act I of 1869	1	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
160	Azra (Waira) Qazi	182	9	22	10,476	Mir Muzaffar Husain	Sayyad	List III Primogeniture opted

The ancestor of the ta 'alluqa was Syed Mohammad Shah. After a few generations, succeeded Syed Safdar Husain was married to a daughter of Ahmad Ali Khan of Jarwal. In 1829, he got the sanad of Waira Qazi. During the Uprising of 1857, Mir Qazim Husain was the ta 'alluqdar. As he was against the British government, much of his ta 'alluqa was confiscated and granted to Mohammad Shah, a commandant of Oudh forces. However, his son Syed Sardar Ali sold it to Sardar Hira Singh and other ta 'alluqdars. Mir Qasim Husain died in 1894 and was succeeded by his widow Musammat Tayyaba Begum. She was succeeded by Shafi Haider and Ali Haider respectively. The present representative of the family is Syed Nazir Haider alias Iqbal Jarauli who is residing at Jarwal.



Syed Qazim Husain of Waira Qazi

# 161. Nawabganj Aliabad

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
161	Nawabganj Aliabad	96	9	53	28,710	Nawab Ali Raza Khan	Pathan	List V Primogeniture opted

The ta 'allugdar belongs to a Qizilbash or Kaisilbash family of high rank in Afghanistan; descended from Sardar Ali Khan, who came from the province of Sherwan on the west coast of the Caspian Sea, with Nadir Shan, when the latter invaded India. On his return Sardar Ali Khan was appointed Governor of Kandahar. He obtained the district of Hazara, north of Kandahar, on the accession of Ahmad Shah Durrani, whom he accompanied in his last invasion of India, and by whose instigation he was assassinated in 1770. His son, Sardar Hidayat Khan, accompanied Shah Zaman to Lahore in 1797. In the first Afghan War, the sons of Sardar Hidayat Khan - Muhammad Husain Khan, Muhammad Hasain Khan, Haji Muhammad Khan, Ali Reza Khan, Muhammad Reza Khan and Muhammad Taqi Khan – afforded valuable assistance to Government, and Ali Reza Khan accompanied the British on their return to India after the close of the campaign. 531 When the British army brought back Shah Shuja to Kabul in 1839, Hidayat Khan's son Ali Raza Khan, who was living on his estate, was appointed Chief Agent of the Commissariat Department. During the disasters that followed, he remained faithful to British interests; and it was mainly by his aid that the British prisoners were ultimately enabled to make their escape and join the relieving army of General Pollock. He accompanied the British forces to India on the evacuation of Afghanistan; and his estate was confiscated by Muhammad Akbar Khan, in consequence of which he received a British pension of Rs 800 a month.

He and one of his brothers did very good service at the Kangra outbreak of 1846 and at the battle of Ferozshahar. During the Sutlej campaign, he joined the British camp with his brother and 60 horsemen of his tribe; and during the rebellion of 1848-49 furnished 100 horsemen for active service. In 1857 Ali Raza Khan voluntarily raised a troop of horse and sent it to Delhi at his own expense, mortgaging for the purpose his house and property at Lahore; this troop formed part of Hodson's Horse, and served with conspicuous gallantry throughout the Uprising campaigns. Mohammad Taqi Khan was killed and Muhammad Raza Khan was wounded in a battle with the rebels during the Uprising at Kasganj. As compensation for his wounds, the Government of India conferred on the latter a monthly pension of Rs 200. Lieutenant-colonel H.D. Daly, when commandant of Hodson's Horse, wrote of him in February 1859: 'He has

served throughout the war, and on all occasions has been conspicuous for chivalric valour.... His gallantry has won him the first Class of the Order of Merit.... A braver soldier never took the field,'

As a reward he received a large grant of lands in Oudh which formerly belonged to the escheated rebel estate of Charda, with the title of Khan Bahadur conferred in 1859, and Nawab conferred in 1864. His issues were: (i) Nawab Sir Nawazish Ali Khan, (ii) Nawab Nasir Ali Khan, (iii) Nawabzada Sardar Nisar Ali Khan, and (iv) Haji Nawab Sir Fateh Ali Khan.

On the death of Nawab Ali Raza Khan in 1866, the *ta 'alluqa* was succeeded by his son, Nawab Nawazish Ali Khan. The family also received grant of lands in Lahore district in the Punjab. The Nawab was made an Honorary Assistant Commissioner of the Punjab on 1st January 1877 on the proclamation of Her Most Gracious Majesty as Empress of India; and he was for some time a member of the Imperial Legislative Council of India. On 1 June 1888 he was created a Knight Commander of the Most Eminent order of the Indian Empire. He had taken a prominent part in the foundation of the Punjab University and in all-important works of public utility or benevolence in that Province. He died in 1890. He was succeeded by his brother Nawab Nasir Ali Khan (1890-96), the title of Nawab made hereditary in 1892. He died 1896.

He was succeeded by his brother Haji Nawab Sir Fateh Ali Khan, born 1862, K.C.I.E. (created in 1921), was nominated a member of the Punjab Legislative Council in 1897, a member of the Governor General's Legislative Council in 1904, President of the Punjab Chiefs Association. He died 28th October 1923. His issues were:

- (i) Nawab Nisar Ali Khan Qizilbash.
- (ii) Nawabzadi Aliya Sultan Qizilbash, married Khan Bahadur Baqir Ali Khan Qizilbash, General Manager (ret'd.) of North-Western-Railway, Pakistan. She died July 1982.
- (iii) Nawabzada Muzaffar Ali Khan Qizilbash, born 1908, a minister in the governments of the Punjab, west Pakistan and Pakistan, served as Minister for Industries in 1957 (October to December), served as Minister for Industries, Commerce and Parliamentary Affairs 91957/1958), appointed Chief Minister of west Pakistan in 1958 (March to October), later served as Finance Minister 1969/1971. He died September 1982.
- (iv) Nawabzada Zulfiqar Ali Khan Qizilbash, born 1910, married Nawabzadi Taj-ul-nissa, sister of the Nawab of Cambay.
- (v) Nawabzada Talib Ali Khan Qizilbash, born 1913.
- (vi) Nawabzadi Safia Sultan Qizilbash, married January 1936, HH Najum-ud-Daulah Mumtaz-ul-Mulk Momin Khan Bahadur Dilawar Jung Nawab Mirza Husain Yawar Khan II Bahadur, the Nawab of Cambay.

He was succeeded by his son Nawab Nisar Ali Khan Qizilbash (1923-1944), who was born in 1901, and the title of Nawab given in 1937. He died 1944 and was succeeded by his son Nawab Raza Ali Khan Qizilbash, the present representative of the *ta 'alluqa*. His issues are: (i) Nawabzada Fateh Ali Khan, (ii) Nawabzada Muzaffar Ali Khan, and (iii) Nawabzada Jaan Ali Khan.

### 162. Jamadan/Jamunha

S.No. as per List I of Section 8 of Act I of 1869	The second secon	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
162	Jamadan	227	9	21	14,053	Sardar Jai Singh	Sikh	List V Primogeniture opted

This ta 'alluqa was basically a part of the Charda estate, which was confiscated and given to Maharaja of Kapurthala. The region of Jamadan was given to Sardar Jai Singh, a *Gondal Sud Khattri* Sardar of Punjab who supported the British during the revolt of 1857. The sanad of the ta 'alluqa was granted to Jai Singh.

Raja Hira Singh was a Khattri Sud Sikh of Punjab whose grandfather migrated from a village called Gondal from Rajasthan and entered into the Diwan services in the court of Maharaja Ranjit Singh. His father Kr. Jai Singh commenced soldiering in the French regiment of Maharaja Ranjit Singh, for a conspicuous act of courage at Peshawar in 1848, was promoted to the rank of 'risaldar' in the first Punjab cavalry, raised and commanded by Sir Henry Doley. In 1855 his son Hira Singh commenced service in his father's regiment and took active part on the outbreak of mutiny and was promoted as 'risaldar' at the close of the campaign. Risaldar Jai Singh was promoted to the rank of 'kumedaan', and was sent with British forces during the Mutiny of 1857 to take back Delhi and Oudh. Having taken part in all important actions and



Raja Hira Singh of Jamadan

rendering meritorious services, a grant of 26 villages of 'Jamadan' ta 'alluqa, district Bahraich was bestowed upon him, which was was basically a part of Charda estate which was confiscated and given to Maharaja Kapurthala. He also received order of merit from British India. Kumedaan Jai Singh died in the year 1867 after a fatal fall from a horse.

His son Risaldar Hira Singh continued to serve in all actions and volunteered for China expedition. He proved no less than his father and the title of 'Raja' was conferred upon him on 7th December 1888. He resigned from the Commission and set himself to improve his ta 'alluquari property in Oudh, also adding 80,000 bighas in Bhartapur ta 'alluqua, tehsil Nanpara. He also acquired by purchase of

properties in Montgomery district and village of Chabhal in Amritsar, Punjab. He established the village of Hirapur in Taran Taran tehsil, now a district. Here he presented the people of the village a magnificent pukka tank(sarovar) along with a Lord Shiva temple. He created a 'Dharmat' (trust) to look after the properties which he created for charitable work, both in Punjab and Oudh. His works of public utility in Bahraich and Nepalganj have been numerous. In the year 1893 he spent his last moments on the banks of sacred Ganga at Banaras and animated his life. He was succeeded by his son Hira Singh. As a result of his prudent management the estate grew prosperous.

Hira Singh was succeeded by his widow Rani Narain Dei. Raja Hira Singh had adopted his nephew (sister's son) Karam Singh as he was issueless. Karam Singh subsequently took over the legacy of his father and was thus responsible in carrying forward the good works of Raja Hira Singh, he built many noteworthy buildings in the *ta 'alluqa* of Jamunha. He was the provincial durbari in United Province of Oudh and ruled his estate meticulously and contributed to the war fund generously; many *sanads* of appreciation of his services to the state were issued. He died on December 4th 1972.

He had five sons and a daughter, His eldest son (i) Kr. Pratap Singh died during the lifetime of his father. He is survived by three sons and a daughter – Maj. Daleep Singh, Kr. Randhir Singh, Kr. Prem Singh and daughter Shakuntala Devi. Kunwar Randhir Singh is residing at Civil Lines, Bahraich. Kr. Prem Singh was a Member of Legislatives Assembly from Swatantra Party, in early sixtes.

The other sons of Raja Karam Singh were (ii) Kr. Kartaar Singh, (iii) Kr. Raj Singh, and (iv) Kr. Ram Singh. Kr. Jai Singh son of late Kr. Raj Singh is a prominent

and accomplished agriculturist and has won many laurels for his achievements in the field of agriculture and is settled in Bahraich.

His youngest son (v) Kr. Tej Singh also died in the lifetime of Raja Karam Singh at a young age of 48 in the year 1965. He was an accomplished, honest and an upright lawyer on whome his father relied on for good and just council. He left behind a vast library which his widowed wife Kuwarani Raj Pyari Singh donated to the Awadh Bar Association. He is survived by his only son Kr. Pradeep Rai Singh who married princess Pushp Rajlakshmi Singh alias Sangeeta Singh, the daughter of Late Raja Gajendra Baksh Singh and Rani Lalita Singh of Gopal-khera, Lucknow. They have an only daughter Rajkumari Shripriya Singh. They are settled in Lucknow.



Tej Singh of Jamadan

### 163. Ajaitapur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given an 1860	Caste	Succession as per Section 8 of Act I of 1869
163	Sisai Salon (Ajaitapur)	229	9	5	1,321	Sardar Syed Muhammad Shah	Saiyyad	List V Primogeniture opted



Syed Sardar Ali of Ajaitapur

Syed Mohammad Shah was a commander of the forces of Nawab of Oudh. Due to the valuable services rendered during the revolt of 1857, he was rewarded with this ta 'alluqa. He was succeeded by Syed Sardar Ali who sold off the ta 'alluqa to Sisai Salon Jamdan's ta 'alluqar Hira Singh. The estate formerly belonged to the ta 'alluqas of Tiperaha and Rehua. 533 The present representative of the ta 'alluqa is Syed Bakhtiar Husain residing at Bahraich City.

## 164. Bhangaha

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
164	Bhangaha	228	9	5	5,155	Sardar Sher Singh	Sikh	List V Primogeniture opted

The holders of this ta 'alluqa were the banjaras, who were attached to the Bisens of Bhinga ta 'alluqa. During the Uprising of 1857, a large number of guns were found here, as a result of which the ta 'alluqa was confiscated from the Bhinga ta 'alluqdar and granted to Sardar Sher Singh from the family of Maharaja Ranjit Singh of Lahore. He was succeeded by Sardar Baghel Singh. <sup>534</sup> In 1935, the ta 'alluqdar was Sardar Avtar Singh.

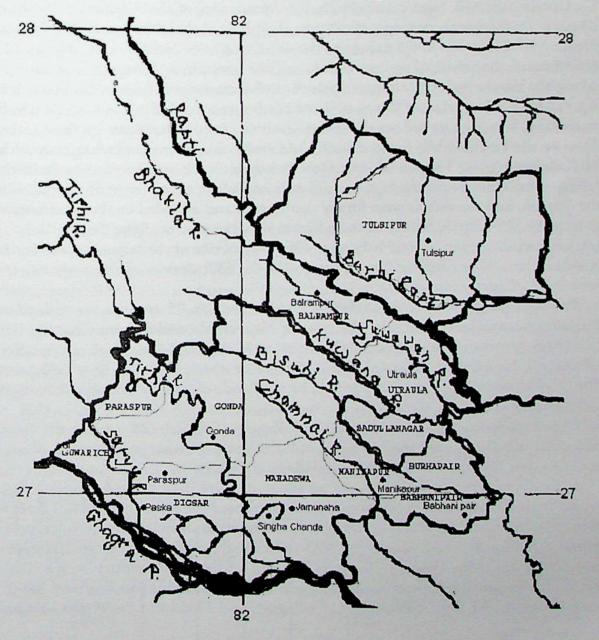
### 165. Chahlari

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given ao 1860	Caste	Succession as per Section 8 of Act I of 1869
165	Chahlari	-	-	26	9,820	Sardar Fateh Singh & Sardar Jagat Singh	Sikh	List V Primogeniture opted

The ta 'alluqa was confiscated and given to Sardar Fateh Singh and Jagat Singh, the descendents from the house of Maharaja Ranjit Singh of Lahore. They were succeeded by Sardar Jagjot Singh and Rani Lachman Kunwar. The present representative of the ta 'alluqa is Kunwar Nripendra Singh who is residing at Clouds End, Mussorie.

#### IX. GONDA DISTRICT

The old district of Gonda where the districts of Gonda and Balrampur, was bounded in the north by the crest of the lower ranges of the Nepal hills while its



southern boundary was river Ghagra. The district lay under latitudes 26° 48' and 27° 55' north, and longitudes 81° 34' to 82° 49' east. This district had large *ta 'alluqdar*i estates covering 1,341,448 acres including 1,993 villages. The principal *ta 'alluqdars* were Maharaja of Balrampur with 558,188 acres, Raja of Singha Chanda with 226,871 acres, Maharaja of Ayodhya with 201,724 acres. Maharaja of Balrampur held the whole of the immense estate of Tulsipur after the revolt of 1857 besides an area of 400 square miles remitted as reward for loyal services. In total there were 21 *ta 'alluqdar*i estates in the district.

Gonda pargana's history starts with the foundation of the Kalhans dynasty of Khurasa in thirteenth century. However, after Raja Achal Narain Singh's death, Pratab Mal, Bisen was made master of the country by the Subedar of Oudh and he consolidated the principality into Gonda raj, the greatest ta 'alluqa in the district. Along the north, divided into great branches of Rampur, Bechaipur, Bankata, and Khera Dih, the large class of Bisens of Ramapur Birwa extended over a tract nearly 40 miles long, bounded on the north by the Kuwana, and on the south by the western Tirhi or the Bisuhi; while further south the Goraha Bisens covered what is now the Mahadeva pargana. The Gonda raja Debi Baksh took the side of the Oudh in the rebellion and fought till the last in the battle of Tulsipur, and went to Nepal with the Begum, and the estates were finally confiscated and awarded to the Maharaja of Balrampur. The Pande family of the pargana were the priests of the Gonda Raj and had assisted the Raj in its establishment. They owned one of the largest estates in the province, known as Singha Chanda estate. Of the 652 mauzas of the pargana, 461 were in ta 'alluqdar' tenure.

Paraspur pargana consists of 166 villages of which 85 were in ta 'alluqdari. The pargana was held chiefly by the rajas of Kapurthala and Singha Chanda. The Bishambharpur estate belonged to the heirs of Maharaja Man Singh of Ayodhya (Shahganj). Nawabganj pargana has 272 villages of which 116 were in ta 'alluqdari. The ta 'alluqdari villages were mostly held by the Pande of Singha Chanda, Basantpur and Birwa ta 'alluqdars.

Digsar pargana has 110 demarcated villages, of which 86 were held by ta 'alluqdars, the largest with the Maharaja of Balrampur. The pargana name is derived from Digsaria Rajputs who founded the village of Digsar.

Mahadeva pargana has 311 villages, of which 87 were in ta 'alluqdari tenure. Raja Achal Singh Kalhans founded Khurasa raj and granted the ilaqa of Bondia Ghata to Sahang Rae and Malang Rae, Goraha Bisens, for their bravery in conquering the fort of, and arresting Mahabal Singh, the Raja of Ikauna. Since then the Goraha Bisens have a footing in the country. Towards the end of fifteenth century Achal Singh and his family were destroyed by the Ghagra. His posthumous son Maharaj Singh's descendants are the Raja of Paraspur (27 villages), and Thakur of Paska (20 villages).

Guwarich pargana has 219 mauzas of which 162 muhals were in ta 'alluqdari. There are now six ta 'alluqdars in the Guwarich pargana who claim descent from Achal Singh Kalhans through their common ancestor Maharaj Singh, those of Shahpur, Dhanawan, Paska, Kamiar, Paraspur, Ata and Akhori.

Utraula pargana is named after one of its Rajput ruler, Uttar Kunwar. He was defeated in a battle in 1552 by the Pathan freebooter Ali Khan, who had deserted the camp of Humayun and joined the Afghan party of Sher Shah. He found himself in undisputed possession of the entire territory and founded the Utraula raj. Later on the estate was divided into Utraula and Burhapara. Sadullahnagar has 106 demarcated villages, of which 50 were in ta 'alluqdari. The pargana is named after the town founded in 1786 by Raja Sadullah Khan of Utraula family.

Burhapara pargana was a part of Utraula but was given to the elder son Alawal Khan who left Utraula and settled at Burhapara, building for himself a fort in Qusba Khas. He divided the estate into his five sons and the division of pargana was maintained till annexation of Oudh into eastern three-fifths and western two-fifths. At Uprising, the 3/5 the shareholder Ashraf Baksh Khan revolted and his estate of 42 villages was confiscated and rewarded to Bhayya Har Ratan Singh, the principal ta 'alluqdar of the pargana. The remaining of the pargana was parcelled between the zamindars.

Babhanipair pargana consists of the ta 'alluqa of the Kalhans Raja of Bhabhanipair, who were the descendants of the last Kalhans Raja of Khurasa Achal Narain Singh. His son Bhing Singh founded the chiefship consisting of parganas of Rasulpur Ghaus, Babhanipair, Burhapara and part of tappa Hathni of Mankapur.

Mankapur pargana contains 196 mauzas of which 171 were in ta 'alluqdari. The Raja of Mankapur, a Bisen Rajput is the principal ta 'alluqdar of the pargana, stationed at Ashrafpur having an estate of 159 villages. The Biddianagar estates, consisting of 30 villages and the Garhi estate of as many villages passed to the ta 'alluqdar of Singha Chanda.

Balrampur pargana consists of 228 demarcated villages, and is named after the town founded by Balram Das, the Janwar Rajput of the line of Bariar Shah. The Janwars of Balrampur are the chief ta 'alluqdar of the pargana, and was granted with the confiscated pargana of Tulsipur besides large estates in Bahraich.

# 166. Balrampur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
166	Balrampur, Tulsipur, Charda	2	80	658	4,20,445	Maharaj Sir Digvijai Singh, KCSI	Janwar	List II Devolved upon a single heir as per family custom



The *ta 'alluqa* of Balrampur is the largest in the Oudh and is represented by the Janwar clan of Chandrabansi Rajputs. The Janwars are traditionally said to be descended from Arjun, one of the five Pandavas mentioned in the ancient epic Mahabharata. The region, before the advent of the Janwars, was dominated by Bhars and Tharus owning a distant allegiance to the Dom kingdom of Gorakhpur. The Oudh and Said and Tharus owning a distant allegiance to the Dom kingdom of Gorakhpur.

Bariar Shah, the ancestor of all the Janwars of Oudh, was son of Raja Mansukh Deo of Pawagarh of the clan of Tomar Chandravanshi Rajput in Gujarat. He was arrested by King Nasiruddin Mahmud of Delhi, and kept in prison at Delhi.

When Balban became the Sultan after the death of Nasiruddin Mahmud in 1267, he released Bariar Shah on recommendations of Malik Tajuddin Gori, the subedar of Bahraich. Balban before becoming the Sultan, known as Ulugh Khan, had made two expeditions of Bahraich in January 1257 and April 1257 against the refractory Bhars and Banjaras but was unsuccessful. So he sent Risaldar Bariar Shah for the unfinished task, who accomplished it so successfully that the Sultan was pleased and gave a farman for a jagir of Bahraich along with the title of Raja. Bariar Shah reigned from 1269 to 1305 as the unquestioned master of the vast territories of Bahraich till his death in 1305. He was succeeded by his son Raja Achal Deo (c. 1305-21). He had two sons Dhir Shah and Vir Shah, and the succession went to the elder son. Raja Dhir Shah (c. 1321-63) was succeeded by Raja Ram Singh (c. 1363-88), who built the angle less fort called Ikauna as their headquarters, and the estate was henceforth known as Ikauna. He was succeeded by Raja Vishnu Shah (c. 1388–1404) and Raja Ganga Singh (c. 1404-39) respectively. A curious tradition relates that while on a hunting expedition, Ganga Singh saw a wolf picking up a child and carrying it to his den. The Raja pursued it, and after having followed up the winding passages of the cavern for some time, came suddenly upon an open space, where he saw a venerable fagir sitting with the boy on his knees. He recognized at once that the wolf was nothing less than a jogi, who had assumed that form, and prostrated himself in silent reverence. In return for his religious conduct, the holy man blessed him and his offspring that for all time to come no wolf should prey on a Janwar's child and the blessing is said to exist in full efficacy to the present day. 538 Raja Ganga Singh later on became a sanyasi and was known as Ganga baba or Ganja baba.

Thus, the first six of the Janwar chiefs ruled in undivided power at Ikauna, which was included even as late as the Ain-i-Akbari in the vast sub-division of Ramgarh Gauri, which embraced the two tappas of Tulsipur and Daman-i-koh. Raja Ganga Singh, the seventh king, had two sons, Ganesh Singh and Madho Singh. Madho Singh (c. 1439–80), separated from his brother Ganesh Singh the Ikauna Raja, reduced a

tribe of *Barhais* (carpenters), who held, under the leadership of one Khemu Barhai, the *tappas* of Chawal Khata and Payagpur between the Rapti and the Kuwana.<sup>539</sup> It was in this annexed territory that he established a separate raj.

Madho Singh's son was Balram Das who, assisted by his cousin Raja Lachhmi Narain Singh of Ikauna, reduced in succession the small chieftainships of Mathura and Itror to the north of the Rapti. The Balrampur raj had at this time attained its greatest extension; to the west the boundary between it and Ikauna passed, as it does now, nearly due north and south the ruins of Sahet Mahet; to the north the Tulsipur pargana was a vast unnamed forest, whose scanty settlements of Kurmis had not yet been subjugated by the Chauhans of Nepal, and who, by admitting the zamindari of the Balrampur Raja, laid the foundation of a dispute, which was not settled till both parganas were again united under one chieftain after the Uprising of 1857. The eastern boundary was contested with the Pathans of Utraula; while the forest tract between the Kuwana and the Bisuhi to the south had not been wrested from the Janwars by the superior power of the Bisens.<sup>540</sup>

Balram Das died early in one of these wars of expansion, during the lifetime of his father Madho Singh. In his memory, his father founded a new town and named it Balrampur. Since then, Balrampur has remained the headquarters of this estate in place of Ramgarh Gauri. Raja Madho Singh was succeeded by Raja Kalyan Shah (c. 1480–1500). His two sons were Pran Chand and Mukund Shah. The elder son Raja Pran Chand (c. 1500–46) succeeded to the gaddi. His reign witnessed a war when the Pathans of Utraula under their able leader Pahar Khan harried the country as far as Ikauna, which was under the weak reign of Raja Chhatarsal Singh of Ikauna. He had two sons, Tej Singh and Bhagwat Singh; the latter was given Benijot. Pran



Neelbagh Palace

Chand was succeeded by Raja Tej Shah (c. 1546–1600) and Raja Harivansh Singh (c. 1600–45) respectively. The latter was a brave warrior. An incident of his reign was the turning point in the relationship between Balrampur raj and the Oudh subedars. Chaturbhuj Das, the Chauhan Raja of Jilhauri, on the orders of Emperor Shah Jehan invaded the principality of Dhaurahra raja, and came chasing the fugitive Dhaurahra king up to Balrampur and finally camped at the banks of Rapti. On this, Chatra Singh, the eldest of the five sons of Raja Harivansh Singh of Balrampur, surrounded him. Chaturbhuj Das surrendered and ran away to the Delhi Court and made a report against the Balrampur Raj. The Emperor wrote a letter to the subedar of Oudh and he sent a force against Balrampur under the nawab of Sayyadwadi. In a bitter war, the Balrampur forces won the day, but the Oudh Court could not forget this defeat. Since then, the rift between Balrampur and Oudh Court increased.

Raja Harivansh Singh was succeeded by his eldest son Raja Chatra Singh (c. 1654–95). He had three sons, Fateh Singh, Izzat Singh and Narain Singh. During his reign, the Gonda raj was finally and definitely extended over the tract between the Bisuhi and the Kuwana, while a Bisen was put in possession of the old Janwar lordship of Bhinga. The superior power of Raja Datt Singh Bisen, seems to have prevented any serious resistance to his encroachments, and the southern and northwestern boundaries of Balrampur have not been altered since. The Janwar Raja Chhatar Singh resisted him in a pitched battle, but without success. <sup>541</sup>

The next successor was Raja Narain Singh (c. 1695-1737) who succeeded the gaddi due to untimely death of the his first two elder brothers. His reign witnessed another invasion of the Bisen Raja of Gonda, in which Balrampur was again defeated and had to agree for a peace treaty. He was the first lieutenant of the dynasty whose reign commenced with Saadat Khan, and who set an example of resistance to the exactions of the Lucknow court, which was followed by all their descendants till annexation. Raja Narain Singh was succeeded by his son Raja Prithvipal Singh (c. 1737-81). He died issueless, and the widow adopted a son of Kakukat Singh, and grandson of Fateh Singh. It was during his reign that the famous battle of Chiulaha Ghat took place on the banks of River Kalyani. Under the leadership of Raja Anup Singh of Ramnagar Dhameri, all the Kshatriya ta 'alluqdars of Oudh including the Rajas of Gonda and Balrampur assembled and invaded Lucknow in 1749 against the Oudh Nawab who has usurped the power of the weak Mughal Emperors of Delhi. They were confronted by the Shekhzadas of Lucknow supported by the Khanzadas of Mahmudabad and Bilhara. It was a pitched battle, in which 15,000 brave warriors fell down and the Muslims were victorious. Prince Rup Singh of Balrampur also died in this battle fighting Moizzudin Khan.

Raja Prithvipal Singh died without an hier, and his widow rani adopted Nawal Singh a son of Anup Singh and grandson of Kakulat Singh. There was a fight for the

succession and Newal Singh turned victorious. Raja Newal Singh (c. 1781-1817) is remembered as one of the most distinguished warriors of his race. Often defeated but never subdued, he engaged the royal nazims in twenty-two pitched battles, and succeeded in keeping the revenue paid for his pargana at a pitch, which made it little more than a tribute. He was visited in 1795 by another Raja Newal Singh, a Chauhan chieftain, who had been driven out of an extensive principality in the lower Himalayan valleys by the King of Nepal. He sought and obtained the friendship of his Janwar namesake, and possessed himself, apparently without resistance, of the eight forest tappas, which now make the Tulsipur pargana. The pride of the old Janwar chief was respected, and his ancient zamindari claims were acknowledged by the promise of a small annual tribute. Of Newal Singh's two sons, the eldest, Bahadur Singh, spent the whole of his short life in fighting, first, the Tulsipur Raja, Dalel Singh, who, on succeeding to the chieftainship, promptly repudiated the engagements made by his father, and next with the Nazim Ahmad Ali Khan by whom he was defeated and slain. He snatched canons of the nazim as war trophy, but died in the battle. His deeds of bravery have become themes of bardic songs such as Raisa Bahadur Singh, composed by Kavi Shivnath Bandijan. The second son, Arjun Singh (c. 1817-30), became Raja on the death of his father in 1817, and after a long reign of forty years, he died in 1830, after having signalized himself in two fights with his Bhinga neighbour. In his court were three famous poets - Kavi Ganga Das, Suman Ghan and Shivnath Bandijan. He was a great warrior and a learned scholar. Kavi Pandit Madan Gopal has written Arjun Vilas, a biography of this great king.

He was succeeded by Raja Jai Narain Singh (c. 1836-82), who died young and without offspring in 1836, and was succeeded in his turn by his younger brother, Maharaja Sir Digvijai Singh, KCSI, then a boy of eighteen years. He was an accomplished horseman - one of the best in Oudh, and a brave Rajput. The new Raja inaugurated his reign by an attack on the Utraula Raja, Muhammad Khan, and in a sudden foray defeated the Pathans, burnt Utraula, and carried off as trophies the Korans of his rival. He next sent a message to the powerful Raja of Tulsipur, demanding the zamindari dues, which had been so often claimed by his ancestors. The demand was of course taken as an insult, and furnished the pretext for an irregular warfare, which lasted for some time without any decisive results. The turbulent and aggressive spirit of the young Raja combined against him all the old enemies of his family, and he found it advisable to take refuge for a time with the Raja of Bansi. On his way there, he and his seven followers were waylaid by Nal Singh, an old agent of his own, who had lately taken service with the Raja of Utraula, and escaped with difficulty the greatly superior force of the Pathans, losing one of his retainers. His return to Balrampur was followed by a few years of peace broken only by an unimportant engagement with Shankar Sahae Pathak, the celebrated nazim.542

In 1839, the Raja had invited the *nazim* Shanker Sahae and his deputy, Ghalib Jung to a feast, and treacherously, they brought an armed force and surrounded and plundered his house and capital. He escaped with his mother into British territory; and had great difficulty in making his mother fly with him, and leave all her wardrove behind her.<sup>543</sup>

In 1842, Darshan Singh was made *nazim* of Bahraich. The young Raja of Balrampur had gone into Gorakhpur district to visit his friend, the Raja of Bansi, Mahipal Singh, when Darshan Singh marched suddenly to his capital at the head of a large force. The garrison of the small stronghold soon induced to surrender, on a promise of leave to depart with all their property. They passed over into a small island in the river, which flows close by; and as soon as Darshan Singh saw them collected together in that small space, he opened his guns and musketry upon them, and killed between one and two hundred. The rest fled, and he took possession of all their property, amounting to about two hundred thousand rupees. The Raja was reduced to great distress; but his personal friend, Matambur Singh, the minister of Nepal, aided him with loans of money; and gave him a garden to reside in, about five hundred yards from the village of Maharajganj, in Nepal territory, fifty-four miles from Balrampur, where Darshan Singh remained encamped with his large force.

The Raja had filled this garden with small huts for the accommodation of his family and followers during the season of the rains, and surrounded it with a deep ditch, knowing the unscrupulous and enterprising character of his enemy. In September 1843, Darshan Singh, having had the position and all the roads leading to it well reconnoitred, marched one evening, at the head of a compact body of his own followers, and reached the Raja's position at daybreak the next morning. The garden was taken by a rush; but the Raja made his escape with the loss of thirty men killed and wounded. Darshan Singh's party took all the property of the Raja and his followers left behind them in their flight, and plundered the small village of Maharajganj; but in their retreat they were sorely pressed by a sturdy landholder of the neighbourhood, who had become attached to his young sporting companion, the Raja, and whose feeling of patriotism had been grievously outraged by this impudent invasion of his sovereign's territory; and they had five *sipahees* and one trooper killed.<sup>544</sup>

The Court of Nepal complained of this aggression on their territory, and demanded reparations. The Governor General, Lord Ellenborough, called upon the Oudh government to make prompt and ample atonement to that of Nepal. Darshan Singh was dismissed from all employments, and Oudh government paid nine hundred and fourteen rupees to Nepal. On the removal of the dreaded nazim, the Raja came down from Nepal and resumed the engagement for his entire raj, which he held uninterruptedly until annexation. The unnatural war between the Raja of Tulsipur and his son enabled him again to advance in arms his zamindari

claim, and the dispute was compromised on the part of his enemy by the payment of a small sum in money and the revenue-free grant of a cluster of villages under the Tulsipur forests. In the principal of these, Bankatua, he built a small fort, and a large and comfortable shooting box.<sup>546</sup> The last four or five years before annexation were employed in incessant frontier disputes with the Raja of Utraula, which completely desolated the country for miles on either side of the doubtful line.

On the eve of the Uprising, the ta 'allugdar of Balrampur logically kept himself at bay from the newly formed Nawabi under Birjis Qadr, which was run by Begum Hazrat Mahal, on grounds that the actual Nawab of Oudh was at Calcutta. Nawab Birjis Qadr issued a farman against the Balrampur raj, and officially gave orders of its merger with the neighbouring rival ta 'allugas of Utraula and Tulsipur. However, due to the sudden outbreak of Uprising, this order could not be implemented. When the Cantonment of Secrora was attacked by the rebels, Sir Charles Wingfield, Commissioner of Bahraich Division, requested the Raja through a letter for the protection of the British fugitives of Secrora, the civil station of Colonelganj, and physically arrived along with 30 persons including ladies and children at Balrampur in the morning of 10th June. Being true to his Rajput values, the Raja welcomed and gave asylum to them. At the onset of the revolt he remained neutral and did not shoot a single shot on the Mutineers, but even supported them by food and transport. He supported the family of the Charda raja Jyoti Singh who died fighting against the British by a monthly grant of Rs 50, which is still being given to the family. The hostilities and atrocities of the Nawabi government against the Balrampur Raj was the real cause for Raja Digvijai Singh not to take side with the Nawabi Government unlike the other ta 'allugdars who joined the Nawabi forces against the British. The British sense of justice and the timely help against the rapine and plunder caused by nazim Darshan Singh at Balrampur had made the Rajput grateful to the British Government and he returned this goodwill gesture by reciprocating it by not allying with the rebel ta 'alluquars during the setback that British government faced in Oudh.

When the Uprising broke out, he alone of all the chieftains of the division never wavered in his allegiance to the British power. At that time the whole Oudh was in a state of open rebellion; the Raja was surrounded on all sides by insurgent Chiefs, mutinous soldiers and deadly enemies, and the British authority was superseded by a rebel Government at Lucknow, which was prepared to impose the severest treatment upon all who sympathized with the British. The Raja, in view of the possibility of Balrampur being overrun by the mutineers, removed the British fugitives at first to his strong fort of Pathankot between the two Raptis, and finally sent them on with a sufficient guard of 500 retainers to Bansi, and subsequently they reached Gorakhpur on 26 June. This loyal behaviour exposed him to the hostility of the rebel Government and a farman was issued from Lucknow dividing his dominions

between his old enemies of Utraula, Tulsipur, and Ikauna. At the same time, the rebel nazim was directed to burn down Balrampur and carry out the partition. He marched into the pargana, but though the hostile forces remained in opposite encampments for a few days, neither of them cared to attack the other, and the Government officer was soon called away by more pressing necessities. In the trans-Gogra campaign, which concluded the Uprising, the Begum, Raja Debi Baksh Singh of Gonda, the nazim of Gorakhpur, and the Maratha leaders, had all concentrated their broken forces at the foot of the hills. Raja Digvijai Singh joined the advancing British force under General Sir Hope Grant, and remained with it till the remnants of the rebel army were finally driven across the Serwa Pass into Nepal in May 1859.<sup>548</sup>

On 22 September 1860, Viceroy Lord Canning held the Lucknow Durbar in which Raja Digvijay Singh was given the first chair in his right and the *sanad* and other



Maharaja Digvijay Singh K.C.S.I

diwani rights awarded which included the whole of the confiscated pargana of Tulsipur, besides large portions of Ikauna, Charda and Bhinga estates in Bahraich and further honoured with remission of 10 per cent of the government revenue on his ancestral property. He was exempted from attendance in civil courts and his retainers were permanently exempted from prohibitions under Arms Act. He was also bestowed of the title of Maharaja Bahadur. On 30 October 1861, an institution of ta 'allugdars of Oudh named British India Association or Anjumani-Hind Oudh was founded in which Maharaja Sir Digvijai Singh was made Chairman. At a Durbar held in Agra on 20 November 1866, he was created KCSI. In Delhi Durbar held by Queen Victoria in 1877, Maharaja was given a salute of 9 guns which no ta 'alluqdar has enjoyed ever. He was an additional member of the Council of Governor General of India

for some time. He built hospitals at Balrampur and Lucknow, and established Lyall Collegiate School at Balrampur, and many other schools for this people. He died on 27 May 1882 as a result of a fall from an elephant while tiger-shooting at Allahabad. He was succeeded by his senior Maharani, Indrakunwar who in the following year, adopted Bhagwati Prasad Singh, son of Thakur Guman Singh of Jyonar village as per the will of the late Maharaja. A statue was erected at Balrampur to perpetuate the memory of the late Maharaja, and was unveiled on 21 December 1888 by Sir Auckland Colvin, Lt Governor of UP. 549

Maharani Indrakunwar was extended the 9 gun salute as a special favour on March

#### Ta 'allugdars' Profile





Maharaja Bhagwati Prasad Singh

Maharaja Pateshwri Prasad Singh

29, 1893, but she did not, unfortunately, live long to enjoy the distinction conferred upon her, as she passed away on 28 June 1893. The lady was succeeded by her adopted son Maharaja Sir Bhagwati Prasad Singh, KCIE and the management of his extensive Raj was entrusted to him on attaining his majority in July 1900. The title of Maharaja was conferred on November 1900, while the title of KCIE was created in June 1906. He had three marriages - Bisen rani from Rampur, Gautam rani from Nagar, and Bhati rani of Birloka raj. From the third rani he had a son Patesewari Prasad Singh. Maharaja Bhagwati Prasad Singh founded the Bhagwatiganj market at Balrampur. His deep personal interest in the welfare of his people was clearly manifested in the severe famine of 1907-08, where he organized relief works on a liberal scale on his vast estate in his own and other districts and supported gratuitously many thousands of persons until the end of June, and undertook 70 unaided works. The title of Maharaja was made hereditary in the family in January 1909 through a sanad conferred by Sir John Hewett, the Lt. Governor of UP. This was the first occasion when a ta 'allugdar was conferred this hereditary title. He was instrumental in laying of Railway line from Gonda to Balrampur. It is said that when the first Railway train started its inaugural journey from Gonda to Balrampur, a special chair was provided in front side of the engine for the Maharaja. He was fond of elephant fighting. In 1917, he personally supervised the catch of 52 wild elephants from the forests of Haridwar, and brought them to Balrampur; although only 46 could physically reached Balrampur, while the rest died during the transit. He was a member of Legislative Council of UP

and Honorary Fellow for Life of the Allahabad University; Chairman of Balrampur Municipality and an Honorary Megistrate. He was instrumental in foundation of King George Medical College Lucknow. On the occasion of the laying of foundation stone ceremony by the Prince of Wales (later on King Emperor George V), the royal visitor addressed: 'On behalf of the Princess of Wales and myself, ....for many years the need of a Medical College has been recognized. I rejoice to think that, thanks to the noble liberality of the Maharaja of Balrampur and others, whose names will be gratefully remembered by future generations, this great need will now be supplied... I shall be delighted to lay the foundation-stone of the college.'550 The Maharaja died of influenza on 24 May 1921, and was succeeded by his only son, Maharaja Sir Pateswari Prasad Singh.

Born on 2 January 1914, he got his education from Mayo College, Ajmer. He was married to Rajlaxmi Devi, the daughter of Prime Minister of Nepal HH Maharaja Sir Sahamsherjung Bahadur Rana on 11 November 1932. He was responsible for the modernization of Balrampur raj. He was pioneer in the *Chakbandi* reform (consolidation of land holding) in the region, which he started in 1937. The tenants had full faith in their Maharaja which resulted in fulfilment of the objective. He started many charitable trusts for welfare of his people. He did lot of efforts for the creation of irrigation facilities such as dams and bore wells in his estate. In 1930 when Mahatma Gandhi visited Balrampur, he decorated his European Guest House with *khaddar* cloth, and received Gandhiji with full hospitality. An incident during the wake of *Zamindar*i Abolition highlights the selfless greatness of the Maharaja.

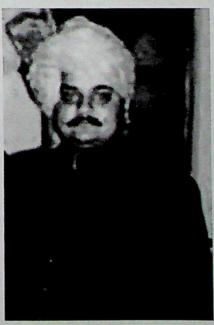


Maharaja Dharamendra Prasad Singh

When he was advised by his forest department officers to make money by selling off a portion of his plantation of 40,00,000 trees over his 20,000 acres of land before its handing over to the Government of India, the Raja replied thus, 'jab dena hi hai to ujari hui phulwari kyo dein' (if we have no option except to give our gardens then why to give away a deserted garden). He died issueless and the Maharani adopted from Gangwal, Maharaja Dharmendra Prasad Singh, the present representative of the ta 'alluqa on 28 February 1963.

His father, Kunwar Bharat Singh, was the younger son of Raja Bajrang Bahadur Singh of Gangwal. His mother Kunwarani Mandawi Devi is the daughter of Bhaiya Rampal Singh of Majhgawan. Maharaja Dharmendra Prasad Singh, born on 25 August, had his schooling from Mayo College Ajmer, and took over the reins of the estate on 26 August 1976. His marriage was solemnized with Mahajarkumari Vandana Singh, daughter of Colonel Indra Shamsher Jang Bahadur Rana on 6 March 1980. Unlike other ta 'allugdars, the Maharaja is actively participating in the management of his estate. He has taken particular interests in conservation and preservation of old manuscripts, reorganization of Digvijay Library, and foundation of Sri Pateswari Publication and Research Institute for research on various subjects of historical importance. For higher education in his backward district, his father established Maharani Lal Kunwar Degree Collage, of which the Maharaja is Chairman. He is taking lot of efforts for the cause of education upliftment of the region. At his Sirisia Farm, he is constructing a 500 bed hi-tech Hospital on 25 acres of his land for the benefit of his ria 'ya, which is evident of his degree of altruism. He is blessed with a son Maharaj Kumar Jayendra Pratap Singh, born on 29 December 1980; and a daughter Maharajkumari Vijayshri. The Maharaj Kumar has done his schooling from Mayo Collage, Ajmer, and has done a degree Course in Hotel Management and an Advance One Year Course from a reputed Swiss Institute. He is aiding his father in running various welfare institutions established by his family; as well as the chain of Hotels - Balrampur House Nainital and Mahamaya Hotel, Balrampur. He is married to Rajkumari Mahalakshmi Soda, daughter of Kunwar Hamir Singh Sodha of Umarkot Riasat, Sindh, Pakistan. As a good specimen of his ancestors, the Maharajakumar, called affectionately as Baba Raja, has profound respect for his culture and traditions.





Maharani Vandana Singh & Maharaj Kumar Jayendra Pratap Singh

# 167. Singha Chanda

S.No. as per List I of Section 8 of Act I of 1869		Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
167	Singha Chanda	32	54	441	2,43,143	Raja Kishandatt Ram	Brahman	List II Devolved upon a single heir as per family custom

The founder of the family was a Kannaujia Brahman Param Chand Pandey, whose descendants were Maharaj, Balraj, Oudhraj, Kriparaj, Bhikamraj, Kauraj, Shivamraj, Dhundraj, Mekhraj, Balairaj, Badarraj, Hiuraj, and Niranjanraj respectively. Niranjanraj was succeeded by Bhumimal, Nagbal and Birbal. Birbal was an important courtier and commander of Emperor Akbar at Delhi. Birbal, name was Mohan Das, and as he was skilled in composition of Hindi verses, he received the title of Kabi Rai. He led the Mughal army in the seige of Nagarkot and captured it. On this Akbar conferred him the title of Raja Birbal, i.e. the brave raja. He was send to chastise the Yusufzais of Bajaur and Swat Valley, where he was killed fighting the Afghans. He had two sons, Lala alias Nagbal and Har Har Rai. In 1602, Lala left the court of Delhi and returned to his native place. During the reign of Jehangir, Nagbal's son Surajmal was the manager of Gorral Suba. He was succeeded by Bhumal Mal, Baijnath, Janakinath, Triloknath, Kashiram and Nawaji Ram respectively.

In 1724, Nawazi Ram migrated from Delhi to village Dhanuhi near Ikauna. He started the business of money lending. When in the year 1738 Nadir Shah invaded Hindustan, Newazi Ram (original founder of this family) advanced to Nawab Saadat Khan Burhan-ul-mulk, Subedar of Oudh, and a loan of several lakhs of rupees to meet the pressure of the invasion. Subsequently his son Baldi Ram Pande (coming from Delhi, demanded repayment of this loan from Abul Mansur Khan, son-in-law of Saadat Khan, after the latter's death, and Abul Mansur made over to Baldi Ram a ta 'alluqa' in Jamogh near Gonda. Some time after, a grandson (by daughter) of Baldi Ram, at the request of Raja Sheo Prasad of Gonda, accommodated the latter with an advance of Rs 3,00,000 to meet the provincial Nazim's demand of Government revenue. The raja's inability to clear this loan ultimately resulted in the cession of certain villages by him to the creditor, which villages formed the foundation of the present ta 'alluqa Singha Chanda.

Baldi Ram had two sons Kalu Ram and Shiv Charan Ram. Kalu Ram Pandey had three sons – Ghulam Ram, Bawan Ram and Chain Ram, of which Ghulam Ram was issueless. Bawan Ram had two sons – Madho Ram and Icha Ram, while Chain Ram had Bhavani Baksh and Shiv Baksh. Bhawan Ram had three sons – Mardan Ram, Bakhtiar Ram and Kari Ram. From 1814 to 1816, Mardan Ram was the

manager of Bahu Begum's estate. He later on rose to be the *nazim*. Mardan Ram made considerable additions to this *ta 'alluqa* (by both purchase and nankar). Mardan Ram had no issue, hence Karia Ram succeeded to the *ta 'alluqa*. He had three sons-Ram Prasad, Ram Kishen, Bahadur Ram and Shiv Ghulam. Ram Kishen Pandey had two sons Ram Dutt Ram Pandey and Ram Kishan Dutt Pandey.

Ram Dutt Ram Pandey was shot dead by Mohammad Hasan, the *nazim* of Gonda during the process for deposition of revenue, and the *nazim* looted all the belongings from his residence. His brother Kishen Dutt Pandey took revenge and killed many men of *nazim*. Later on, the matter was brought to the notice of the Nawab of Oudh, and Ram Dutt's family got his *ta 'alluqas* of Ramnagar, Singha Chanda and Akbarpur back. In 1852, Kishen Dutt Pandey was given the title of Raja.



Raja Kishen Dutt Ram of Singha Chanda

Ram Dutt Pandey's eldest son Ganesh Dutt Ram succeeded the *ta 'alluqa*. He was succeeded by his son Tribhuvan Dutt Ram Pandey. Since he had no issue he adopted Harbhan Dutt Pandey. He had two sons Chandra Bhan Dutt Ram and Indrabhan Dutt Ram, and the former succeeded to the *ta 'alluqa*. He was succeeded by Radhika Ram Pandey, Ambika Dutt Pandey and Raja Jagdish Dutt Ram Pandey respectively. The latter had two sons Bhupendra Dut Ram Pandey and Bhaiya Kaushalendra Dutt Pandey. The former died in 1975, and the later is representing the *ta 'alluqa*. His son Bhaiya Kamlesh Dutt Ram Pandey is IAS serving in Bihar Cadre. The residence of the *ta 'alluqdar* is at Kaisar Bagh, Lucknow.

Other representatives of the family are Bhaiya Vishnu Pandey residing at Kaiserbagh Lucknow and Dinesh Dutt Ram Pandey residing at Rana Pratap Marg, Lucknow.

# 168. Mankapur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
168	Mankapur	34	54	177	41,900	Raja Prithvipal Singh	Bisen	List II Devolved upon a single heir as per family custom



The Raja of Mankapur represents a junior branch of the famous Bisen house of Gonda. The estate was formerly in the hands of the Bhars. A chief of the latter, called Makka, cut the jungle, which then covered a great part of the pargana, and founded the village of Mankapur calling it after him. At this place he fixed his headquarters. Makka Bhar and his descendants ruled here for six generations. They were in turn subdued by Newal Singh, a Chandrabansi or Bandhalgoti

Kshatriya who reigned at Maksara, a village of this pargana. This Kshatriya clan ruled at Mankapur for 12 generations, and the last of the line was Partab Singh, who left no issue at his death. His wife became a sutee with her husband, and her sutee chabutara stands in mauza Bhitaura in this pargana. Rani Bhagmati, the mother of Partab Singh, then adopted Azmat Singh, a son of Datt Singh, the Bisen Raja of Gonda, who was her sister's husband. Thus the Mankapur raj was acquired by the Bisen family.<sup>552</sup>

However, the Bisen traditions claim that Mankapur was seized by Raja Datt Singh of Gonda who installed his infant son, Azmat Singh as Raja about 1681. The tradition says the circumstances of this event thus: On the birth of the second son of Bisen Raja Dutt Singh, the astrologers predicted that this child will become king on the 12th day of his birth. The king thought him the cause of the death of himself and his elder son, and ordered his killing. The queen asked the king to annex the neighbouring ta 'alluqa of Mankapur which has no heirs, and thus on 12th day the child was made the king of Mankapur and a new fort was erected which was known as Azmatnagar. He was married to the daughter of the Kalhans Raja of Bhabhanipair. His son and successor was Gopal Singh. From Rani Bhadawar, was born Bhaiya Dhokal Singh, who was given villages Nawabganj Kotha and Bahadura in appendage. The successors of Raja Gopal Singh were Raja Bahadur Singh, Raja Buz Singh and Raja Prithvipal Singh who retained possession of the estate, though their power was greatly circumscribed by the Oudh officials.

At the time of the Uprising of 1857, the incumbent was Raja Prithvipal Singh, who returned back from the rebellion at an early date and lent his assistance to the authorities in the restoration of order. He was asked by Gonda Raja Debi Baksh Singh, who was heading the revolt, but he remained neutral. He was given the sanad of the ta 'alluqa. He married Rani Saltanat Kanwar, and had issue, a son who died as an infant, and a daughter Maharani Gyan Kunwar, married (as his sixth wife), to Umara-i-Uzzam Maharaja Mahendra Anirudh Singh of Bhadawar. His one-monthold child died as a result of fall from his own lap, which gave the raja a shock and he soon died. This event happened on the pious day of Mesha Sankranti. Since that day, the Mankapur family is not celebrating this Sankranti festival. His widow Saltanat

Kunwar lost most of the property by her reckless extravagance. At her death in 1886, the estate passed to the nearest collateral, Jai Prakash Singh, whose relationship to the former holder will be seen in the pedigree attached to the account of the Bhinga estate. He died three years later and his son Raja Raghuraj Singh not only cleared off the debts, but also added largely to his property.

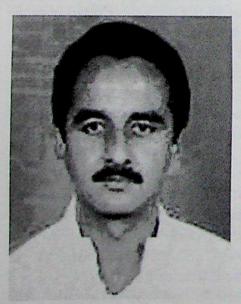
Raja Raghuraj Singh was the real builder of the Mankapur Raj. He succeeded the gaddi at an age of sixteen years, and not only cleared the debts but enlarged his estate. He had a fine collection of weapons and arms in his arsenal. He had five wives; firstly, a daughter of the Raja of Gangwal, who died early; secondly, a daughter of the zamindar of Malethu; thirdly, Rani Sultanat Umedan Bi of Bahraich (she was known as Uttar Sarkar); fourthly, a daughter of the ta 'allugdar of Paraspur in Gonda; fifthly, an Anglo-Indian lady (known as Purab Sarkar). His issues were: (i) Raja Ambikeswar Pratap Singh (by the second wife) (ii) Kunwar Adya Rudra Pratap Singh ii B.A., L.L.B. (1926) (by the third wife), born 1906, Commissioned into then I.P.S. (then known as Imperial Police Service); Superintendent of Police, Moradabad, U.P., resigned from service due to political reasons, married and has 4 sons - (a) Kunwar Uday Pratap Singhji B.Sc. (Agriculture, 1949), (born 1930, died 1997) married Kunwarani Prema Singh, and had two sons - Col. Ashok Singhji and Col. Anup Singhji. (b) Kunwar Vijay Pratap Singhji, married and has two sons. (1) Abhay Singhji (2) Ajay Singhji, Captain, Merchant Navy. (c) Kunwar Bir Pratap Singhji, married and had issue, one son - Col. Ajit Singh, (Royal Nepal Army) (d) Kunwar Jai Pratap Singh, married and has two sons - Manoj Singhji and Sandeep Singhji (iii) Kunwarani Munni Baccha (by third wife) married Rao Bahadur Bhup Singh ji Mertia. (iv) Raja Raghvendra Pratap Singhji (by the fourth wife) (V) Kunwar Devendra Pratap Singhji (by the fifth wife). His issues are (a) Kunwar Dr. V.K. Singhji, married and had issue, two daughters and one son. He died 1990. (b) Kunwar Anil Singhji, has two daughters. (c) Kunwar Atul Singhji (vi) Rani Shaileshwari Kumari, (by fifth wife) married Raja Kashi Nath Bahadur Pal of Mahson.

An important event of his time is worth to narrate. During the year 1930-31, an aged saint riding on a red horse arrived at village Ghuswa Chainpur in Mankapur and started living with one Brij Bihari Shukla, who at once recognized him as Raja Debi Baksh Singh of Gonda who was absconding after the Great Uprising of 1857. Daily he used to spend a considerable time in a Shivalaya which was in front of the residence. Maharaja Debi Baksh Singh's mother was from Jigna mauza. He asked Thakur Shiv Ghulam Singh of Mauza Ghuswa Jigna, about his family and was quite emotional while discussing about his grandfather Daban Singh and Munnu Singh who died fighting with Raja Debi Baksh Singh in the battle of Lamti. The news of the arrival of the Gonda raja reached the ears of Raghuraj Singh who personally drive down in his motor car had fetched him to Mankapur Kot. He kept him in the north

of the house at Manwar Kothi. The Rani of Raghuraj Singh used to cook food herself for the Raja Gonda. After some time the Collector of Gonda came to know about the strange sanyasi, and enquired to Raja Mankapur, who promptly replied thus, 'Is the British Government not believing the official report that Raja Debi Baksh Singh had died in Nepal? How can I give a dead family member, who has arrived to my house, to the Government? If British Government does not believe in its report, they should keep vigil and arrest him.' Silently, he shifted Raja Gonda back to Nepal.

Raja Raghuraj Singh also once received Mahatma Gandhi at Mankapur with full pomp and show and deposited five thousand rupees in Harijan Fund. He died on 17 November 1932 and was succeeded by Ambikeshwar Pratap Singh, popularly known as Sadhu Raja. He had a very good collection of books and his library was one of the best in the State. He was issueless, but adopted Kunwar Devendra Pratap Singh as his heir. He joined the Forward Block party and did lot of efforts in establishing units of the party in Gonda district. In 1946 he joined All India Congress through the efforts of Shri Sitarammaiya, the then Congress Party Chairman. In 1960 he was member of Vidhan Parishad, and remained up to 1976.

Later on Raja Ambikeswar Pratap Singh changed his will, and after his death in 1943, he was succeeded by Raja Raghavendra Pratap Singh. He was educated in England and was in touch with famous revolutionaries such as MM Roy and Kunwar Brijesh Singh of Kalakankar. On reaching India, he met Mahatma Gandhi at Sabarmati Ashram and asked for his desire to serve for the freedom movement. On 18 January 1932 he was arrested by the British Government and kept in custody for six months. On 5 July 1943 Raja Ambikeshwar Prasad Singh died, and Kunwar



Kirtivardhan Singh

Raghavendra Pratap Singh succeeded. He had had one son and one daughter. He died 1964. His daughter was married to Raja Diwakar Vikram Singh of Athadama.

Kunwar Anand Singh succeeded Raghavendra Pratap Singh as ta 'alluqdar of Mankapur. He was born in 1938, was Member of Parliament; and President of Raghvendra Rural Development and Research Organization (RRDRO). He married Rani Veena Kumari of Kotwa, and has one son and three daughters. The son is Rajkumar Kirtivardhan Singhji, born 1 March 1966 in Lucknow, M.Sc. (Geology), educated at Lucknow University, Lucknow, Uttar Pradesh; Member of the 12th Lok Sabha; Member of the Committee on Industry 1998-99, Member of the Consultative Committee,

Ministry of Defence 1998-99; re-elected to the 14th Lok Sabha in 2004, Member of the Committee on Science and Technology, Environment and Forests; interests include Travelling, Photography and Adventure Sports; married on 16th November 2002, Rajkumarani Madhushree Kumari of Daspan. Anand Singh's daughter Rani Niharika Kumari is married to Raja Abhey Pratap Singh of Manda, and has one son and one daughter.

Kunwar Anand Singh was Cabinet Minister in UP from 1964 to 1970, and MLA from 1971-77 and 1980-91 and is the representative of the *ta 'alluqa*. He, along with his son Kirtivardhan Singh, is residing at his Kot Mankapur in district Gonda.

169. Paraspur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
169	Paraspur	33	54	49	34,413	Raja Mahipal Singh	Kalhans	List II Devolved upon a single heir as per family custom

The head of this family is the chief of the Chhe-dwara or six houses of Kalhans Rajputs, who occupy the southern portion of the Gonda district. The tradition relates them to be a branch of Parihara (Pratihara) Rajputs. The earliest grants of Pratiharas were made in the Narmada valley of Gujarata region by Dadda II at Kera and Sankhera dated AD 620, 641 and 650 respectively. The first ruler of this line was Dadda I who, according to scholars, was the younger son of Raja Harischand of Mandor. Mandor's ruler Rajjil's younger brother Dadda I along with brothers ruling at Mandor and Bhinmal, gained the region ruled by Naga Raja Nirehulak as per Futuhat Buldan, an Arab records written by Baladhuri. Sankhera grant writes Dadda I as Nag-kul-nashak and Gurjar Nripa. After him ruled his son Jayabhat I Virtaag who defeated the forces of Vallabhi in Kathiawar region and extended his territories up to Mahi river (Umeta, Lalua and Begumra inscriptions). When Chalukya Manglesh invaded the territories of Budhraj Kalchuri (about AD 600) and captured Malwa, then the Kalchuri ruler took the assistance of Jayabhat I and regained Malwa. Jayabhat I had two sons - Dadda II and Ranagrah. Dadda II Prashantraag succeeded Jayabhat I and it was his reign during which Heiun Tsang visited Broach (AD 640). He writes, 'The Kshatriya ruler of Pilomolo (Bhinamala) of Kiu-che-lo (Gurjara) country 300 miles north of Valabhi is just 20 years old . He is distinguished for wisdom and is courageous.' Later on these Pratihars extended themselves over northern India and



Rajmahal, Paraspur

carved out an empire consisting of whole north India with their capital at Kannauj. However, bardic tradition tells that Ayamak was one of their important king ruling in the Gujarat region whose seventh son was Chandra. Chandra's eldest son was Kilhan whose descendants were known as Kalhans.

According to Gonda district Gazetteer, Sahaj Singh Kalhans, came at the head of a small force from pargana Gohumisuj in Bagalana, the western frontier of the Narmada valley, in the army of one of the Tughluq emperors, and was commissioned by him to bring into obedience the country between the Ghagra and the hills. He became an officer in the army of Rae Jagat Singh Kayasth, the *subedar* and conquered the fort of Dumru Nath, and was granted by the Rae this part of the country. Their first settlement was in the Koeli jungle, about two miles to the southwest of Khurasa, the town that subsequently gave its name to the raj. A story accounts for their accession to power and the disappearance of the old ruling dynasty. Ugrasen, the Dom raja, was struck by the beauty of one of the daughters of the thakur, and demanded her in the marriage. The Kalhans raja dissembled his rage at the indignity offered him, and pretended to comply; but when the Dom came with his followers to claim his bride, plied them with strong drink till they were insensible, and then murdered them.

Sahaj Singh founded a strong Kalhans principality with capital at Khurasa in district Gonda. Dariab Khan Subedar, the founder of Dariabad (AD 1442), gave patronage to Sahaj Singh during the reign of Ibrahim Shah Sharqi of Jaunpur and posted him as a garrison on the borders of Lodi and Sharqi Empire. During this time, Oudh was the battle ground - the border land between Sharqis of Jaunpur and the Lodis of Delhi - and their princes, as the tide of conquest surged backwards and forwards. Sahaj Singh made use of this opportunity and founded a strong fort at Bodo Sarai, on the old bank of the Ghagra in district Barabanki. 553 He was succeeded by Shakti Singh, Harpal Singh, Bhairon Bhan Singh, Harnath Singh, Harsukh Rae and Achal Narain Singh respectively. The eight ruler of the line Raja Achal Narain Singh, carried off to his fort at Lurhia Ghat, near Khurasa, the virgin daughter of Ratan Pande, a small Brahmin zamindar in the Burhapara pargana. The outraged father pleaded as vainly as the father of Chryseis for reparation, and his vengeance was as dramatic and more complete. For 21 days he sat under a tamarind tree at the door of the ravisher, refusing meat and drink, till death put an end to his sufferings. His wife followed him, died at the same time from the grief. Before his spirit fled, he pronounced a curse of utter extinction on the family of his oppressor, modifying it only in favour of the offspring of the younger rani, who alone had endeavoured to induce him to break his fast, and to whom he promised that her descendants, the present rajas of Babhanipair, should succeed to a small raj. A few days later, a lofty wave rushed up from Saryu through the Mahadeva pargana, and on its crest sat the angry wraith of Ratan Pande. When it reached Luhria Ghat, it broke and overthrew the raja's palace, carrying away everything in indiscriminate ruin. Thus the last raja of Khurasa, Achal Singh, died in 1544.

Bhring Shah the elder son of Achal Narain Singh, was born a few months after the fall of the Khurasa raj in his mother's house of Rasulpur Ghaus; when he grew up, possessed himself of a small chieftainship, embracing the present parganas of Rasulpur Ghaus (Basti), Babhanipair, Burhapara and part of tappa Hathni in Mankapur, district Gonda. Another son, Mahraj Singh went to Dehras in pargana Guwarich where he acquired a considerable property. This was largely increased by his successors, Kapur Singh and Than Singh. The latter had two sons by different wives, the elder, Ram Singh being the ancestor of the ta 'alluqdars of Paraspur and Ata, while from the younger Dula Rae, the youngest son got the ta 'alluqa of Devali, Shahpur, Paska and Dhanaawan ta 'alluqa known as Deoli Raj.

Newal Singh, the son of Ram Singh is said to have visited Delhi and to have obtained the title of Raja from the sovereign. He was succeeded by Ranbir Singh and then by Dal Singh. The latter had four sons, of whom Raja Gaj Singh obtained Paraspur in 1680; Lal Shah founded the Ata estate, Ganga Singh received Akohari and the fourth died childless. The estate has disappeared but several of Ganga Singh's

descendants are still to be found. The town of Paraspur was founded nearly 500 years ago by Raja Paras Ram Kalhans, the only surviving son of the ill-starred chieftain whose destruction by the Gogra wave has been recounted earlier. His descendants, the present Rajas of Paraspur, and chief of the Kalhans of Guwarich, still resides in a large mud-house to the east of the village.<sup>554</sup>

After Gaj Singh came Raja Kankulat Singh, who again had four sons, the eldest being Raja Sheo Singh of Paraspur. During his time the Kalhans came into conflict with Dutt Singh, the Bisens of Gonda, and were driven from the country north of the Sarju; but the lost property was soon afterwards restored to the Raja on the occasion of his marriage with a daughter of Udit Singh of Gonda.

The next rulers were Drigpal Singh, Raja Sham Singh and Raja Gopal Singh respectively. Raja Gopal Singh had four sons, the eldest being Raja Daljit Singh. He too had four sons, of whom Raja Mahipal Singh succeeded to the estate. Unlike most of the Kalhans he remained on good terms with the revenue authorities and spent most of his days in peace. He was praised by Sleeman for his management of the estate. He obtained the *sanad* for the estate, which he left to his son, Ranbir Singh in whose favour the title of Raja was declared hereditary in 1877. The title of Raja appears to have been held first by Newal Singh and to have retained by his successors; it was confirmed as hereditary in notification no. 2672P, of 4 December 1877.

Raja Randhir Singh died in June 1878, and having no son, was succeeded by his widow, Rani Janki Kunwar, who also died on the 20 August 1913. The succession to the estate was in dispute and forms the subject of a civil suit between Rani Jairaj Kunwar, the second widow of Raja Randhir Singh, and Thakur Mahadeo Baksh Singh, son of Thakur Bikramajit Singh. The latter was in possession and had succeeded in getting the mutation of names in his favour. He died childless and was succeeded by his widow Rani Oudhraj Kunwari. Then the succession went in favour of Bhawani Prasad Singh, son of Digvijay Singh a descendant of Nirbhay Singh, brother of Raja Mahipal Singh.

Raja Bhagvat Prasad Singh had four sons – Raja Raghunath Singh, Kunwar Vishwanath Singh, Kunwar Yadunath Singh and Kunwar Ramnath Singh. Raja Raghunath Singh is residing at his wife's place in Hariharpur Raikwari at Narsutia Farms, Bahraich. Kunwar Vishwanath Singh died in 2000. His elder son Vijay Bahadur Singh and younger son Narendra Bahadur Singh are residing at Paraspur. Kunwar Yadunath Singh has two sons Anup Kumar Singh and Anil Kumar Singh. Kunwar Ramnath Singh died in 2002, and has two sons Lalji Singh and Rajendra Singh.

### 170. Deoli Kamiyar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
170	Deoli, Kamiar, Barhauli	46	20	60	34,833	Bhaiya Sher Bahadur Singh	Kalhans	List II Devolved upon a single heir as per family custom

This ta 'alluqa' is a branch of Paraspur ta 'alluqa, headed by the Kalhans Rajputs. Than Singh of Dehras in Guwarich pargana divided his estate between his two sons by different wives; the elder, Ram Singh being the ancestor of the ta 'alluqdars of Paraspur and Ata, while from the younger Dula Rai come those of Dhanawan, Shahpur, Kamiar and Paska. Dularai's elder son Jamnibhan was given the Dhanawan and Shahpur area, while younger son Kashidas was given the ta 'alluqa of Kamiar Paska and Mustafabad. Kashidas's son Bhagwantrai and grandson Dariao Rai succeeded the ta 'alluqa' respectively. Dariao Rai had a dispute with his younger brother Jujhar Shah, because of which he got the partition and Deoli came to his portion. Later on, the portion of Dariao Rai was also usurped by the successors of Jujhar Rai. Dariao Rai, thrown out from his ancestral lands, captures new lands south of Ghagra, and

founded a new ta 'alluqa of Dariabad in district Barabanki was having seven kots.

Jujhar Shah was succeeded by Rudra Shah who partitioned Deoli between his two sons Khyai Shah and Vir Shah. Khyali Shah got Deoli while Vir Shah got Paska. Khyali Shah's successors greatly increased their territories. In the battle between Raja Dutt Singh of Gonda and Nawab Raja Alawal Khan of Utraula, Chetram, son of Khyali Shah headed the Kalhans who sided with the Nawab of Utraula.

Chetram's grandson was Shubhkaran Singh, who enlarged his territories. He annexed a part of the Sayyads of Jarwal and founded a ta 'alluqa named Kamiar on the other side of Ghagra in Barabanki district. The next successor Sher Bahadur Singh was a learned and intelligent raja. At Gannauli, he came to know that one Muslim faqir is arriving from Lucknow to Ayodhya to destroy Hanumangarhi;



Raja Sher Bahadur Singh of Deoli Kamiar

and who has destroyed each and every temple coming in his way. Raja Sher Bahadur Singh killed this man with his sword. At Ayodhya there is still a portrait of Raja Sher Bahadur Singh in Hanumangarhi.

He was succeeded by his son Rakshpal Singh in 1879 who had an untimely death in 1884 and his widow Thakurain Rituraj Kunwar looked after the management of ta 'alluqa. She died in 1943 and was succeeded by the adopted heir Avdhut Singh. He was succeeded by Yadunath Singh, Lakshmi Prasad Singh and Pratap Bahadur Singh respectively. Pratap Bahadur Singh's elder son got Deoli and Kamiar, while the younger son Raghavendra Bahdur Singh got Prahladganj. Pratap Bahadur's son is Kunwar Dinesh Pratap Singh, the representative of the ta 'alluqa' who is residing at Ganauli Kot, since Kamiar village has been engulfed by the Ghagra river. Raghavendra Bahadur Singh has three sons – Kaushalendra Pratap Singh, Dhirendra Pratap Singh and Somendra Pratap Singh.

# 171. Shahpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
171	Shahpur, Katka Narautha	125	20	44	21,924	Thakur Mratyunjaya Bsksh Singh	Kalhans	List II Devolved upon a single heir as per family custom

This is also a branch of the Paraspur House of Kalhans Rajputs. Than Singh of Dehras in Guwarich pargana divided his estate between his two sons by different wives; the elder, Ram Singh being the ancestor of the ta 'alluquars of Paraspur and Ata, while from the younger Dula Rai come those of Dhanawan, Shahpur, Kamiar and Paska. Dularai's elder son Jamnibhan was given the Dhanawan and Shahpur area, while younger son Kashidas was given the ta 'alluqua of Kamiar Paska and Mustafabad. Jamnibhan's successors were Prag Datt, Bir Singh and Anup Singh respectively. The latter had two sons Deo Singh, who got Dhanawan; and Kesar Singh who got Shahpur.

The founder of the ta 'alluqu Shahpur was Kesar Singh, the eldest son of Anup Singh. One of his successors in his seventh generation, Raghunath Singh, on the request of nazim Hadi Ali Khan, confiscated several villages of the Sayyads of Jarwal in 1827. Raghunath Singh was succeeded by his son Mratyunjaya Baksh Singh who was the most warrior-like of the clan. He reinforced his fort of Shahpur with cannons

and made a moat around it, and had about 600 trained soldiers. He along with the thakur of Paska raided the neighbouring villages, and on one instance, they led a collective raid on Aili Parsoli village at Saryu in Digsar pargana. He increased his territories considerably, and died in old age. He was succeeded by his son Nageswar Baksh Singh, who had only a daughter. He removed his residence from Shahpur and shifted to village Jarauli. He died in 1960. The succession went into dispute and after legal battles the ta 'alluqa went to many shares. The present representative is Bhaiya Bhagwati Prasad Singh who is residing at one end of the Kot Jarauli along with his two sons. Another representative is Bindeswari Prasad Singh residing at village Shahpur, post Dhanawan, district Gonda.

#### 172. Dhanawan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta ʻalluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
172	Dhanawan, Bhandiari	124	20	48	25,549	Thakur Raghubar Singh	Kalhans	List II Devolved upon a single heir as per family custom

After the downfall of Khurasa Raj of the Kalhans Rajputs, the second wife of Raja Achal Narain Singh shifted to Dehras along with her son Parasram Singh. The son on coming to age founded a village Paraspur in the vicinity. Parasram Singh was succeeded by Kapur Singh and Than Singh respectively. They greatly extended the territories of the newly founded ta 'alluqa. Than Singh had two queens; the second rani's son Dula Rai Singh got his share the territories comprising the ta 'alluqas of Deoli, Shahpur, Paska and Dhanawan. 555

Dularao Singh's son Bhanu Singh had three sons — Parag Dutt Singh, Kashidas Singh and Basant Singh. The eldest son Parag Dutt Singh got Shahpur and Dhanawan. Parag Dutt Singh had two sons Shakti Singh and Anup Singh. Since Shakti



Raghubir Singh of Dhanawan

Singh was issueless, he adopted his nephew Dev Singh to succeed the ta 'alluqu of Dhanawan. Dev Singh was succeeded by Jeet Singh, Jorawar Singh, Fateh Singh,

Sohan Singh and Duniapat Singh respectively. Duniapat Singh managed the estate well and enriched the *ta 'alluqa*. He annexed many of the villages of the Sayyads of Jarwal. He made three *thakurdwaras* at Shahbajpur, Dhanawan and Bargadhi, and the *Haveli* of Secrora. Duniapat Singh was succeeded by his son Raghubir Singh, and grandson Jagmohan Singh. After his death in 1894, he was succeeded by his widow Thakurain Sarfaraj Kunwar since his only son was 14 days old. His daughter was married to Raja Sir Rampal Singh of Kurri Sidhauli. Thakurain Sarfaraj Kunwar was a learned woman and was author of the book *Kuta Chandrodaya*. She managed the estate well. She was succeeded by the younger Rani Abhai Raj Kunwari. After her death on 28 September 1954, she was succeeded by Harihar Baksh Singh who was issueless. He adopted Kunwar Madan Mohan Singh who was MLA in 1967. He was married to Kamla Devi, daughter of Thakur Anirudh Singh of Belsar. He has two sons Udai Pratap Singh, Ajay Pratap Singh and six daughters. The younger son Ajay Pratap Singh has been MLA from Karnelgunj for consecutive four terms. They are residing at Bargadahi Kot, Karnelganj.

173. Paska

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
173	Paska	135	20	34	23,028	Thakur Nepal Singh	Kalhans	List II Devolved upon a single heir as per family custom

This ta 'alluqa' is a branch of Kamiar House of Kalhans Rajputs. After the downfall of Khurasa Raj of the Kalhans Rajputs, the second wife of Raja Achal Narain Singh shifted to Dehras along with her son Maharaj Singh (Parasram Singh). The son on coming to age founded a village Paraspur in the vicinity. Parasram Singh was succeeded by Kapur Singh and then by Than Singh. They greatly extended the territories of the newly founded ta 'alluqa. Than Singh had two queens; the second rani's son Dula Rai Singh got his share the territories comprising the ta 'alluqas of Deoli, Shahpur, Paska and Dhanawan. Dularao Singh's son Bhanu Singh had three sons — Parag Dutt Singh, Kashidas Singh and Basant Singh. Kashi Das Singh was succeeded by Bhagwant Rai, Jojhar Sah and Rudra Sah respectively. The latter had two sons Khyali Singh who got Kamiar ilaqa while Vir Shah was given the Paska ta 'alluqa. In the seventh generation of Vir Shah came one Kirti Shah who had five sons. The eldest son

Drigpal Singh got the estate of Paska with residence at Dhanauli, while the second son Prithipat Singh got a portion of land out of it, and for its own subsistence and that of his family. The father and eldest son continued to reside together in the fort of Dhanauli, situated on the right bank of Ghagra, opposite Paska.<sup>556</sup>

Prithipat Singh, took up his residence in his portion of the estate at Bumhoree, collected a gang of greatest ruffians in the country, and commenced his trade as an indiscriminate plunderer. Keerat Singh and his eldest son, Drigpal Singh, continued to pay the Government demand punctually, to obey the local authorities, and manage the estate with prudence. Prithipat, in 1836, attacked and took a dispatch of treasure, consisting of Rs 26,000, on its way to Lucknow, from the nazim of Bahraich. In 1840, he attacked and took another of Rs 85,000, on its way to Lucknow from the same place. With these sums, and the booty, which he acquired from the plunder of villages and travellers, he augmented his gang, built a fort at Bumhoree, and extended his depredations. In January 1842, his father, who had been log ill, died. The local authorities demanded Rs 5,000 from the elder son Drigpal Singh, on his accession. He promised to pay, and sent his eldest son, Daan Bahadur Singh, a lad of eighteen, as a hostage for the payment to the Nazim. Soon after, Prithipat attacked the fort of Dhanauli, in which his elder brother resided with his family, killed fifty-six persons, and made Drigpal, his wife, and three other sons prisoners. Drigpal's sister tried to conceal her brother under some clothes; but, under a solemn oath from Prithipat, that no personal violence should be offered to him, he was permitted to take him. His wife and three sons were sent off to be confined under the charge of Baijunath Bhilwar, zamindar of Kholee, in the estate of Sarfarraz Ahmad, one of the associates in crime, on the left bank of the Gomti river.557

Three days after, finding that no kind of torture or intimidation could make his elder brother sign a formal resignation of his right to the estate in his favour, he took him into the middle of the river Ghagra, cut off his head with his own hands, and threw the body into the stream. Deeming this violation of his pledge a dishonourable act, his friend, Baijunath, from whom he demanded the widow and her three sons, released them all, to seek protection elsewhere, as he was not strong enough to resist d himself. They found shelter with some friends in another district, and Wajid Ali Khan, nazim, in the beginning of November 1843, went with the best force he could muster, drove Prithipat out of Dhanauli and Paska, and put Daan Bahadur Singh, the eldest son of Drigpal, and rightful heir, into possession. In the latter end of the same month, however, he was attacked by his uncle, Prithipat, and driven out with the loss of ten men. He again applied for the aid of the nazim; but thinking it more profitable to support the strong party, he took a bribe of Rs 10,000 from Prithipat, and recognized him as the rightful heir of his murdered brother. Daan Bahadur collected a small party of fifteen men, and took possession of a small stronghold in the jungle

of Shahpur estate, belonging to Mitrajit, another of the Chedwara ta 'alluquars, where he was again attacked by his uncle in March 1844, and driven out with the loss of four out of his fifteen men. Soon after Prithipat attacked and took another despatch of treasure, on its way to Lucknow from Bahraich, consisting of eighteen thousand rupees. Soon, after, in June, the nazim, Ehsan Ali sent a force with Daan Bahadur, and re-established him in possession of the estate of Paska. But Ehsan Ali was soon after superseded in the contract by Raghubar Singh, who adopted the cause of the strongest and restored Prithipat.<sup>558</sup>

In April 1847, Mohammed Husain, one of the *tehsildars* under Rughubar Singh, seized and confined Prithipat, once more put Daan Bahadur in possession of the estate, and sent his uncle Prithipat to Raghubar Singh. In 1847, Incha Singh superseded his nephew, Rughubar Singh, and thinking Prithipat's the more profitable cause to adopt, he turned out Daan Bahadur, and restored Prithipat to the possession of the Paska estate, which he has held ever since. In 1848, Prithipat attacked and plundered the village of Sahorea, belonging to Surfaraz Ali, *chaudhary* of Rudauli, and next year he did the same to the village of Simri, belonging to Raja Bukhtawar Singh. He carried 52 persons from Simri, and confined them for two months, flogging and burning them with red-hot ramrods, till they paid the ransom of Rs 5,000 required. He, in collusion with local authorities, and by violence, seized upon a great portion of the lands of Hisampur, and ruined and turned out the Sayyad proprietors, by whose families they had been held for many generations.<sup>559</sup>

Lately, while the *chakladar* was absent, employed against Jot Singh of Charda, these two men (Prithiput of Paska and Mitrajit of Shahpur) took a large train of followers, with some guns, attacked the two villages of Ailee and Parsoli, in the Gonda, killed seven persons, plundered all the houses of the inhabitants, and destroyed all their crops, merely because the landholders of these two villages would not settle a boundary dispute in the way they proposed.'560

The end of Prithipat was equally dramatic. Prithipat was attacked on the morning of 26 March 1850, in his fort of Dhanauli, by a force under the command of Captain Weston, Thompson, Magness, and Orr; and, on their approach, he vacated the fort, separated himself from his gang, and took shelter in the house of a Brahmin. He was then traced by a party from Captain Magness's corps; and, as he refused to surrender, he was cut down and killed. His clan, the Kalhans, refused to take the body for interment. The head had been cut off to be sent to Lucknow as a trophy, by Captain Weston opposed this, and it was replaced on the body, which was then taken into the river Ghagra by some *siphees*, as the best kind of interment for a Hindu chief of his rank. It was afterwards found that the place where the body was committed to the stream was that on which he had killed his eldest brother, and thrown his body into the river from his boat. Daan Bahadur, the eldest son of the brother he had murdered,

being poor and unable to pay the usual fees and gratuities to the minister and court favourites, was not, however, permitted to take possession of his patrimonial estate. Daan Bahadur Singh was satisfied with some new territories, which he purchased, where he at last settled down and died in December 1850, in poverty and despair. 561

Prithipat Singh was succeeded at Paska by his son Indrajit Singh who died shortly. The ta 'alluqa succeeded to Prithipat's younger brother Nepal Singh. He also got the sanad of the ta 'alluqa. He renovated the famous Varaha temple at Sukarkhet, Paska. He also died issueless, and the succession went to Vir Singh, son of Bhawani Singh. He was succeeded by Banke Singh, Maha Singh, Dhaukal Singh, Ranjit Singh and Kirat Singh respectively. The present representative of the family is the widow of the latter, i.e. Thakurain Parbati Kunwar, residing at village and post Paraspur, district Gonda.

174. Ata

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
174	Ata	134	20	17	14,355	Babu Lekhraj Singh	Kalhans	List II Devolved upon a single heir as per family custom

The ta'allugdar family is a branch of the Paraspur house of the Kalhans. Raja Achal Narain Singh had two sons, Bhring Singh, whose descendants are the ta 'allugdars of Bhabhanipair; and Maharaj Singh, whose descendants are the ta 'allugdars of Chedwara estates. Maharaj Singh was succeeded by Kapur Singh and Than Singh respectively. The latter had two sons, Ram Singh and Dula Singh. The former became the ancestors of the ta 'allugdars of Paraspur and Ata, while the latter was the ancestor of the ta 'alluqdars of Dhanawan, Shahpur, Kamiar and Paska. Ram Singh's successors were Newal Singh, Ranbir Singh and Dal Singh respectively. The latter had two sons, Gaj Singh and Lal Shah. The former succeeded to Paraspur while the latter became the ancestor of the ta 'alluqdar of Ata.



Babu Sukhraj Singh of Ata



Kunwar Surendra Bahadur Singh of Ata

The ta 'alluqa' was founded by Babu Lal Shah. There is a curious legend regarding the foundation of the Ata as headquarters of the ta 'alluqa'. Babu Lal Shah, the first of his branch of the family was out hunting near Paraspur, he met a faqir eating what appeared to be carrion. The holy man pressed him to join, and his repugnance yielded to hunger and a dread of the curse, which was promised to his refusal. To his surprise it turned out to be excellent wheat flour (Ata), and at the faqir's bidding a pot full of the deceptive flesh was buried under the doorway of the fort, which Lal Shah was building. 562

Lal Shah was succeeded by Chatar Singh and Dashrath Singh respectively. It was during the latter's time that Bisen Raja Dutt Singh annexed much of the territories of Ata. Dashrath Singh was succeeded by Ajit Singh, Mardan Singh, Amar Singh, Vijay Singh and Sarnam Singh respectively. It was during the latter's time that Sleeman visited Oudh. He described Sarnam Singh as a skilled administrator

who had good relations with the local officers of Nawabi. Babu Sarnam Singh was succeeded by his son Babu Sukhraj Singh and grandson Babu Amresh Bahadur Singh respectively. The latter was an honorary magistrate of the *ta 'alluqa* and died in 1915. He was succeeded by Babu Sant Baksh Singh. He had two sons Kunwar Surendra Bahadur Singh and Kunwar Tej Pratap Singh.

Raja Tej Bahadur Singh died in 1973 and adopted his nephew Upendra Bahadur Singh. His widow Rani Kamla Ratan Kunwari along with Upendra Bahadur Singh is residing at Ata. Other members of the family are Anant Pratap Singh residing at Aliganj, Lucknow; Kunwar Vishnu Pratap Singh and Amar Pratap Singh residing at Civil Lines, Gonda.

# 175. Majhgawan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given ap 1860	Caste	Succession as per Section 8 of Act I of 1869
175	Majhgawan, Aurahdih	198	9	22	4,712	Bhaiya Harratan Singh	Bisen	List IV Section 23 (succession as per custom)

Along with Pratap Mal, the founder of Bisen clan of Gonda, came Bhaiya Mahang Shah and Bhaiya Sahang Shah. They were from Goraha village under the Majhauli Raj and thus known as Goraha Bisens. From Khaurasa Raj, these Bisens got vast stretch of lands in *Pargana* Mahadeva, where they founded Gora village in memory of their ancestral village. Sahang Shah died issueless but Mahang Shah's son Jamini Shah had three sons, Dalpat Shah, Ramdutt Shah and Ram Shah. Dalpat Shah had three sons Bhishma Shah, Himmat Shah and Giridhar Shah. Bhishma Shah got Nagwa while Himmat Shah got Majhgawan and Giridhar Shah got Khiria village.

Bhaiya Himmat Shah too had three sons, Gajab Singh, Tej Singh and Ajab Singh. Gajab Singh got Majhgawan and Khiria, while Tej Singh got Seharia village. Ajab Singh died early. Gajab Singh's son Bakhtawar Singh served as *bakshi* with Delhi Emperor and got the *sanad* of Majhgawan from the Delhi Empire.

Bakhtawar Singh was succeeded by his son Vishnu Singh. The next successors were Bechan Singh and Paltan Singh respectively. Paltan Singh had four sons: Shitala Baksh Singh, Avtar Singh, Shivratan Singh and Har Ratna Singh. Shitala Baksh Singh succeeded the *ta 'alluqa* while Har Ratna Singh joined the court of Maharaja Digvijay Singh of Balrampur. During the Uprising of 1857, when Secrora Cantonment was disturbed, then Maharaja Balrampur sent a detachment of his troops under Har Ratan Singh who escorted nineteen British families to Bansi Raj.

While the majority of Goraha Bisens joined under Bhagwant Singh of Majhgawan against the battles fought at Saryu with British forces, Har Ratna Singh's allegiance

was never wavered. Because of the valuable services, he was rewarded with the sanad of the ta 'alluqa' along with a khil 'at in 1859 and a grant of Aunradih estate in tehsil Utraula in reward. Since he died childless, his ta 'alluqa' was divided equally between the sons of his three brothers. Shitala Baksh Singh's son Sripati Baksh Singh was munsif. He was succeeded by Tej Bahadur Singh, Raghuraj Pratap and Raghuran Tej Pratap Singh respectively. Raghuran Tej Pratap Singh was MLA, and has two sons Raghukul Tej Pratap Singh and Chote Kumar Singh.

Shivratan Singh had three sons Mahipal Singh, Raghupal Singh and Oudhpal Singh.

> (i) Mahipal Singh's son was Chatrapal Singh, and grandson Rampal Singh who died in 1967. He had three sons Vishnu Pal Singh Haripal Singh and Raudra Pal Singh.



Bhaiya Har Ratan Singh of Majhgawan

- (ii) Bhaiya Raghupal Singh had sons Chandra Pratap Singh, Dip Narayan Singh and Drigraj Singh. Chandra Pratap Singh has two sons Ram Pratap Singh and Shiv Pratap Singh. Dip Narain Singh died issueless. Drigraj Singh's son is Rajendra Baksh Singh and grandson Surendra Pratap Singh.
- (iii) Oudh Pal Singh's son was Drignarain Singh, grandson Mathureswar Singh and great-grandson Narain Singh.

The ta 'alluqa is represented by Amrendra Pratap Singh who is residing at Majhgawan Kothi, Balrampur, while Kaushalendra Pratap Singh is gram pradhan of Majhgawan. Raja Digvijay Singh of Majhgawan has two daughters – Rajkumari Padma Kumari married to Raja Rao Jaswant Singh of Datia, and Rajkumari Prema Kumari married to Surajwala estate Jaitpur, Kathiawar.

# 176. Akbarpur Narvara

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
176	Akbarpur Narvara	250	-	24	10,728	Pandey Har Narain	Brahman	List III Primogeniture opted



Pandey Har Narain of Akbarpur

This ta 'alluga was a branch of the Pandeys of Singha Chanda ta 'alluga. Pandey Badli Ram had two sons Kalu Ram and Shiv Charan Ram. Shiv Charan Ram has only one son, Bhuwan Ram. The latter had three sons, Mardan Ram, Bakhtawar Ram and Karia Ram. Karia Ram had four sons, Ram Prasad, Ram Kishan, Bahadur Ram and Shiv Ghulam. Bahadur Ram Pandey purchased the ta 'alluga of Akbarpur and Banghusara from the Bisen Rajas of Gonda in 1809. He was succeeded by Har Narain Pandey to whom the sanad of the ta 'alluga was given. After his death in 1901, her widow Bhagwanta succeeded.563 Later on the ta 'alluga was fragmented into smaller shares, of which Shitala Prasad Pandey of Banghusara and Bandauli was the chief proprietor. Later on most of it was sold.

# 177. Babhanipair

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
177	Babhanipair	169	20	105	34,506	Rani Sarfaraz Kunwar	Kalhans	List II Devolved upon a single heir as per family custom

The Raja of Babhanipair is the head of the Kalhans Rajput clan of Oudh, and is the elder branch of the family of the old Kalhans Rajas of Khurasa, whose sway extended from Gonda far into the Gorakhpur district.

According to Bara Banki Gazetteer, Kalhans came in this region from Gujarat as a soldier of fortune with Dariao Khan about 1450 as the Lodi King wanted to conquest the Jaunpur kingdom of Ibrahim Shah Sharqi. However, as per Gonda Settlement Report, their leader, Sahaj Singh, came at the head of a small force from pargana Gohumisuj in Bagalana, the western frontier of the Narmada valley, in the army of one of the Tughluq emperors, and was commissioned by him to bring into obedience the country between the Ghagra and the hills. He became an officer in the army of Rae Jagat Singh, Kayasth, the Subedar and conquered the fort of Dumru Nath, and was granted by the Rae this part of the country. Their first settlement was in the Koeli jungle, about two miles to the south-west of Khurasa, the town that subsequently gave its name to the raj. A story accounts for their accession to power and the disappearance of the old ruling dynasty. Ugrasen, the Dom raja, was struck by the beauty of one of the daughters of the thakur, and demanded her in the marriage. The Kalhans raja dissembled his rage at the indignity offered him, and pretended to comply; but when the Dom came with his followers to claim his bride, plied them with strong drink till they were insensible, and then murdered them.564

The eighth ruler of the line was Raja Achal Narain Singh, who carried off to his fort at Lurhia Ghat, near Khurasa, the virgin daughter of Ratan Pande, a small Brahmin zamindar in the Burhapara pargana. The outraged father pleaded as vainly as the father of Chryseis for reparation, and his vengeance was as dramatic and more complete. For twenty-one days, he sat under a tamarind tree at the door of the ravisher, refusing meat and drink, till death put an end to his sufferings. His wife followed him, died at the same time from the grief. As the famous Ratan Pande was sitting dharna on Achal Narang Singh, the last Kalhans Raja, for his sins and profligacy, the younger Rani who was born of a Kshatriya house in the present pargana of Rasulpur Ghaus, 'took compassion on the old man's suffering and offered him to and drink.

This he declined, but in return for her civility he warned her the coming ruin of her family, and exhorted her to fly for safety at her father's home adding that her progeny should be Rajas; but that even his eyes had sunk in through fasting so should every chieftain in his family be blind.' The curse has only been partially fulfilled, as those there have been one or two blind Rajas of Babhanipair, the majority of the have been unaffected in their eyesight. Before his spirit fled, Ratan Pande pronounced a curse of utter extinction on the family of his oppressor, modifying it only in favour of the offspring of the younger rani, who alone had endeavoured to induce him to break his fast, and to whom he promised that her descendants, the present rajas of Babhanipair, should succeed to a small raj. A few days later, a lofty wave rushed up from Saryu through the Mahadeva pargana, and on its crest sat the angry wraith of Ratan Pande. When it reached Luhria Ghat, it broke and overthrew the raja's palace, carrying away everything in indiscriminate ruin. Thus the last raja of Khurasa, Achal Singh, died in 1544. See

Bhing Singh, the posthumous son of Raja Achal Narain Singh, was born a few months after the fall the Khurasa raj in what is now the Basti district and when he grew a possessed himself of a small chieftainship, embracing the present *parganas* of Rasulpur Ghaus, Babhanipair, Burhapara, and part of *Tappa* Hathe in Mankapur. He was soon afterwards stripped of the Burhapara *pargana* by Alawal Khan, the aggressive leader of the Pathans of Utraula who, after a long struggle which utterly depopulated the *pargana*, finally expelled the Kalhans.<sup>567</sup>

Bhing Singh was succeeded in turn by Kirat Singh, Bahadur Singh, Salivahan and Madhukar Singh respectively. Madhukar Singh's sons Raj Singh and Himmat Singh, divided the inheritance; the former taking Rasulpur Ghaus with the title of raja, the latter, as babu, Babhanipair. The grandson of Raj Singh, Kesri Singh was killed in battle by Ram Singh of Bansi who forcibly possessed himself of the pargana of Rasulpur Ghaus. The murdered man left an infant son Chatrapal Singh who was adopted by his cousin, the childless Babu Ram Singh of Babhinipair and transferred the title of Raja to that pargana. Thus Chatrapal Singh, son of Kesri Singh became the Raja of Babhanipair, while Anup Singh, the brother of Kesri Singh became a subject to the Raja of Bansi and his descendants are still in Chaukhera, Shahpura and Awainia.568 Chatrapal Singh was succeeded by his son Shuja Singh. Shuja Singh had three sons, Avdhut Singh, Ranjit Singh and Hindu Singh. Abdhut Singh held the Raj till 1821. He had two sons, Jai Singh, who was blind and Sheopal Singh. Abdhut Singh was succeeded by the blind Raja Jai Singh, who died only a few years before annexation. As he had no children, his nephew, Indrajit Singh, son of Sheopal Singh became Raja, but did not enjoy the honour long, and was succeeded by his infant son, Raja Udit Narain Singh, during whose minority the ancestral estates were held in the guardianship of widow Sarfaraj Kunwari. In 1867, the ta 'alluqa was under the

administration of the Court of Wards. Raja Udit Narain Singh succeeded in 1873, and during his time most of the *ta 'alluqa* was sold out.<sup>569</sup> After the death of Raja Udit Narain Singh in 1908, his son Raja Shio Lok Singh succeeded, with whom remained a palace, and his mother Rani Jairaj Kunwari had only five villages left with *malguzari* of Rs 1100. Payar village was also later on sold to Raja of Payagpur.

178. Bilaspur/Utraula

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
178	Bilaspur (Utraula)	45	35	46	17,685	Raja Mumtaz Ali Khan	Pathan	List II Devolved upon a single heir as per family custom

The Raja of Utraula is a Kakar Pathan, descended from Malik Ali Khan, the son of Ahmad Khan of Manauta in Muzaffarnagar.

The first of the present family of rajas was Ali Khan, son of Ahmad Khan, a member of the widely spread Kankar clan, who, like all Afghans, claim descent from Khalid, son of 'Walid, the uncle of the Prophet'. Ahmad Khan migrated from Afghanistan at

the call of Bahlol Lodi and was settled by the Lodi Sultan at Manoa in modern district Muzaffarnagar. His son Ali Khan fought against Babur in the battle of Panipat, but after the defeat, joined the forces of Babur. He first appears as accompanying Humayun in his expedition to Gujarat, where he incurred the displeasure of his sovereign by conniving at the escape of the raja of Bikaner from his beleaguered fort. Being threatened with execution he openly cast off his allegiance, and joined the old Afghan party now headed by Sher Shah, which for a time drove the house of Taimur from India. For some years after the expulsion of Humayun he seems to have led an unsettled life at the head of a band of predatory horse, and finally occupied the raj of Nagar in Basti, having defeated the chieftain, a Gautam Kshatriya. He was not destined long to enjoy his conquest, and



Mumtaz Ali Khan of Utraulla

after a ten years' usurpation was forced to fly before a rising of the Hindus, headed by a son of the late raja. 570

He next attacked Utraula, which was then a semi-independent principality, governed by a Rajput named Uttara Kunwar, of whose family and tribe tradition is wholly silent. The town, with its large brick fortress, on the ruins of which the present raja's house is built, and four outlying defences, facing each point of the compass, proved too strong for his force, which must have consisted almost entirely of cavalry, and he formed a permanent camp at Chitar Para, a village about two miles to the south-east of Utraula. Here he remained two years, plundering the country and doing his best to blockade the Hindus shut up in the fort. Uttara Kunwar's position at last became intolerable, and he led out his garrison to do battle with the invaders. The final engagement which took place to the west of the city, where the Gonda road now passes, through a large grove of mangoes, resulted in his utter defeat and death, and in 1552, Ali Khan found himself in undisputed possession of the raj.<sup>571</sup>

To pay revenue was naturally distasteful to him and particularly when the Mughal was lord, so he kept himself aloof from the new court, absolutely refusing to recognize its authority. For some time the more pressing necessities which occupied



Rajmahal, Utraula

young Akbar, the distance of Utraula from the seat of empire, and its forest fastnesses, served to protect him; but in 1571 the power of the rising dynasty could no longer be disputed, and Shekhan Khan, the only son of the old freebooter, determined to save his inheritance at his father's expense. The imperial Subedar of Oudh accepted his submission, and put him at the head of a sufficient force, on the understanding that he would prove his loyalty by bringing in his father's head. The old man marched out to meet him, and the unnatural battle was fought at Sarae in pargana Sadullahnagar. Shekhan Khan was victorious, and true to his word of honour, had his father's head cut off and embalmed, and hastened to present it in person at Delhi, where it for some time formed a conspicuous ornament of the Ajmer gate. His services were rewarded with the sounding titles of Shri Khan Azam Masnad Ali, and he was after a time allowed returning to Utraula with his father's head, and a farman conveying him the zamindari of the pargana. He discharged the claims of filial duty by raising a handsome tomb over the long-suffering remains of his parent, whom he joined after an uneventful reign of twenty years. His successor Daud Khan was a man of war, and a quarrel about the possession of a noted courtesan gave him an occasion for attacking the Janwar lord of Bhinga. It is said that he was so powerful an archer that an arrow which he shot into the gateway of the Bhinga fort defied all efforts to extract it, and it remained a trophy of his prowess till Mendu Khan, a General of the Begum of Oudh, had it dug out during the late Uprising of 1857.572

Of his two sons, Alawal Khan was the eldest, but he preferred sport and fighting to peaceful rule, and gratified both tastes by wresting the forests of Burhapara from the Kalhans rajas of Babhanipair. Adam Khan, the younger brother, remained at Utraula, and exchanged the old title of Malik, which had hitherto been borne by his ancestors, for the more sounding one of raja. Raja Salem Khan succeeded his father in 1659, and during his long reign of forty-seven years raised the Utraula house to the zenith of its power. His descendants boast that his alliance was secured by his marriage with a daughter of the great Kshatriya family of Ikauna, and the services he rendered to the Rajas of Gonda in their disputes with the Kalhans of Guwarich were recognized by the concession to his standard and camel drums of the first place in the joint armies, while the ensign of Gonda, and his drums mounted on horseback, followed after. He was further held entitled to an honorary allowance of Rs 151 for every day that he stayed in Gonda territory. The end of his life was embittered by domestic dissensions, and after having quelled the rebellion of his nephew, Bahadur Khan, in Burhapara, he was put in peril of his life by the unnatural conduct of his sons. Feeling that he had not much longer to live, he proclaimed the eldest, Fateh Khan, as his successor, and was proceeding to provide for the remaining three Pahar Khan, Rahmat Khan and Mubarak Khan in the usual manner, by the rent-free assignment of a few villages. This they declined to accept, claiming each an equal share in the patrimony with the elder brother, and they warned their father of what might possibly be the result to himself of undue obstinacy, by murdering Nil Kanth, the most trusted of his servants. The raja was convinced, and secured peace by dividing Utraula into five equal shares, one for each of his sons, and one for himself. The claims of Ghalib Khan, a child of his old age, do not seem to have recommended himself with equal force to the mutinous brothers, and he was provided for by the allowance of five villages only. Burhapara, as the separate heritage of the elder branch of the family, was left out of the division, and some notion may be gathered of the state of the rest of the raj, which included the present *parganas* of Utraula and Sadullahnagar, by the fact that its rent was assumed to be 29,70,555 dams or Rs 74,264. Raja Darshan Singh's assessment of the same area for AD 1843 was Rs 1,17,525, and the late revised demand at half assets has risen to more than a hundred and seventy thousand rupees.<sup>573</sup>

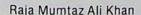
Of the four sons of Salem Khan, only Pahar Khan and Mubarak Khan left offspring; the shares of Fateh Khan and Rahmat Khan, as well as the villages reserved for himself by the old raja, reverted to the head of the family in whose possession they remained, at any rate nominally, till annexation of Oudh in 1856. Pahar Khan was engaged more than once in boundary disputes with his Janwar neighbours, and as they do not mention them in their annals, it is possible that the victory claimed by the Pathans had some foundation in fact. Pahar Khan's son, Purdil Khan, died leaving only an infant son, who subsequently became Raja Tarbiat Khan, but in the meantime, affairs were conducted by his elder cousins, Mahabat and afterwards Dilawar Khan. The latter joined the great Raja Datt Singh of Gonda in his war with the Raja of Bansi, and contributed considerably to his success. After several battles the Raja of Bansi was completely defeated, and acknowledged the Rapti and Suwuwan Rivers as the boundary between his territories and Utraula. Two drums and the gates of the Bansi fort were carried as trophies to Gonda, and a horse-drum was kept at Utraula.<sup>574</sup>

Tarbiat Khan was very nearly embroiled with his old ally by the turbulence of one of his subjects, Ghulam Ali Khan, a Pathan of Sadullahnagar, who collected a band of congenial spirits and harried the neighbouring villages of Gonda, driving their cattle off into the jungles of the Bisuhi. The offended raja asked Tarbiat Khan to bring the robber to justice, but the request was not attended to, and the Bisens marched in force into Sadullahnagar. They were at once joined by the soldiers of Tarbiat Khan, who never had any serious intention of opposing his powerful neighbour, and Ghulam Ali was compelled to restore the stolen property. Spared for the time he eventually met with a terrible fate; for resuming in the time of Sadullah Khan his old practices, he was apprehended and dropped alive into an old dry well just outside the raja's gateway, where he was left to die of hunger, the sweepings of the city being emptied on his head every morning. Sadullah Khan, who succeeded his father Tarbiat Khan,

was a man of some learning, but of weak character, and quite unfit for the difficult position in which he was placed. His people were ground down by the exactions of a Lucknow official, Khwjja Ain-ul-Haq, and the exhausted *pargana* was visited in 1783 by the most fearful famine that has ever been known in this district.<sup>575</sup>

His son, Imam Baksh Khan, had acted as raja for many years during Sadullah Khan's lifetime, but died of cholera three months after he had actually succeeded to the dignity. As he had no children the heads of the house met, and at first offered the succession to a distant relative, Mali Khan, but as he refused the honour, Muhammad Niwaz Khan, a first cousin of the deceased raja's father, was placed upon the gaddi. A drunken mad man, he was utterly unfit for the position, and the village heads were admitted to hold direct by the Lucknow officials, nor, except for a very few years, did the rajas of Utraula ever regain the collection of the revenue of their raj. Lutf Ali Khan, who succeeded his father in 1804, had to contend with the turbulent opposition of his distant cousin Karim Dad Khan, descendant of Mubarak Khan who at the great division received one-fifth of the pargana. The share had been generally disregarded by succeeding chiefs, and Karim Dad Khan proceeded to recover it by the well-known method of firing the villages, plundering the cultivators, cutting down the crops, and in fact rendering the collection of rent impossible. Caught once and imprisoned by the nazim, his relative the raja had compassion on him, and lending an over easy ear to his promises of future obedience, interceded for his release. The first use he made of his liberty was to carry off the wealthiest grain merchant of the Utraula bazaar into the neighbouring jungles. Hunger and fear produced a handsome ransom, which enabled his captor to engage a small band of desperadoes and recommence his career of plunder. His efforts were not unsuccessful, and when, in 1831, he was surprised and cut down by a party of Government soldiers, he had put together a small estate of twelve villages, which served as a nucleus round which his surviving







Raja Mustafa Ali Khan



Raja M. Raza Ali Khan

brother was able to collect nearly all the villages to which he conceived he had a hereditary title.<sup>576</sup>

At about this time the pargana was twice invaded by the Surajbansis of Amorha and the Gargbansis from Fyzabad. The former were easily defeated, but the latter, who came in at the instigation of Kaghi Bharthi, a Goshain, and large village proprietor in Burhapara, offered a stubborn resistance. Besieged in the Baizpur fort, they managed to give their besiegers the slip, and marched direct on Utraula. The raja pursued them, and drove them into the Rapti, cutting off the noses and ears of such as were unfortunate enough to fall into his hands. Muhammad Khan commenced his unhappy rule in 1830, and was incessantly employed in defending himself against enemies both from within and without. The old pargana chaudhary of Achalpur defied him, and he burned their fort; the surviving descendants of Mubarik Khan, in spite of all he could do, continued to recover village after village of their old share; the zamindars of Itua declined to pay him revenue, and when he sent his brother Amir Ali Khan, to coerce them, they shot him; and finally he died of a broken heart when his ancestral enemy, the Raja of Balrampur, surprised Utraula by a night attack, burning it to the ground, and carrying away as a trophy raja's Koran. His son, Umrao Ali Khan, was having impediment in his speech, which made his conversation almost unintelligible.577

He lived to see the English rule after having spent eighteen years in wearying and monotonous border warfare with the Raja of Balrampur. In the Uprising his son, Riasat Ali Khan, a lad of about twenty years of age, took the lead, and engaged for the whole *pargana* from the rebel Begum who assessed it at Rs. 82,000, and in return for his support allowed him to write down half as paid, as well as offering him a handsome share of Balrampur, whenever she should be in a position to get it.<sup>578</sup>

Umrao Ali died in 1858, and the sanad of the ta 'alluqa' was received by Riasat Ali . He also died in 1865 and Raja Mumtaz Ali Khan a posthumous son, born 6th October 1865, came under the guardianship of the Court of Wards till 1886, when it was handed over to the owner. Raja Mumtaz Ali Khan married a daughter of Raja Jang Bahadur Khan of Nanpara in Bahraich. The title of Raja recognized as hereditary in 1879. He was a sufi and simple man and was often misguided by his courtiers. Nevertheless he did much social service in his territory. He founded Dufferin Hospital at Utraula. He died in 1933 leaving two sons Raja Mustafa Khan and Kunwar Iqbal Ali Khan. Raja Mustafa Ali Khan was also a simple person often helping his ri 'aya. He died in 1986. He had a son Raza Ali Khan and a daughter Narjish Ara Begum from first wife Rajmata Huzur Ara Begum who died in 1980; and three daughters from second wife Rani Azmat Ara Begum. The first daughter Kausar Ara Begum is married to Nawab Ali Akbar Khan (his father Nawab Ahmad Shikoh was younger brother of Rani Huzur Ara, and was the manager of Utraula Raj) and

second daughter Firdaus Arais married to Syed Iqbal Haider, and they are residing at Utraula House, Hazratganj, Lucknow. Utraula Rajmahal has been converted into a Degree College. Raza Ali Khan is the present representative of the family who is residing at Ram Mohan Rai Marg, Lucknow.

179. Birwa

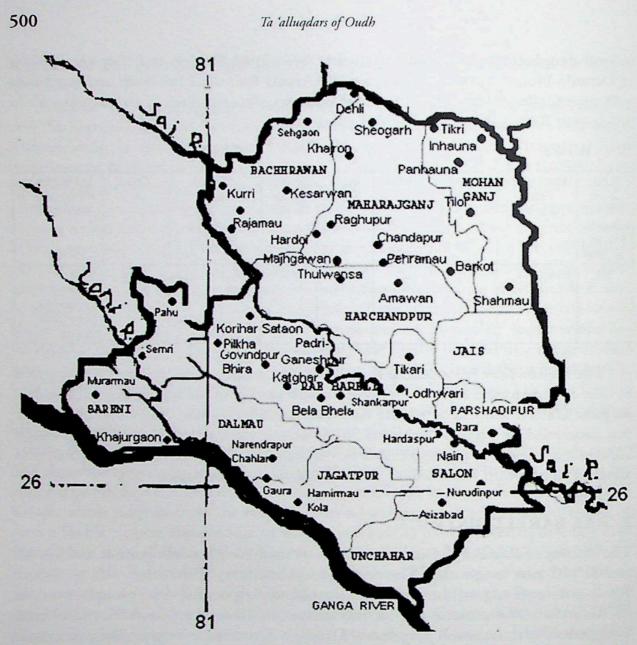
S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
179	Birwa	170	20	88	42,185	Thakur Prithipal Singh	Kachwaha	List II Devolved upon a single heir as per family custom

The ta 'alluquar belonged to Kachwaha Rajput clan. The ta 'alluqua' was founded by one Pratap Mal Singh of Gorakhpur who settled in village Gohani, situated in pargana Daksar around 1750. He had marriage alliance with the Gonda kings. He was succeeded by Bhaiya Prithvipal Singh who was given the sanad of the ta 'alluqua'. He died issueless. He was succeeded by his daughter Thakurain Brijraj Kunwar, who adopted Achal Ram Kachwaha. The ta 'alluqua' was sold before 1935.

#### X. RAE BARELI DISTRICT

The district of Rae Bareli lies between 25° 49' and 26° 35' north latitude and 80° 45' and 81° 40' east longitudes. The only natural boundary is the south-west and south which is River Ganges. The district is a flat country segmented into two equal portions by River Sai. The present district was created in 1858 when from the old district, Bihar tehsil with its seven parganas – Daundia Khera, Ghatampur, Bhagwantnagar, Bihar, Panhan, Patan and Magrayar were transferred to Unnao; Haidergarh at the extreme north was placed in Barabanki; while Simrauta, Mohanlalganj, Inhauna, Rokha Jais were transferred from Sultanpur to Rae Bareli; and Salon and Parshadepur from Pratabgarh. Thus, of the 1,350 square miles of territory of old district, 422 had been taken away and 711 were added. In 1966, a few villages from district Fatehpur were transferred to pargana Sareni of tehsil Dalmau due to the change in course of River Ganga.

Out of 1,735 villages of the present district, no less than 1,019 were owned by Tilokchandi Bais, viz., those of the Bais clan who are descended from the great chief Tilokchand, who died shortly before Babur ascended the throne of Delhi. The great



proprietary clans were the Bais in the west holding *parganas* Dalmau, Rae Bareli, Sareni, Khiron, Hardoi and others; and the Kanhpurias to the east who hold Salon, Rokha Jais, Parshedipur, Mohanganj and Simrauta. Further, the proprietors were mostly *ta 'alluqdars*; 1,198 villages belonged to *ta 'alluqdars* and 537 to smaller proprietors. Thus, eleven *ta 'alluqdars* had among them 3,50,000 acres, and 8,16,000 acres was held in 62 great estates owned by *ta 'alluqdars*.

Dalmau pargana contains 292 villages of which 213 were in ta 'alluqdari. The principal estate in the pargana was that of Khajurgaon.

Sareni pargana takes its name from the chief town, which was founded by Sarang Shah of the Bais clan. The pargana was earlier called Bhojpur, and under Akbar it was

known as *Khanjar*; but Nawab Saadat Ali Khan called it Sareni and fixed the *tehsil* here. The *ilaqa* Sareni fell to the *ta 'alluqdar* of Murarmau, who was rewarded with the confiscated estate of Daundia Khera. The *pargana* contains 169 villages of which 157 are in *ta 'alluqdari* tenure.

Khiron pargana was named after the fort of Khiron built by Raja Niwaz Singh's brother, the tehsildar of the pargana, and fixed upon it as the seat of the tehsil. The pargana comprised 123 villages of which 86 were in ta 'alluqdari. There are two villages in the pargana, one Saimbasi and the other Naihista, which are said to be founded by Khem Karan and Karan Rae, sons of Harhar Deo of Satanpur, respectively. The descendants of Khem Karan, therefore are called Bais Saimbasi, and of Karan Rae Bais Naihista. The ta 'alluqdar of Simri belong to the latter family. The proprietary body are the Bais Rajputs, except the ta 'alluqdar of Bharauli, descendant of Narmad Shah, a Janwar Rajput who was in the service of Delhi emperors, whence he got the chaudhari-ship and zamindari of this pargana.

Rae Bareli pargana is divided into 363 villages, of which 283 were ta 'alluqdari. The pargana is called after Rae Bal, a Bhar chief, brother of Dal who founded Dalmau. Bais raja Tilok Chand adopted his diwan's son Nabh Rae, a Kayasth, and gave him 178 rent-free villages. His descendants are the Qanungo family of Bareli and Thakur of Hardaspur.

Inhauna *pargana* contained 77 villages of which 19 were in *ta 'alluqdari* tenure. Of these, Bais held 7 villages and Bharsain Khanzadas held 11 in *ta 'alluqdari*.

Bachhrawan pargana derives its name from the principal town, which was founded by Bachraj Pande, the Chaudhary of the place. It has 58 villages, of which 45 were under ta 'alluqua'i tenure. The Kurmis, known as Jaiswars, formed the ta 'alluqua' of Thulendi. The Bais Har Singh Rae, the son of Karan Rae, separated himself from Naihista, and brought Sidhauli and other villages in his possession. His descendants held the ta 'alluqua of Kurri-Sidhauli and Udrahra.

Kumhrawan pargana has 58 villages of which 32 were held in ta 'alluqdari tenure. The chief proprietary body was the Amethia Rajputs, the head of which is the Raja of Barsinghpur. The pargana was formerly included in Haidargarh, but owing to the disturbances arising between the ta 'alluqdars of Kumhrawan and Pokhra Ansari, the nazim Almas Ali Khan separated the pargana containing 120 villages and gave it the name Kumhrawan after the principal town.

Hardoi is a small pargana of 23 villages, and is named from the town, which derived its name from Raja Hardeo, the Bhar chief who built it. The Bhars were the original inhabitants of the place, until the forces of Ibrahim Sharqi of Jaunpur attacked under Syed Jalal-ud-Din, who was given the pargana. His descendants still survive in the town of Hardoi. The Kanhpuria Babu Baz Bahadur having quarrelled with his brother Raja Aman Singh of Chandapur took up his residence in Hanswaria

of pargana Simrauta, next to Hardoi. By the connivance of the chakladar he got possession of eight villages in the pargana which he called ta 'alluqa Atehra; his son Babu Raghunath afterwards succeeded by adoption to Chandapur estate, to which this one was permanently united.

Mohanganj pargana has 75 villages of which 40 were in ta 'alluqdari of which, the Kanhpurias held 40 villages in ta 'alluqdari. The pargana ta 'alluqdars are Raja of Chandapur, Siwan, Sikandarpur, Parasi, Tok and Bariarpur.

Salon is a large *pargana* of 287 villages, of which Kanhpurias held 32 villages and the Sheikhs held 19 villages in *ta 'alluqdari* tenure. There are three *ta 'alluqdars* in the *pargana*, the Kanhpurias of Nuruddinpur and Bhagipur Newada, the Sheikhs of Azizabad.

Parshadepur pargana's earlier name was Sikandarpur, and Pars, a Bhar chief, is said to have called it Parshadepur. They were driven out by the Muslims, who in turn were routed out by the Gautams. The Gautam Rajputs are represented by the ta 'allugdar of Bara.

Jais Rokha pargana has 110 villages of which the chief ta 'alluquars are the Raja of Tiloi, Babu of Tikari and Babu of Shahmau. The name of the pargana is derived from the Muslim town of Jais, which is derived from the Persian word Jaish meaning camp, as the Muslims used to camp here. It also called Ja-i-aish meaning place of happiness, as it is fertile and pleasant.

180. Murarmau

S.No. as per List I of Section 8 of Act I	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
of 1869 180	Murarmau, Sangrampur	4	54	104	44,354	Raja Drigvijay Singh, CSI	Bais	List II Devolved upon a single heir as per family custom

The Raja is the head of the great Bais clan of Rajputs that occupies the country known as Baiswara in the districts of Rae Bareli and Unnao. The race is traditionally descended from Salivahan, who defeated Vikramaditya of Ujjain and expelled him from Mungi Patan on the Narmada in the Deccan, afterwards becoming ruler of all India. The *Rajtarangini*, the history of Kashmir, relates that a Bais General usurped the throne of Delhi at the beginning of seventh century. These two traditions refer to Kumara Harshavardhan Siladitya of Srikantha or Sthaneswara near Kurukshetra

(he was the guardian and army commander of his widow sister Rajshree, queen of the Imperial Maukharis of Kannauj) who gained the empire of Kannauj, the imperial capital of India. Then he fought with the Pulakeshin II Chalukya, the great ruler of Deccan at the banks of Narmada, annexed Malawa which was governed by his son Vikramaditya I.<sup>581</sup> As a result, the Chalukyas were pushed beyond the river Narmada and Kumara Siladitya became the 'Master of India'.<sup>582</sup> Xuanzang (AD 630–645), a Chinese pilgrim, categorically calls Harsha as Vaish (Fei-she) Rajputra.<sup>583</sup> Another contemporary Vaish Thakuri dynasty was ruling at Nayakot in Nepal who were following the Harsha Samvat, and claiming to be the descendants of the Lichchavis of Vaishali region. Harsha and his descendants bear on their flag an insignia of snake, their tribal deity as their ancestor Pushyabhuti got the kingdom of Srikantha or Sthaneswara from the Nagas (Sakas or Scythians who were known as Nagasar by their Arian subjects). Bais till now worship snake as their tribal deity.

Harsha died in 650 and Kannauj reverted to the Maukharis whose last king Chakrayudh was deposed in 810 by Nagbhat II Pratihar and Pratiharas became the rulers of north India. The Bais descendants of Harsha remained as unimportant chiefs under the Pratiharas of Kannauj in the east of Kannauj in the region of modern Rai Bareli, till about 1250, two of the Bais brothers named Nirbhai Chand and Abhai Chand came to bathe in the Ganges at Baksar in Unnao when an affray arose between some soldiers of the Gautam raja of Argal and the forces of the *subedar*. The Hindus were defending the honour of their queen and her daughter from the lust of the Muslims, and no Rajput could turn a deaf ear to the agonized appeals for help that issued from the lady's bullock cart. Therefore, the Bais joined the losing side of their compatriots, rallied the fugitives, and beat off the Mohammedans, but left one of their princes dead on the field. S85

The survivor, Abhai Chand, escorted the rescued queen back to Argal. It was only natural that the young princess should fall in love with the soldier who had been wounded in her defence, and the king of Argal was himself in a position, which made him very glad to secure the services of such a son-in-law. In the eastern part of his dominions was a large tract of country over which he exercised only a nominal authority, and which was thinly populated by a fierce intractable people called the Bhars, who paid him neither tribute nor respect. So he gave his daughter to Abhai Chand, and with her the vice-royalty of this unprofitable country beyond the river which was then held by the Bhars and but nominally subject to the Gautams. Abhai Chand lost no time in proceeding to his newly gained dominions, and crossing the Ganges built a fort at Baksar as a basis of operations. His enemy was, however, too powerful for him, and he had to give up his position and retire to Abhaipur, the village he had founded in the *Antarbed*, where he died. His successor, Karan Rae, prosecuted his enterprise and again occupied Baksar, but the first real success was obtained by

Karan Rae's son Siddhu Rae, who utterly routed the Bhars in a great battle, the memory of which is preserved in the name of the village Sangrampur, which he founded on the scene of his victory. Pushing on through the wooded ravines, and driving his enemy before him, he took possession of Murarmau and Daundia Khera, since famous as the seats of the two greatest of the Bais families, and was the first to establish his clan in the new country. 586

Siddhu Rae was succeeded by Puran Rae, Ghatam Deo, Jajan Deo, Ranbir Deo, and Rae Tas respectively. Rae Tas held away over seven parganas of Unnao which were Unchagaon and Siddhupur (now known as Daundia Khera pargana), Bara, Kambhi, and half Bhagwantnagar (now known as Bhagwantmagar pargana), Ghatampur, Magrair and Pinhan; but was driven out by the Muslims of Jaunpur. He escaped with his family and retainers shortly afterwards at the Court of the Chauhan Raja of Mainpuri. Many stories are connected with their exile, of which perhaps the most striking is that which accounts for the assumption of the title of raja by Rae Tas. It is said that Sumer Sah, the Chauhan, ridiculed the lately established family of the Bais, and refused their chief the honour paid to an equal. On this, Rae Tas challenged him to a pitched battle. On the morning of the fight all the Bais youths less than 20 years old, to the number of about 500, were directed to return to their home, and in the event of the defeat of their elders preserve their family from extinction. With a modified obedience, and a happy compromise between prudence and valour, they withdrew to an eminence at such a distance from the engagement that they would be able to participate in the success or get a good start in case of the defeat of their relations. They watched an indecisive conflict from morning till evening, and then, taking advantage of the fatigue of both parties, swooped down on the Chauhans and secured the victory. In consequence of this Sumer Sah formally invested Rae Tas with the raja's tilak, and gave him his daughter in marriage. The Bais is said to have entered the army of the Delhi emperor, and to have served with distinction, and most accounts represent that he died fighting under his standard against some rebellious chieftain.587

His son, Raja Satna, successfully invaded the territories of the Sharqi Sultan. Having re-occupied his ancestral dominions, and acquired the new territory of Khiron from the Bhars, he pushed his conquests to the north, and taking advantage of the unsettled state of the Jaunpur Empire, occupied the strong fort of Kakori after a severe contest with the Muslim colonists. His success was the signal for a general rising against the hated conquerors. From Safipur and Kakori to Salon and Manikpur, the *Azan* and the slaughter of kine were proscribed, and in most of the larger towns the new Muhammadan judges and tax collectors were murdered or driven away. Raja Satna with a view to change his capital, selected a spot in *pargana* Khiron where Satanpur and Ranipur now stand, and which was then covered with jungle. Having

cleared the jungle, he laid the foundation of a town and designated it Satanpur after his own name. He built a fort, and a temple of Mahadeo, and placed the image of the deity which he also called *Saituni*, after his own name. Here he fixed his residence, and to commemorate his queen, he founded another town in the vicinity and called it Ranipur. He reigned there for a period of 30 years, and maintained peace and security throughout his dominions.<sup>589</sup>

At Salon, Syed Maud, the ancestor of the present *qazis* of that town, was cut down at his prayers by the neighbouring raja, who was most probably an ancestor of the Kanhpurias. His younger son was taken alive and kept in captivity by the Bhars. After a few years' imprisonment he made his escape to the court of the Jaunpur emperor. Even at Manikpur, Aziz-ud-din and Sharf-ud-din Gardezi, who had been left in charge of the town, were obliged to fly to the opposite stronghold of Karra. The province bordering Lucknow was governed by a *faujdar*, who resided at Jalalabad. He was a nominee of the raja. A quarrel arose between him and the *subedar* of Allahabad, who was then at Kakori, and a fight took place between them at Jalalabad, in which a brother of the *Subedar* was killed.<sup>590</sup>

The subedar solicited the Emperor for assistance in taking revenge for the murder of his brother. Husen Shah Sharqi of Jaunpur on his accession to the throne immediately issued a mandate to the 13 subedars, including the subedar of Karra, directing them to kill the raja and his faujdar. All the subedars then combined their forces and led an expedition against Baiswara. The raja heard of this formidable league against him, and having collected all his forces took refuge in the fort, prepared for the attack, and awaited the approach of the enemy. Raja Satna, in order to act freely, had the prudence to send his wife and families to Mainpuri, so that they might not fall into the hand of the enemy. The united forces of the subedars entered the territory of Satanpur, and commenced the siege which lasted one month and eleven days. At last Surat Singh, an officer of the garrison, who had the command of the entire forces of the raja, opened a negotiation with the subedars and offered to betray the raja and deliver up the fort to them provided they granted him revenue-free the whole of the pargana of Harha. The subedars agreed to the proposal, and Surat Singh opened the gates of the fort to the besieger, who entered the fort, and Raja Satna fell fighting in his attempt to oppose the Muhammedan victors.<sup>591</sup> Some accounts say that he was bricked up in the wall alive, and others that he was decapitated, and his head buried where the Sheikhan Darwaza now stands at Lucknow. The brave Rana Beni Madho Baksh, whose estate was confiscated for mutiny, swore to recover the head of his ancestor, but his oath was unfulfilled. The whole of his territory was then placed under the government of the subedar of Oudh, who held it for 10 years. 592

The rani escaped, and on her flight to the Ganges was delivered of a son at the small village of Kotbhar on the confines of the Rae Bareli and Unnao districts. This

posthumous son was afterwards famous as Tilok Chand, the eponymous hero of the greatest of the Bais clans, the father or the founder of many castes of Rajputs, and to the present day no Bais passes the place of his birth without showing his respect by dismounting from his horse and going by barefooted. His mother arrived safely at Mainpuri, and the young chieftain passed the first twenty years of his life at the refuge which had sheltered his father and grandfather. In 1478, the opportunity arrived which was to enable him to humble his ancestral enemies and to put him in possession of far more than his ancestral property. Bahlol Lodi had sent an expedition against Husen Shah of Jaunpur, which resulted in the defeat of the latter, and his exile to the Court of Ala-ud-din of Bengal, and Tilok Chand took this opportunity to lead a large force of Rajputs from Mainpuri into Oudh. He helped Bahlol Lodi by providing him supplies. Following the steps of his father, he crossed the Ganges near Baksar, and marching northwards defeated the Muslims who garrisoned Kakori. His further advance in that direction was checked by the Pathans of Malihabad, and he had to be contented with Kakori as the northern limit of his raj. 593

Raja Tilok Chand in the year 1542, obtained a royal *farman* from Sher Shah for restoration to him of his ancestral estate and his peaceable maintenance in possession thereof. He then re-settled Satanpur, and took possession of his entire estate. He was treated with the same dignity as the Maharajas of Jaipur and Jodhpur. Tilok Chand held an almost independent principality and ruled over twenty-two *parganas*, comprising the western half of Rae Bareli, the south of Unnao, and a portion of the Lucknow district. All the various Bais houses claim descent from this man.<sup>594</sup>

At the decline of his life he took up his residence as an act of piety in the sacred city of Kashi (Benares). He had two sons, Harhar Deo and Prithi Chand; the former went on a pilgrimage to Hardwar, and the latter remained to attend on his father when the raja fell ill and discovered the symptoms of death approaching. He called for his elder son, but finding him absent, and impatient to make a settlement of his territory on his sons during his own lifetime, he chose his younger son to be his successor, and gave his elder and absent son the title of Rana. He bestowed on Prithi Chand the estate of Murarmau and on Harhar Deo the capital of Satanpur and the neighbouring territory. Subsequently, owing to anarchy and constant wars with the Muhammadan sovereigns and governors, the country was gradually devastated, and the town of Satanpur deserted by its inhabitants, and many old remains of grandeur disappeared in the lapse of time by dilapidation and the effect of constant warfare. The younger son, Prithi Chand, thus became the raja, and though Harhar Deo returned from the pilgrimage before the raja had breathed his last, yet the latter did not think it advisable to disturb his previous arrangement. Thus, the elder branch began to be styled Rana though not in possession of the capital, and recognized to be the successor of Raja Tilok Chand, and the younger branch was styled raja.595

From Harihar Deo springs the two great houses of Sambasi and Naihasta Bais, from the villages in which his two sons settled. These two branches are represented by the Rana of Khajurgaon and the Raja of Kurri Sidhauli, as well as many other ta 'alluqdars. Raja Prithi Chand took for himself the western portion of the Bais dominions and made Sangrampur his headquarters. He was succeeded by Raja Ajai Chand who had two sons, Raja Bhikam Deo who got the ancestral gaddi of Murarmau, and Deo Rai, the younger one being the founder of the Purwa and Daundia Khera houses which for many generations altogether eclipsed the elder line. Proposed the Bhikam Deo at Murarmau was succeeded by Bhoj Raj, Narsingh Deo and then Bhupat Shah, Chatrapati Shah, Bhopal Shah, Chandarman and Amar Singh respectively.

By this time, the Raja of Murarmau appears to have declined in importance, owing to their constant feuds with the younger branch. When Har Singh Deo and Bir Singh Deo migrated to Bihar and established the Naihista branch, Bhupat Shah the Raja of Murarmau found it as invasion in his dominions, and Bir Singh Deo was killed by his hands. The Rao of Daundia Khera came forward to the side of the Naihista branch and their combined troops led to a battle and resulted in the death of Bhupat Shah. His widow with her son Chatrapati, fled to Rudra Shah, the warlike chief of Saimbasi. He readily took this opportunity and succeeded in re-establishing the youthful Chattrapati Singh at Murarmau. Chatrapati Shah was succeeded by Bhopal Shah, Chandarman and Amar Singh respectively. However, the Naihista branch got a foothold; and while Bir Singh Deo's sons remained at Patan Bihar, Har Singh's sons removed from Bachrawan, founded Kurihar Satawan. 598

In the days of Aurangzeb Raja Amar Singh was engaged in constant petty warfare, with Rao Purandar Singh of Daundia Khera, in which he was invariably the loser, and his death was followed by the ruin of the family. His infant son, Debi Singh, was left to the care of his uncle, Gopal Singh who seized the remnants of the estate for himself and founded the Rajkumari branch, which retained almost all the Murarmau villages till the middle of the nineteenth century. Debi Singh afterwards represented his cause to the Emperor Muhammad Shah, and obtained a *farman* confirming him as Raja, though this was a waste of paper to the practically independent chieftains of Baiswara. Debi Singh was succeeded by Ranjit Singh, Harhar Singh, Roshan Singh, Zalim Singh and Raja Digbijai Singh.

Although so nearly connected, the Rao and Raja were soon at deadly feud with one another. Rao Kanak Singh killed the raja of the time being, who had previously killed his brother Barsinghdeo. The blood feud was never stanched, and the raja was the chief sufferer, for though the Rao in later days was highly unpopular, and the sympathies of every Bais except his own branch of the family were against him, he kept up a constant pressure on the Raja, till he reduced him almost to a non-entity, his estate having fallen away to Rs 6,000 in 1856.

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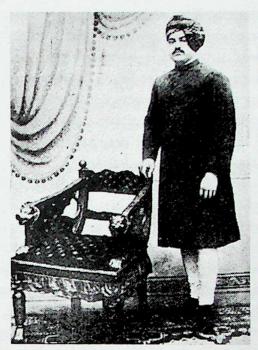
It was not till the days of Raja Digbijai Singh, sixth in descent from Amar Singh, that the family recovered its position. Being brought up like Tilok Chand at his mother's house at Patti Saifabad, this man set himself to regain the villages taken by the Rajkumari branch, and attained a fair measure of success; but up to annexation he never engaged for more than Rs 6,000. The Uprising proved his opportunity, for he displayed conspicuous loyalty by rescuing the only four survivors of Cawnpore Tragedy and afterwards furnishing the British forces with information and supplies. As a reward he obtained a large portion of the confiscated estate of Daundia Khera and of that held by Rana Beni Madho Baksh of Shankarpur. Seven villages were declared free of revenue in perpetuity and the greater part of his estate was settled permanently at the rate fixed at the summary settlement. 601

An incident during the Uprising of 1857 proved fatal to the family. There was a beautiful temple in Doundia Khera near the Ganges in Unnao. A British named Thompson along with his wife Delaforce went to see this temple. When Rao Ram Baksh of Doundia Khera, who was with the mutineers, got to know that Christians have entered the main temple of his ta 'alluqa, he surrounded the temple with dry grass, and set it to fire. The British couple rushed out of the temple and jumped in the Ganges. The villagers took them to Raja Drigvijay Singh of Murarmau, who after medical treatment of the couple, safely rescued them to Fatehpur. The British Forces were victorious in the Uprising, and they captured Rao Ram Baksh of Daundia Khera and hanged him on a Banyan tree at village Basantpur. The Rao died only during the third attempt of hanging, and cursed the Raja of Murarmau that none of the male member of the family will live a long life. The family of the Raja believe that the curse has taken its toll, and the male members of the family usually die before fifteen years of age.

In 1860, Drigvijay Singh was invested with the powers of an assistant collector within the limits of his estates and subsequently was created a Companion of the Star of India. Raja Digbijai Singh died in 1867, and was succeeded by his minor son, Raja Sheopal Singh, who in 1875 was made an honorary magistrate of the second class for life, though he ceased to exercise his power for many years. The title of Raja was given by the government vide Notification FD 2672 dated 04 December 1877. His property was greatly reduced, and all but three villages were in the hands of the Rana of Khajurgaon under the terms of a mortgage terminating in 1914. Raja Sheopal Singh died in 1910 and was succeeded by his son, Raja Bhawati Baksh Singh. The villages mortgaged to the Rana of Khajurgaon have been redeemed of land in Pratabgarh and elsewhere. The Raja died in 1901 without issue, and his widow, Rani Jagannath Kunwar, adopted Bishnath Saran Singh. He was succeeded by Rao Ram Baksh Singh.

The present representative of the family is Raja Durga Baksh Singh, son of Raja

### Ta 'alluqdars' Profile





Raja Bishnath Saran Singh

Raja Durga Baksh Singh Murarmau

Bhagwati Prasad Singh, who is residing at Murarmau, district Rai Bareli. He was born on 15 September 1956, and is married to the daughter of Maharaja Sarguja in Chhattisgarh. His only son, who was of ten years of age, has recently died of snake-bite.

### 181. Tiloi

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
181	Tiloi, Bholpur Katawar, Mastafabad	12	54	72	65,207	Raja Jagpal Singh	Kanhpuria	List II Devolved upon a single heir as per family custom



The Raja is the chief of the great tribe of the Kanhpurias, descended from Kanha, a Rajput ancestor. He had two sons, Sahas and Rahas; from the elder descend the Kanhpuria Rajas of Kaithola; from the younger branch are the Rajas of Tiloi, Shahmau, Katari, and other Kanhpuria Houses.

Kanh, the eponymous hero of this tribe, married into a Bais family, abandoned Manikpur, and founded the village

of Kanhpur on the road from Salon to Pratabgarh. The tribe deity of the Kanhpurias is the *Bhainsaha Rakshasa* (buffalo demon) to whom they offer one buffalo at every third *Vijai Dasmi*, and another for every wedding or birth which has occurred in their chiefs family since the last sacrifice, which retains the legends about the former home of the Kanhpurias. Kanh's sons, Sahas and Rahas completed the conquest of the territory to the north-west of Kanhpur by inflicting a decisive defeat on the Bhars, whose kings, the brothers Tiloki and Biloki, were left dead on the battlefield. Their names are preserved in the neighbouring villages of Tiloi and Biloi. The line of the Kanhpurias was maintained through a series of five inglorious chieftains — Rahas, Mandhata Singh, Bhikam Singh, Dalip Singh, Kesri Singh, Deo Narain Singh down to the times of Parshad Singh, of who divided his territory between his three sons, the eldest (Janga Singh) taking Tiloi. His other two sons were Man Singh and Madan Singh. Janga Singh was succeeded by Raghuraj Singh and Jagdish Rae respectively. The latter had two sons Mitarjit Singh, who succeeded him, and Indrajit Singh who was given the estate of Katari. Mitarjit Singh was succeeded by Khande Rae.

Khande Rae, led his clansmen nominally on a pilgrimage to Dalmau, but actually on a raid for plunder and extended territory. He was resisted successfully by the Pathans of Pahremau, whose leader, Muin Khan, a name, which does not occur in any pedigree, wounded the Kanhpuria chieftain, but purchased his success with his life. Khande Rae was succeeded on the throne of Tiloi by Udebhan, who verified the statements of the Tiloi Kanhpurias, that every other of their rajas was a fainéant. Under his weak Government the Kurmis, who occupied forty-two villages in Jagdiapur rose in arms. Their leader was a Dasi Ram who embraced the Muslim faith, and procured assistance from his co-religionists on the banks of the Ganges. With a body of seven hundred Mughal cavalry he plundered and burnt the villages of the Kshatriya zamindars whose raja could do nothing to protect them. Fraud was successful where force failed, and a Gautam in the Kanhpuria's pay gained Dasi Ram's confidence and treacherously assassinated him out hunting. For this service he was granted the Kurmi's villages, some of which are still held by his descendants, the ta 'alluqdar of Bara.<sup>604</sup>

The suppression of this Kurmi insurrection is with probability referred to the commencement of the vigorous reign of Surat Singh, who succeeded to the throne between 1670 and 1680. This prince though blind was distinguished for his ability and enterprise, and uniting the scattered branches of his clan under one banner was the first of the powerful chiefs of Tiloi, who ruled with semi-regal authority over a district which at one time comprised fourteen entire *parganas*. A prince of Surat Singh's energy was not likely to remain long at peace with his neighbours, and a friendly interview afforded him the desired pretext for invading the contiguous domains of the Sombansis. Partab Singh was lame, and, on asking after Surat Singh's

health, received the ordinary polite reply 'apke qadam dekhne se' to which angrily retorted with reference to Surat Singh's blindness, I too am well 'apke chashma dekhne se'. The personal insult was eagerly welcomed, and Surat Singh marched at the head of his clansmen against Pratabgarh. He was met at Hindan and an obstinate battle resulted in the defeat of the Kanhpurias. As their chieftain was being carried from the field he felt the wind strike on his sightless eyes and asked from which quarter it came, and the answer, from the west, conveyed the first information of his defeat. His retreating forces were covered by a zamindar of Nain, who commanded the then

unusual arm of a hundred matchlock men, and who for this received the grant of thirteen villages in the Salon *pargana*, which formed the root of the present large Nain *ta 'allugas*. 606

Surat Singh was succeeded at Tiloi by Gopal Singh, who had two sons, Mohan and Newal. The latter, though the youngest, held the first place in his father's affections, and formed the design of presenting him to the clan as their chieftain instead of his elder brother, who was one-eyed. Mohan Singh was not the man to permit the quiet transfer of his own rights to another, and he disappointed his father by accelerating his death. The whole force of the tribe was collected round Tiloi, and it was





intended that Newal Singh should be proclaimed publicly the heir to the raj. Mohan Singh immediately took steps to prevent this occurrence. He first went to his mother, and compelled her to disclose the place where the treasure was buried; and then taking a faithful Bahelia, whose descendants are still in honourable employ at Tiloi, approached to his father's room. The servant took aim from the doorstep, and Gopal Singh fell shot through the back. Mohan then rushed forward, cut the old man's head off, and stooping over the body made the royal *tilak* on his forehead in his father's hot blood. He then put on the ornaments of his new rank and went to the army. The news of the parricide had gone before him, and he found the soldiers on the verge of mutiny: nor was subordination restored till he assured them that the death of the old raja would not affect their pay or injure any one but the murderer himself, who took on his own head the wrath of the gods. He deemed it wise, however, to distract their attention from the horrid events and inaugurated his rule by leading them against the rich Sayyads of the south, where the plunder of Mustafabad confirmed the wavering in their allegiance. 607

On his return to Tiloi he was besieged by the Diwan of Hasanpur, who had collected a large force to punish the son who had murdered his father, and the feudatory who had affixed the royal mark with his own hands and without the consent of his suzerain. The fort was beleaguered for seven days, and on each day the Diwan created a new raja from the leading Kanhpurias, who stood aloof from their chieftain. Finally Mohan Singh gave in, consented to recognize the Diwan as his liege lord, and received the tilak afresh at his hands. Inheriting the aggressive policy of his grandfather and carrying it out with greater success, he next set the whole forces of his clan in motion against the Bais of Dalmau. Amar Singh, the Rana, met him with nearly equal forces, and the boundaries of Baiswara and Kanhpuria land were fixed in the very centre of Rae Bareli, along the line of the Jahanabad muhalla. The invader is still remembered at Rae Bareli as the founder of the Rajaghat on the river Sai. Turning northward, and reducing in succession the Muslim villages of Pahremau, Amawan, Oiah, Kathwara, Rahi, Rasehta, Bawan Buzurg, and Balla, he marched through the Jagdispur pargana where he was met by the Bhale Sultans, whom he forced to recognize his supremacy, and completed his circle of conquest by marching through Inhauna and Subeha to Manikpur, whence he returned to his home at Tiloi. The season of his repose was occupied by the celebration of his marriages first into the family of the old allies of his house, the Bisens of Rampur in Pratabgarh, and secondly with a daughter of the Bahrelas of Surajpur in Bara Banki. 608

After a short breathing time he started on a fresh expedition with extended views. Marching through the recently conquered pargana of Hardoi he encountered the Naihistas of Bachhrawan under the command of the gallant young chief of Sidhauli, and his total discomfiture deterred him from ever again attacking the too powerful

chieftains of Baiswara. He might find some consolation in the easy conquest of the eastern parts of Nawabganj and south of Fyzabad and when he finally returned to Tiloi, he was the acknowledged master of 14 parganas. When Saadat Khan came back from the reduction of Bhagwant Rae Khichar, he marched against Tiloi. The Raja was old and feeble, and, when a sally led by his younger brother Newal Singh, had failed, he submitted unconditionally, and the next year saw his death. Prem Singh succeeded his father Mohan Singh at Tiloi, and is only famous for having married a princess of the Gaharwars of Bijaipur. The lady is represented to have fallen in love with him and compelled the match, but the brilliancy of this chieftain's position dispenses with the necessity of so improbable an explanation. Power and wealth regulate Kshatriya marriages almost as frequently as caste, and Tiloi alone of all the Kanhpurias refuses to give its daughters to the Bais.<sup>609</sup>

After a reign of five years Prem Singh was succeeded by Balbhaddar Singh, the last of the great chieftains of this house. A child at the time of this father's death (it is said of him, as of almost all distinguished Hindus, that he was posthumous) his whole life was spent in arms. When quite young he led his forces to the defence of his faith at Benaras and is said to have chased back to Mirzapur, the Mughals who wished to profane a Hindu temple. His next exploit was the protection of the Raja of Bansi against the Surajbansis of Amorha and the Pathans of Sattasi. On two distinct occasions he served in the armies of Dehli against the Raja of Bhartpur and the Marathas; and the exaggeration of his chronicler relates that unaided he captured the raja of Satara and brought him in an iron cage to the presence of his imperial master. For these services he was invested in succession with mansabs of four thousand and five thousand men, and was presented with a band of honour. It is said that in the intoxication of victory his drummer beat a roll in the emperor's Durbar. The grave impertinence was only punished by a mild rebuke, and the descendants of the forward musician still beat the drum for the rajas of Tiloi. It is possible that the possession of Mohan Singh's fourteen pargana was confirmed at Delhi, but the grant if made was not long recognized at Lucknow. The only documentary evidence which the family could produce on the subject is a Wijib-ul-arz of several heads addressed by Balbhaddar Singh to Abul Mansur Khan. One head is as follows: I am the old zamindar of fourteen parganas inherited from Mohan Singh (namely Jais, Nasirabad, Salon, Rae Bareli, Manikpur, Hardoi, Inhauna, Subeha, Takia, Basorhi, Rudauli, Saidanpnr, Bilawan); this zamindari has been reduced; let me again hold it on the payment of 94 lakhs revenue. This is crossed with the ambiguous order 'Badastur-iqadim'. Another curious head is - 'Let me deduct the expenses of my army from my revenue, or have them paid in full by Government'. The order on this is - 'deduct from revenue'. The remainder of his life was spent in an unavailing struggle with the wazir, whose absence in Bengal enabled him to drive out the officials who had been

left in charge of Jagdispur and Parshadepur and temporarily to attain something like the power of his predecessors. On the return of the Nawab he was hunted from place to places and he was finally surprised at his devotions and cut down before an image of Mahadeo in the *Kandu-ka-nala* in Jagdispur. The Mohammedan trooper who brought his head to the king was rewarded for his valuable tribute by the grant of two villages free of revenue in Gonda. It was at this time that the Chob or Chuab Nadi was finally recognized as the boundary of Baiswira and Kanhpuria land.<sup>610</sup>

Balbhaddar was childless, and his death, which took place in the summer of 1784, was followed by a long interregnum. Of his two widowed ranis one was immolated, and from the pyre formally invested Chhatardhari Singh of Shahmau with the raja's cap. The adoption was not recognised by the whole tribe, and the living rani adopted Shankar Singh. For fifteen years, a war of succession was waged without any decisive result, and a compromise was eventually effected by which both competitors received the style of raja, and neither the throne of Tiloi. Shankar Singh took his title from Asni and Chhatardhari from Shahmau; and it was not till sometime afterwards that the former, a prudent and peaceful prince recovered the centre of the traditions of his tribe. Raja Shankar Singh had issues – Buniad Singh and Prasad Singh. He was followed by his son, Raja Buniad Singh who was issueless; and the latter by his adopted son, Raja Jagpal Singh, son of Prasad Singh.

Jagpal Singh sent men to the general levy at Lucknow in the Uprising of 1857, but was never prominent in the rebellion; and early in 1858 he made his submission to the Government, and assisted in re-establishing the Imperial outposts. For this he was besieged in his fort by the combined forces of Beni Madho and all the rebellious



Raja Surpal Singh of Tiloi

ta 'alluquars, and reduced to great extremity. It was long before he could be rescued by British troops; and for his services he received a grant of some of the confiscated adjacent territory of Ateha. Raja Jagpal Singh, married Rani Harbans Kunwar, and had issue. In 1860, he was made a Magistrate; and on 15 September 1875 he died, and was succeeded by his son, Raja Bahadur Surpal Singh (born 13 December 1870). He married Rani Jagannath Kunwer. He died on 21 June 1900. The title that of Raja, having been originally conferred by the Raja of Hasanpur, was confirmed vide Letter FD No. 2672 P dated 4 December 1977, and in 1882 the title of Raja Bahadur was recognised as hereditary. 612

He was issueless, and his widow Jagannath Kunwari adopted Hon. Lt. Raja Bahadur Biswanath Saran Singh, son of Babu Shivcharan Singh of Chilauli, on 21 February 1901. He was married to Rani Aditya Binai Kumari of Balrampur; married again in 1926 Rani Phanindra Rajya Lakshmi Devi of Nepal, and then married Rani Sonami Devi. He died 8 November 1946. He had following issues – (i) Pasupati Nath Saran Singh (by Rani Phanindra) (ii) Rajkumari Usha Rani (by Rani Phanindra), born September 1928, married Maharaja Kamal Singh of Dumraon and had issue, 2 sons and 1

daughter. She died March 1985. (iii) Rajkumar Mohan Nath Saran Singh (by Rani Sonami Devi), married Rajkumari Vineeta Kumari, and had issue – Kunwar Myankeshwar Saran Singh, born 17 March 1969 in Tiloi, married in Lucknow, Kunwarani Upasna Kumari Deo, daughter of Rajkumar Chotrai Bharatendra Chandra Mardaraj Harichandan of Nilgiri, and has issues Mrigankeshwar Saran Singh and Utkarsh Saran Singh (iv) Rajkumar Vijay Singh (by Rani Sonami Devi).

Raja Biswanath Saran Singh was educated at Colvin College, and was made an honorary Megistrate and a member of Provincial Legislative Council. On 17 December 1930, he was made Vice President of BIA and remained on this post up to 1940. He was also given the rank of Leutinent of



Raja Bishwanath Saran Singh, Tiloi

Indian Army and was allowed by the British government a cannon.

He was succeeded by his son Raja Bahadur Pashupati Nath Saran Singh (born 13 September 1930). He married on 21 May 1952, Rani Ujjalla Kumari, daughter of Maharaja Bahadur Ram Ran Vijay Singh of Dumraon. He was MLA from 1962–67. He died 6 March 1997. His issues are (i) Raja Bahadur Rameshwar Singh (ii) Rajkumar Gopendra Singh, born 29 May 1959, married February 1990, Rajkumar Rani Geetanjali Kumari, daughter of Thakur Bikram Singh of Pokhran, and has issue (a) Mrityunjai Singh, born 1 May 1991 (b) Uttara Kumari, born 16th February 1994 (iii) Rajkumari Pratima Kumari, born 6 July 1960, married January 1979, Kunwar Chetan Kumar Singh of Harganpur, Bijnor, UP, and has issue (a) Kshitij K. Singh, born 7 December 1979 (b) Divij K. Singh, born 11 September 1984 (c) Medhavini Kumari, born 13 February 1986 (iv) Rajkumari Kanak Bali Singh, born 20 December 1964, married February 1987, Kumar Shri Shailendra Singh Jhala of Narwar, Ujjain, M.P., and has issue. Raja Bahadur Pashupati Saran Singh remained MLA from Tiloi from 1962–67.

The present representative of Tiloi is Raja Bahadur Rameswar Singh, since 6 March 1997. He was born 22 January 1954, married on 6 February 1984 Rani Vineeta

Kumari, daughter of Capt. R.N. Singh; After a divorce in 1997, again he married on 7 March 2000, Rani Nandita Kumari, daughter of Kunwar Diwakar Vikram Singh of Athadama, and has issues (i) (by first wife) Rajkumari Arushi Kumari, born 4 December 1985 (ii) (by first wife) Rajkumar Abhishek Singh, born 31 August 1988.

Raja Mohan Nath Saran Singh, second son of Raja Biswanath Saran Singh was MLA from 1967-69 from Tiloi and Rajya Sabha member in 1985. He was also Chairman of Irrigation Commission, UP. His son Mayankeswar Saran Singh was MLA winning the UP election in 1993 and 2002 from Tiloi. He is residing at Tiloi House, Kaisarbagh, Lucknow.

# 182. Khajurgaon/Thalurai

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
182	Thairai (Khajurgaon)	14	54	129	1,13,426	Rana Shankar Baksh Singh	Bais	List II Devolved upon a single heir as per family custom

The Rana of Khajurgaon is the head of the Saimbasi family of Bais Rajputs. The Saimbasis are descended from Khem Karan, the elder grandson of Harihar Deo, and are said to derive their name from a village in the Unnao district. Khem Karan was succeeded by his son, Sakat Singh, who spread his conquests in to the Dalmau pargana, overthrowing the Muslim zamindars. He had two sons, Rana Doman Deo, who had his headquarters at Chilauli and Rudra Shah, who founded the families of Simarpaha and Chandania. Doman Deo was celebrated for the largeness of his family, while the Rudra Shah for the number of his conquests. 613

Doman Deo, from his fort at Chilauli, added eight sons to the strength of his race, the eldest being Rana Ajit Mal of Khajurgaon, while his brothers Pahar Singh and Mitarjit attended the brilliant court of Shah Jehan, where their yeoman manners excited some amusement in the court. The sarcasms of the couriers were repelled with retorts which have been fondly preserved by the family, but whose effects must have been depended rather on their rudeness than on their wit. They accompanied Prince Aurangzeb on his ill-starred campaign of Kandhar, and in the retreat in 1647, they were overwhelmed by an avalanche. The eldest son of Ajit Mal was Rana Kharag Singh and the younger Gulal Sah; from the latter come ta 'alluqdars of Narindpur Charhar, Gaura Kasethi, and Deogaon. Rana Kharag Singh had two sons, Rana Amar Singh of Khajurgaon, and Narind Shah. The latter built the fort of Shankarpur, and carved out a separate ta 'alluqa. From the latter in the seventh generation came Rana Beni Madho Baksh Singh, whose persistent rebellion in 1858 lost him the whole of his estates.

Rana Amar Singh of Khajurgaon, as leader of the Saimbasis, combined with the Naihastas to recover their former possessions in Patan and Bihar in district Unnao. With the aid of Chait Rae of Kurri Sidhauli, he defeated the forces of Purwa and Daundia Khera, but a quarrel ensued between the allies with the result that Chait Rae departed and Amar Singh was completely defeated by the Purwa chieftain. Retiring to Khajurgaon, he met another enemy in the person of Chhabile Ram, Governor of Allahabad. Aided by the chief of Gaura, Amar Singh fought the invader at the Ganges but was defeated and Chhabile Ram, for a time seized the whole of the Saimbasi estates. Amar Singh never recovered his position since then. He was succeeded by Sangram Singh. The latter's son was Rana Pahar Singh.

In 1730, Rana Pahar Singh, was admitted to engage for Khajurgaon, Saheli, Bajpeinagar and Hajipur villages, and resumed his position at the head of the clan. He was defeated by the Rao of Daundia Khera; and immediately after that he was besieged at his fort of Khajurgaon by Chait Rai, who had recently returned from his exile at Panna. The Rana was driven out and Chait Rai symbolized the defeat and destruction of the place by throwing five of its bricks of his fort in the Ganges. His descendants - Rana Chain Singh, Rana Buddha Singh and Rana Aman Singh were generally in arms against the government or their relatives, and their old prestige rendered the acquisition of a ta 'alluga in their case extremely rapid. They were continuously in arms, either against the Government or their own relations for ten years. The next successor Rana Raghunath Singh was engaged in war with Beni Madho Baksh, the quarrel being only decided by a compromise by which both competitors were awarded the title of Rana. In 1843 Haider Hearsey on his way to Pratabgarh had stationed a small detachment at Bhitargaon. The Rana considered it as an unwarrantable interference and burnt the station down. Haider Hearsey was furiously angry at hearing this act of impertinence and was not appeared by the ill success of his artillery he sent to chastise the aggressor. He soon arrived in person, and defeated the Rana before his new fort of Hajipur, and drove him into his stronghold of Khajurgaon. Here the beseigers were worthily resisted and their commander himself pointed the gun which he had slung in the branches of a tree overlooking the fort. Eventually Raghunath Singh escaped into the dense jungles of Nain, and turned to the enjoyment of the estate when the danger had passed. 617

Raghunath Singh lived to engage under the British Government for the largest estate in Baiswara. He joined heartily in the rebellion, but submitted early in 1858 and subsequently rendered valuable service; he paid in a large amount of revenue while the rebellion was at its height, and assisted in preparing and guarding the bridge at Bhitauraghat. He was rewarded with a portion of the Shankarpur estate and a khil 'at. In 1860, he was invested with the special powers of an assistant magistrate and collector. Rana Raghunath Singh died in November 1861, and was succeeded



Raja Shankar Baksh Singh, Khajurgaon

by his grandson, Shankar Baksh Singh (born 27th December 1839).<sup>618</sup>

Rana Shankar Baksh Singh occupied a very prominent position among ta 'alluqdars of Oudh, being vice-president of the British Indian Association, an honorary magistrate, and an honorary munsif. He was created a Companion of the Indian Empire in 1882, and in 1887 was raised to be a Knight Commander of the same order. The title of Rana has always been held by this branch of the family since the time of Rana Doman Deo and was acknowledged by the Oudh government; it was confirmed as hereditary in notification no. 2672P of 4 December 1877. In 1886 he was appointed an additional member of the Governer General's Legislative Council. His issues were (i) Kunwar Lal

Chandra Shukan Singh, born 1860. (ii) Rani Vaishni, married Raja Akshay Singh of Banera.

He died in 1897, and was succeeded by his son, Rana Sir Sheoraj Singh (1897-1913). The Rana was an honorary magistrate of the second class in the police circles of Dalmau and Sareni, and an honorary *munsif* for *pargana* Khiron. He was created a Knight Commander of the Indian Empire on 12 December 1911 during the Delhi Durbar. He was a member of the Legislative Council, United Provinces. He



Raja Sheoraj Singh, Khajurgaon

relinquished his rights to his son Rana Uma Nath Singh by a document (*dastbardari*) on 9 May 1913; married and had issue from the first rani, as well as further issue by Musammat Sarwar. He died 14th April 1920. His issues were Rana Uma Nath Baksh Singh, Kunwar Shambhu Nath Baksh Singh, Shri Jang Bahadur (by Musammat Sarwar), and Shri Bam Bahadur.

Rana Uma Nath Singh (1913-46) was succeeded by his son Rana Shiv Ambar Singh (born 1905). He married firstly, Rani Mahendra Rajya Laxmi Kumari Devi, daughter of Supradipta Manyabara Gen. H.H. Shri Teen Maharajah Sir Mohun Shumsher Jung Bahadur Rana of Nepal; secondly, Rani Laxmi Devi of Sanjauha; and thirdly, Rani Shanti Devi of Samaspur. He had issues – (i) Rani Vishalakshi Kumari (by Rani Laxmi Devi), married the Rao Sahib of Maihar in Rajasthan. (ii) Kunwarani Ranjana Kumari (by Rani Laxmi Devi), married Kunwar Devendra Singh of Nawalgarh. (iii) Rajkumar Amresh Kumar Singh, married Rajkumari Abha Kumari from Kalakankar, and has issue, one daughter and one son (iv) Kumari Indrani Singh (v) Kunwar Shivraj Singh. (vi) Rajkumar Shivnath Saran Singh (by Rani Shanti Devi) (vii) Kunwarani Rudrani Kumari (by Rani Shanti Devi), married Kunwar Kirtivardhan Singh of Khandela-Junior. (viii) Rajkumar Devendra Pratap Singh (by



Raja Shivnath Saran Singh Khajurgaon

Rani Shanti Devi) (ix) Rajkumar Anantesh Singh (by Rani Shanti Devi).

The present representative is Rana Shivnath Saran Singh. He married Rani Sandhya Kumari, third daughter of Justice Raja Chandra Shekhar Prasad Singh, Raja Saheb of Daiya in UP, and his wife, Rani Padma Devi, and has issue, two sons. (i) Rajkumar Amar Singh (ii) Rajkumar Shalivahan Singh. He is the owner of Ambar Hotel near Naka, Lucknow. His residence is adjacent to the hotel.

# 183. Katgarh

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given Ao 1860	Caste	Succession as per Section 8 of Act I of 1869
183	Katgarh	93	35	11	7,156	Babu Bishan Nath Singh	Bais	List V Primogeniture opted

The ta 'alluqa' was related to Murarmau and was the part of the ta 'alluqa of Rana Beni Madho Baksh of Shankargarh, the hero of Baiswara during the Revolt of 1857. Babu Kishen Singh, who was paternal Uncle of Rana Shankar Baksh Singh of Khajurgaon, rendered valuable services during the revolt for the British Government, and was rewarded with this ta 'alluqa's sanad. He was succeeded by Babu Bishen Nath Singh. 619 In 1935 the ta 'alluqdar was Kunwar Shambhunath Baksh Singh.



Babu Bishan Nath Singh of Katgarh

# 184. Shivgarh/Barsinghpur/Kumhrawan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
184	Barsinghpur (Sheogarh)	22	54	23	19,269	Raja Jagmohan Singh	Amethia	List II Devolved upon a single heir as per family custom

The Raja is the head of the Gaur Amethia clan of Rajputs of Oudh, the younger branch of the family being represented by the Raja of Pokhra Ansari in Barabanki. The detailed history of the clan is already narrated in the history of Pokhra Ansari.

Bahar Deo, the ancestor of the clan migrated from Ajmer settled at Nar. His descendant in the fifth generation was Sarvajit who constructed a fort at Shahpur. In 1158, Chandradeo Rathor of Kannauj attacked the Gaur territory, after which Sarvajit submitted and joined the Court of Kannauj as his feudatory. Sarvajit's son Vishram Deo constructed Vishram Sagar and Hariali Taal. His son Prithvichand Deo married the sister of Mahraja Govind Chand of Kannauj; their issue was Kanhdeo. Prithvichand Deo was the military commander of Kannauj and was instrumental in the victory of Gauda country by the army of Kannauj. He also repulsed an invasion of Turks, during which he was killed. Emperor Govind Chand gave to his elder son Sinhdeo the *jagir* of Naar and made the younger son Kanhdeo the commander-inchief. Kanhdeo cleared from the region around Amethi the turbulent tribe of Bhars, and settled there. From then onwards this branch of Gaurs came to be known as Amethias. 620

Somewhere about the time of Timur's invasion of Hindustan, Raipal Singh was sent by the Delhi Emperor to suppress a rebellion in Oudh, and that he defeated and slew Balbhadra Sen Bisen with sixteen thousand of his host. Raipal was wounded in the shoulder by a musket shot, and recompensed by a *khil 'at* and the title of Raja of Amethi.<sup>621</sup>

Another tradition trace their descent to Bal Singh, the younger son of Raja Pirthi Chand of Narkanjari, a chieftain of the Chamar Gaur clan, left his home settled in Amethi in the Lucknow district, whence the new name was derived. Another tradition relates that Rae Bal Singh, the son of Rae Prithi Chand, by order of the reigning Emperor, conquered the insurgent ta 'alluqdar of Amethi, who had neglected or refused to pay his revenues. In reward for this the emperor conferred upon him the title of 'Amethia Raja'. Subsequently his descendants were driven out of Amethi by the Sheikhs of Salempur Ibrahimabad and moved eastwards into Haidargarh and Kumhrawan parganas.

Raja Rajpal Singh's successors were Mahpal Singh, Ajai Pal Singh and Jamdhar Singh. Jamdhar Singh had three sons, who divided the property between them. The eldest, Dingur Singh, assumed the title of Raja and established himself at Sheorajpur in Kumhrawan; the second, Lohang Rae, called himself Rana, and founded the Akhiapur family of Barabanki; and the third, Ram Singh, styled himself Rao, and is the ancestor of the Pokhra Ansari Branch.

Three or four generations after this, these three brothers – Dingur Shah, Ram Singh, and Lohang – led their clan from Amethi to Jagdispur, and came into contact with the Muslims left at Bhilwal by Ibrlhim Shah. The engagement resulted in the defeat of the Sheikhs and the occupation of their villages by the invaders. There is every reason to suppose that this occurred towards the end of the fifteenth century, and was part of the general re-assertion of Hindu supremacy in Oudh, consequent on the downfall of the Jaunpur dynasty – a reaction whose central event was the establishment of the Bais kingdom. If the family tradition that Raipal Singh came to Amethi in Tamerlane's time is true (and it is confirmed by the numbers of generations recorded between him and the present date); the three brothers, at a distance of three or four generations, must have lived about a hundred years after that date – i.e. shortly before the close of the fifteenth century.'623

Dingur Shah's descendants extended their possessions over Kumhrawan and part of Inhauna, but being on the borders of the Bais and Kanhpuria dominions, they were never so powerful as their kinsmen of Pokhra Ansari. Raja Dingur Shah was succeeded by Raja Udairaj, Raja Jamnibhan, Raja Hardewal Singh and Raja Bir Singh. Raja Bir Singh founded Barsinghpur, the village which generally gives its name to the estate, although it is frequently called Kumhrawan or again Sheogarh from the residence of the Raja. The successors of Bir Singh were Raja Kasturi Singh, Raja Jagat Singh and Raja Kharag Singh. Raja Kharag Singh had two sons – Tirbhuwan Singh, who succeeded to the title and estate, and Indarjit Singh, who received Usah as his portion.

Tribhuvan Singh was succeeded by Raja Bahadur Singh, Raja Gaj Singh and Raja Sheo Singh respectively. The latter's eldest son was Rajan Singh and the younger, Bijai Singh the founder of the Delhi *ta 'alluqa*. Rajan Singh had no son, and at his death violent quarrels ensued, which terminated in the adoption of Araru Singh, a descendant of Indarjit Singh of Usah. He established a bazaar known as Araduganj. His son was Raja Daljit Singh, who had four sons.

His eldest son was Raja Jagmohan Singh, who received the *sanad* for the estate and the confirmation of his title from the British Government vide Foreign Department Notification No. 631, dated 9 December 1864. In addition he was given a land grant of sixteen villages in *muafi* in the Jagdishpur region. He had three sons and a daughter. The elder son Bisweswar Baksh Singh was married to the daughter of Raj Shankar



Shivgarh Palace



Raja Visheshwar Bux Singh

Baksh Singh of Deara. The second son Babu Madhav Baksh Singh was married to the sister of Raja Pratap Bahadur of Kurwar. His daughter was married to Rao Ranjit Singh of Sarmathura. He started a school for education of his subjects in Shivgarh. He was succeeded by Raja Bisheshwar Baksh Singh. He had a son and three daughters. The first daughter was married to Rao Gopal Singh of Kharwa in Rajasthan, second daughter to Kachwaha chief of Tetara thikana of Jaipur, and third daughter to Rao Yashwant Singh of thikana Dhirawat in Udaipur.

Raja Bisheswar Baksh Singh had an untimely death in 1887, and was succeeded by his only son Raja Rameshwar Baksh Singh, who was born on 16 June 1875. During his childhood, his mother looked after the estate. He was married to the daughter of Raja Pateswari Pratap Narayan Singh, the Kalhans

raja of Basti. He took over the reins of the estate in 1896. The Raja in 1900 obtained possession of the old Saimbasi estate of Simarpaha by inheritance from Thakurain Dariao Kunwar, the widow of the Bais ta 'alluqdar. The succession was disputed by the Bais but was confirmed by decree of the Judicial Commissioner on the 11 April 1902. He erected the temple of Sri Bindeswar Mahadeo in Shivgarh and the bazaar of Rameswarganj. He beautified Shivgarh, and Simarpaha with many palaces and other buildings. His son was Kunwar Lal Barkhandi Mahesh Pratap Narain Singh, who

was married to sister of Raja Jagatpal Bahadur Singh of Kaithola. His son was Raja Udai Raj Singh, born in 1921. Raja Udai Raj Singh, married Rani Lakshmi Kuwar of Sailana, MP.

The present representative of the *ta 'alluqa* is Raja Rakesh Pratap Singh, who was born on 1 August 1956 in Lucknow, educated at Lucknow University. He was M.L.C from 1998-2004 and again from 2004-10. He married Rani Mandakini Prabha of Bijwa 18 February 1980. She is a social worker and a politician too. She looks after her *chikan* business. He has a son, Kunwar Hanumant Singh (born 18 February 1981), who was married on 18 February 2006 to Kunwarani Shraddha Singh of Kothi, MP;



Raja Rakesh Pratap Singh of Shivgarh

and a daughter Rajkumari Shivika Singh, who was married on 13 February 2006 to Raja Jayendra Bikram Singh of Payagpur. The family resides at Park Road Lucknow, and Shivgarh Resorts Palace, Shivgarh.

### 185. Kurri Sidhauli

pe Se	S.No. as er List I of ection 8 of t I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
	185	Kurri Sidhauli	26	54	22	28,154	Raja Hind Pal Singh	Bais	List II Devolved upon a single heir as per family custom



The Raja is the head of the Naihasta family of Tilokchandi Bais, being descended from Karan Rae, the younger grandson of Harhar Deo. Karan Rai had two sons, Har Singh Rai and Bir Singh Rae. Bir Singh Rai established himself in Bihar Khas while Har Singh Rai established himself in the village of Naihasta in pargana Bihar, Unnao. Here his descendants came into conflict with the Raja of Murarmau, and in a fight that ensued, Bir Singh Rae lost his life. The Naihastas then invoked

the aid of the Rao of Daundia Khera, and with his assistance slew Raja Bhupat Singh of Murarmau, and retained Patan Bihar, which has since remained in the hands of the descendants of Bhairon Das, the son of Bir Singh Rae.

It was Har Singh Rae, who separated himself from his brothers in Naihasta, and brought Sidhauli and some other villages into his possessions by the sword. Ram

Singh, the son of Har Singh Rae, moved in to the Bachhrawan *pargana* and there founded the estate of Kurri Sidhauli. He was followed by Sangram Singh, who had two sons, Abhai Raj, who retained his father's property, and Bal Singh, from whom come the *ta 'alluqdars* of Simri.

Sukh Sah, the son of Abhai Raj, had two sons, Bhan Singh of Kurri Sidhauli, and Ajab Singh, whose descendants hold the estates of Udrahra and Hasnapur. Ajab Singh's three sons became Muslims, or at least adopted Muslim names, for the conversion did not extend to his grandsons, although the members of this family still fasten their clothes in the Muhammadan fashion. Bhan Singh was the most powerful rulers of Kurri Sidhauli, and to his estate belonged the *pargana* of Sissandi, which was granted to the ancestors of Raja Kashi Prasad the *ta 'alluqdar* of Sissandi, as a gift. 624

The reaction against the encroachments of the Raos in Bihar was headed by the young Chait Rae, the illegitimate son of Ban Singh of Sidhauli. He collected the forces of his house and effectually deterred the aggressor from making any attempt in that direction. His services do not appear to have commanded the gratitude of the reigning chief, who was only compelled by force to recognize his independent position in the *pargana* of Maurawan. Alone among the Bais he ventured to offer any serious opposition to Nawab Saadat Khan. The story of his seige in his fort at Pachhimgaoh is mentioned further on, but some doubt is thrown on the accounts which represent it as merely a sham fight, by the fact that he remained for some time in exile at the court of Panna, and did not return till after the death of the great Nawab.<sup>625</sup>

At the time of Saadat Khan's invasion, Sadak Singh, the half brother of Chait Rae, held the *gaddi* of Kurri Sidhauli. His importance may be conjectured from his marriage with a sister of the celebrated rebel Bhagwant Rae Khichar of Asothar, and both he and his father ruled an extensive tract stretching from Bachhrawan into the heart of the Lucknow district, embracing, at any rate nominally, nine *parganas*. He got the title of Raja from Delhi Emperor. 626

About the same time, Chait Rae, an illegitimate son of Sidhauli, separated from his father's house, built a fort at Pachhimgaon (pargana Maurawan), where he acquired a considerable estate. He was a skilful and daring warrior, and though none of them would have admitted him to sit or eat on equal terms with them, the whole Naihasta branch recognized his superiority in warlike matters; so that he was looked on as the military leader of that portion of the Bais. Many ballads are extant extolling his gallant deeds, and one of them narrates the following story, which is interesting, not only as an example of Rajput pride, but as illustrating the nature of a revenue settlement in those days. When Saadat Khan was appointed Governor of Oudh, he found that the revenue system of the province had fallen into great disorder under his predecessor Raja Girdhar Bahadur, and he resolved to repair this by a personal progress through the country and examination into the state of things. When he

reached Maurawan he summoned all the *Qanungos* of Baiswara, and called on them to produce the 'daul' or rent-roll of their respective parganas. They said what daul will you have, and on being asked the meaning of their answer, they explained that there were two dauls which a *Qanungo* could give in – the 'coward's daul' and the 'man's daul.' In the 'coward's daul' against every landowners name was written only the same sum which had been fixed on him at the last assessment, but in the 'man's daul' every one's rent was raised in proportion to the improvement that had taken place in his land, Saadat Khan called for the 'man's daul,' and the assessment of Baiswara was doubled.<sup>627</sup>

Then having summoned the agents of all the rajas and landowners in full darbar, he placed before him on one side a heap of pan leaves, on the other a heap of bullets, and bade the agents, if their masters accepted the terms offered them, to take up the pan, if not, the bullets. One after another they came forward and every one took up a pan leaf. Saadat Khan turned round to one of his courtiers, and said in a sneering aside - 'I had heard great things of the fighting men of Baiswara, but they seem readier to pay than to fight.' By this time the pan had been accepted by every one except the agent of Chait Rae, who as being illegitimate held the lowest rank, and therefore came last in order. He stepped forward and said 'Nawab, my master was ready to accept your terms, but if you wish to see how a Bais can fight, he will not refuse to gratify you. Give him but a day to prepare himself, and then lead your forces against his fort.' Next day Saadat Khan attacked Pachhimgaon, and the battle raged all that day with no success to the besiegers. In the evening the Nawab admiring the gallant bearing of the man, sent to say he was quite satisfied with that specimen of the bravery of Baiswara, and if Chait Rae would come in now, he should be assessed at only half the sum that had been fixed on his estate. Chait Rae accepted the terms and was received by the Government with great distinction. From Baiswara Saadat



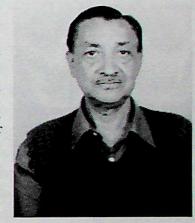
went on, past Tiloi and Amethi (in both of which places the rajas resisted him and were defeated) to Fatehpur where, after a sanguinary battle, he defeated and killed Bhagwant Singh Khichar, who had rebelled against the Delhi Government, and had already defeated the *wazir*'s forces in a pitched battle. Returning thence to Delhi, the king asked him if he had found the people in those parts as turbulent as he had expected. 'No' he said. 'No one gave me any serious trouble except the half sword of Chait Rae, and the whole sword of Bhagwant Khichar.'628

Raja Sadak Singh had two sons, Sikandar Singh and Bikramjit, but both died without issue. The direct line became extinct on the death of the brothers Bikramjit and Sikandar Singh, and Inayat Ali, a cousin who had been converted to Mohammedanism was adopted as successor. His son, Raja Drigpal Singh found no difficulty in returning to the religion of his forefathers, but the family still fastens their clothes in the Muhammadan fashion, viz., as to the side on which they fashion their *chapkans* or tunics. A son of Inayat Ali was Rahmat Ali Singh who acquired the small estate of Udhrera, a great portion of which was almost immediately lost to the Banias of Maurawan.

Raja Drigpal Singh was succeeded by his son Hind Pal Singh. He was given the sanad of the ta 'alluga. The title of Raja was conferred on Sadak Singh by the Mughal Emperor, but it was not recognised by the kings of Oudh. However, it was confirmed as hereditary by Foreign department notification no. 631, of 9 December 1864. Hind Pal Singh was succeeded by Raja Ram Pal Singh who was born on 6 August 1867. He was educated at Aligarh MAO College. He was a great spokesman and his speeches were spectacular and forceful. He started his political career as a MLC of United Provinces, then became Member of Imperial Legislative Council from 1920-35. He was also a Fellow of Allahabad University, a Member of the Council of State, President of British-Indian Association, President of Oudh Hindu Sabha, Director of Allahabad Bank (Limited), and Vice President of All India Hindu Mahasabha. He was chairman of the fifth session of All India Hindu Conference held in 1918. He married 1889, and had adoptive issue. His passion, besides politics, was moneylending and from this source his annual income was about Rs 5,00,000. He used to manage many Bais Rajput estates in this manner. He died in 1933, and was succeeded by Raja Krishna Pal Singh. He married first, Rani Premlata Devi of Ramnagar Estate; and married secondly, Rani Krishna Kumari of Ramnagar Estate. The three sons and four daughters of the raja are: (i) Rajkumari Jyoti Prabha Singh (by Rani Premlata Devi), married to Kunwar Mrigendra Singh of Sohagpur, Madhya Pradesh, and has issue, two children. (ii) Raja Ajai Singh (by Rani Premlata Devi), (iii) Rajkumari Kanak Prabha Singh (by Rani Premlata Devi), married Kunwar Yogendra Singh, Kathara, Kanpur, and has issue, two daughters. (iv) Kunwar Jai Singh (by Rani Premlata Devi), married Kunwarani Meera Singh of Balrampur, and has issue, one son and two daughters. He died in June 1996. His son is Kunwar Mahendra Singh. (v) Rajkumari Ratan Prabha Singh (by Rani Premlata Devi), married to Jayant K. Parmar, Ahmedabad, Gujrat, and has issue, one son and one daughter. (vi) Rajkumari Poonam Prabha Singh (by Rani Krishna Kumari), married Dr. Raghuraj Singh, Delhi, and has issue, two children – Hemant Singh and Saurabh Singh. (vii) Kunwar Sanjai Singh (by Rani Krishna Kumari), married Kunwarani Sangeeta Singh, and has issue, one child.

Raja Ajay Singh is the present representative of Kurri-Sidhauli, since 1999. He married Rani Jaya Singh of Jharia Estate, Jharkhand, and has four children: (i) Rajkumari Jayantika Singh, married Kunwar Rajendra Bahadur Shah, Bahadurkunj, Nepal. (ii) Rajkumari Shilpika Singh, married Kunwar Amitabh Singh Chandel of Ramgarh, Hariyana. (iii) Rajkumari Anshumalika Singh, married Kunwar Ravendra Singh Chandel, Allahabad. (iv) Rajkumar Abhishek Singh, married Kunwarani Anamika Singh, Barhi Estate, Gorakhpur.

The raja is residing at Mall Avenue, Lucknow.



Raja Ajay Pratap Singh of Kurri Sidhauli

# 186. Atra Chandapur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
186	Atra Chandapur	29	54	29	33,158	Raja Jagmohan Singh	Kahnpuria	List II Devolved upon a single heir as per family custom

This family is a branch of the Kanhpuria Rajputs whose ancestor was the famous Kanh whose second son Rahas came to Simrauta in Rae Bareli district from Manikpur, zilla Pratabgarh, and having defeated the Bhars, erected a 'Kot' and occupied the villages of Tiloi and Biloi from the Bhars. Gradually they extended their territory. Six generation from Rahas, came Dev Narain Singh, who had two sons – Rudra Singh and Prasad Singh. The descendants of Rudra Singh settled at Uchapur Patharia, while Prasad Singh settled at Tiloi region. He divided the estate among his three sons, the elder one Jugga Singh took Tiloi, Man Singh took Ateha and Madan Singh got Simrauta in the reign of Emperor Alamgir. Raja Madan Singh cut down a dense forest and called the place Chandapur (after the moon), in commemoration of the light having taken the place of darkness. To the west of Simrauta is pargana Hardoi, which was formerly known as Byalis, inhabited by the Bhars. Raja Madan Singh

took from the Bhars the *pargana* of Hardoi, and here he erected a large building, which is called *Atra*. Since then the ancestors of the present *ta 'alluqdars* have been in possession and always rendered material assistances to *subedars* from Delhi when they came for political purposes. For this service 27 villages in *pargana* Simrauta were given as reward in *muafi*. He also received the honour of *khil 'at*, drum and spear from the Emperor of Delhi. Madan Singh was succeeded by Sultan Singh, Fateh Singh, Ram Chand, Kesri Singh, Raja Jagat Singh and Raja Jagraj Singh respectively.

Raja Jagraj Singh had two sons, Mandhata Singh and Jaswant Singh. The former succeeded the gaddi while the latter was given the estate of Siwan. Raja Jagraj Singh assisted the subedar of Oudh in defeating the Bhars and made such arrangements as prevention of high way robbery, dacoity, etc. For this, the Government of Delhi conferred a valuable khil 'at on him, and 148 villages in pargana Simrauta were given in zamindari and 5 villages in pargana Hardoi in muafi. His son Raja Mandhata Singh founded the ta 'alluqdari of Simrauta during the reign of Nawab Saadat Ali Khan. He was also granted the mansab of 7 thousands. His younger brother Jaswant Singh founded the estate of Siwan or Sioni. Subsequently, Madhata Singh's son Raja Zorawar Singh was allowed by the Government at Delhi a khil 'at, salute of guns, and the use of 'danka'. He had two sons, of which the elder one Aman Singh's son Raja Digvijay Singh got the Simrauta estate, while younger son Nar Bahadur Singh got Chandapur. Raja Digbijay Singh established alms-houses and gave pecuniary assistance to a number of poor people to enable them to get their daughters married. Since Digbijay Singh had no issue, he adopted Raghunath Singh, the younger son of Nar Bahadur Singh. Raghunath Singh was succeeded by Raja Sheo Darshan Singh.

Raja Sheo Darshan Singh was of great physique, and a great athlete. His horseriding skills were unmatched in the territory lying between the Ghagra and Ganga. He is said to have fought in unison with Rana Beni Madho of Daundia Khera. Half of his estate was confiscated as a canon was discovered from his fort after the Uprising in 1859. It is said that the British left the judgement of the cannon issue on Babu Thakur Prasad of Tiloi. Since Tiloi and Chandapur were at feud, hence Thakur Prasad judged that the cannon were of Chandapur estate. The British posed a fine of 1 lakh of rupees or half of the estate of Chandapur, and the Raja judiciously decreed: 'Saren ka rupaya na deb. Rupaiya lai ke bilayat chale jaihe, mauzan par to kabahun kabja kai leen jai' (the money if given, will be transferred to Britain, but the mauzas will remain here which I could annex at a later date). Hence 50 mauzas of Chandapur were confiscated. The remaining estate of Simrauta left to him is known as Atra Chandapur. He adopted his nephew, Raja Har Prasad, who however, having died immediately afterwards, Raja Sheo Darshan Singh made Har Prasad's son Raja Jagmohan Singh, his heir. 629

Raja Jagmohan Singh proved to be a loyal subject of the British Government

and in a Durbar was presented with a valuable khil 'at and a sword of Honour along with the honorary rank of Second Lieutenant for valuable war services. He was made an honorary magistrate and invested with the powers of an Assistant Commissioner. Raja Jagmohan Singh had friendly ties with British Officers, as a result of which his name was omitted from the list of rebels. He was one of the six select ta 'allugdars who were specially honoured at the Imperial assemblage of Delhi in 1877 and received medals. It was through his exertions along with that of others that Acts XVI, XVII, XIX, and XXVI were enacted. For the relief which he granted to the famished people in 1877 he received a robe of honour in the durbar at Lucknow. Raja Jagmohan Singh, before his death in 1904 had adopted Lal Chandrachud Singh, the brother of the ta 'allugdar of Siwan. His widow Rani Jairaj Kunwri opened a charitable



Raja Jagmohan Singh of Atra Chandapur

Dispensary in her estate and had built a pavilion with a marble statue of her late husband. She made Primary Education free in her estate. Raja Chandrachud Singh was of literary taste and after his death his collection of 22,000 books were transferred to the Sharda Sadan Library of Rae Bareli. Raja Jitendra Singh of Chandapur Rae Bareli was highly educated and very social person.

He was succeeded by Raja Shailendra Pratap Singh, who is residing at Chandapur House, Rae Bareli, as well as Mall Avenue, Lucknow. Upendra Singh and his brother are residing also in Rae Bareli.

187. Simri

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given Ao 1860	Caste	Succession as per Section 8 of Act I of 1869
187	Simri, Patantadasi	64	35	24	23,619	Thakur Jagannath Baksh	Bais	List II Devolved upon a single heir as per family custom

The history of the ta 'alluqa is related to Kurri Sidhauli. Near Simri is situated the earlier Bais headquarters of Satanpur, which was founded by Maharaja Satan. He erected a temple of Lord Siva known as Sataneswar. Raja Mansukh Raj or Bal Singh, son of Sangram Shah severed off his relations with Kurri Sidhauli and settled at village Simri which was surrounded by forest. Later on he founded the ta 'alluqa. He was succeeded in turn by Doman Deo, Debi Singh, Bhikam Singh, Duniapat, Ramdin,

Bhagwan Baksh and Jagganath Baksh respectively. Thakur Jagannath Baksh was given the *sanad* of the *ta 'alluqa*. He was succeeded by his widow Thakurain Sheopal Kunwar. The next successor was Thakur Raghuraj Singh. He was succeeded by Lal Surendra Bahadur who was a Congress MLA and was pro-nationalist. He passed on to Rae Bareli Congree two Circulars issued by the District Magistrate in 1931, which called for joint Government – landlord action against the Congress and the unruly peasants. However, Kalka Prasad, a peasant leader of longstanding in Rae Bareli had ideological differences with the *ta 'alluqdar* and there developed two factions in Rae Bareli Congress in 1930s. <sup>632</sup>

The present representatives of the family, Kunwar Chandresh Vikram Singh and Indresh Vikram Singh are residing at village and post Simri.

188. Simarpaha

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
188	Simarpaha	65	54	44	37,962	Thakurain Dariab Kunwar	Bais	List II Devolved upon a single heir as per family custom

The family is related to the House of Murarmau. During the partition of Khajurgaon, Shaukat Singh's second son Rudra Shah was given the region of Simarpaha. Rudra Sah was succeeded by his son Mukund Shah, and grandson Kuber Singh. Kuber Singh had two sons, Priti Raj and Hindupat. The latter's descendants are the ta 'allugdars of Chandania. Prithi Raj, the elder son was succeeded by Maha Singh, Shiu Singh and Daulat Singh respectively. The latter engaged for only one village. His son, Lalji, began the foundation of a ta 'alluga, and maintained it in two fights with the nazims, Jai Ram Pande in 1820, and Qutb-ud-din Hasan Khan in 1827. His wealth is proved by the fact that he built the great bazaar of Lalganj, the central mart of Baiswara. He had two sons Vikramajit and Fateh Bahadur, but both died issueless. 633 The widow of his son adopted Basant Singh who himself died childless during the uprising of 1857, and was succeeded by his widow Dariao Kunwar. Dario Kunwar was from Shivgarh, the Gaur ta 'alluqa. The widow Rani adopted her relative Raja Rameswar Prasad Singh, the ta 'alluqdar of Shivgarh, but after her death, Basant Singh's nephew Lal Sher Bahadur succeeded the ta 'alluqa. The succession was disputed by the Bais but was confirmed by decree of the Judicial Commissioner on the 11 April 1902. The case went up to Privy Council, but after a decision of Privy Council, the estate was merged with Shivgarh.

### 189. Kurihar Satawan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
189	Kurihar Satawan/Onai	66	35	31	28,412	Thakur Fateh Bahadur Singh	Bais	List II Devolved upon a single heir as per family custom

The ta 'alluqa lies near Gurbakshgaj PO, about 8 miles from Harchandpur Railway Station, and belongs to the Saimbasi Bais clan. The Saimbasis are descended from Khem Karan, the elder grandson of Harihar Deo, and are said to derive their name from a village in the Unnao district. Khem Karan was succeeded by his son, Sakat Singh, who spread his conquests in to the Dalmau pargana, overthrowing the Muslim zamindars. He had two sons, Rana Doman Deo, who had his headquarters at Chilauli and Rudra Shah, who founded the families of Simarpaha and Chandania. Doman Deo had eight sons, the eldest being Raja Ajit Mal of Khajurgaon, while from the second son Pahar Singh is descended this branch.

Pahar Singh was succeeded in turn by Chunni Singh, Hindupat, Udat Singh, Panwar Singh, Kirat Singh, Ban Singh, Chatardhari, Duniapat and Gur Baksh respectively. When Gur Baksh Singh died childless, Rana Raghunath Singh managed to get his *ilaqa*, and kept it till 1832. Fateh Bahadur, the adopted son, recovered it in the succeeding year with the help of Rana Beni Madho, who stood his security, and in his turn possessed himself of the estate. General Sleeman interfered, and Fateh Bahadur recovered it on the payment of Rs 40,000 arrears. His son, Chandrapal Singh succeeded him and died immediately on emerging from the tutelage of the Court of Wards. The *sanad* of the *ta 'alluqa* was given to Thakur Fateh Bahadur Singh. He was succeeded by Chandrapal Singh, Gajraj Singh and Thakur Shankar Bax Singh respectively.

### 190. Gaura Kasethi

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
190	Gaura Kasethi	67	35	49	31,383	Thakurain Achal Kunwar	Bais	List II Devolved upon a single heir as per family custom

This ta 'alluqa lies 2 miles from Jalalpur Dhai Railway Station, and was earlier known as Gaura Din Shah. It is related to the Murarmau family. Rana Doman Deo's son and successor was Ajit Mal. In 1686, he founded this ta 'alluqa after the partition of Khajurgaon ta 'alluqa. Rana Ajit Mai's younger son, Gulab Shah, separated, and was the founder of the Gaura house, second in importance to that of Khajurgaon. 635

Gulal Shah was succeeded in turn by Dula Rae and Bhupat Singh respectively. He had two sons, Pirthi Singh and Ahlad Singh. Prithi Singh was succeeded by Barjor Singh. He had two sons Din Shah and Lal Shah.

A report from the tehsildar of Dalmau, dated 1809, gives a lively picture of the turbulent times. Din Shah, the zamindar of Gaura, had covered fifteen acres with a fort which he defended with two guns and a hundred matchlockmen. At his call, Shiu Parshad Singh brought three hundred stout villagers from Shankarpur. Dalpat Shah of Chandania, and Fateh Singh of Simarpaha, could between them raise a thousand men, and at the prospect of a fight, the Kanhpuria zamindars trooped in from the Nain jungles; so that a levy of two thousand men could be raised at a moment's notice. By royal command the fort at Gaura was burnt, but the army had hardly turned its back when another rose from the smoking ruins, and the baffled official represents that the diabolical ingenuity of a wandering Englishman suggested the party of the new gateway. Not only did this chief generally refuse to pay any revenue himself, but he rendered it impossible to collect in the neighbouring villages, by destroying the crops of zamindars who were more inclined to acquiesce. At one time he was caught and shut up in the Dalmau fort in consequence of a quarrel with the merchant who stood security for his villages, but he soon made his escape to the jungles, and it was found that he was a more intolerable nuisance as a proclaimed outlaw than he ever had been before, and he was brought back by the bribe of a village rent-free. To this he soon added eleven more. Din Shah, on one of the rare occasions when he condescended to appear in the Dalmau kachahri, drew his sword on the tehsildar and was himself promptly cut down in 1795. His brother, Lal Shah, and nephew, Rampal Baksh, continued the same policy, and in 1810 engaged for 29 villages, 21 of which belonged to other zamindars, 'who,' writes the tehsildar, 'still attend my kachahri in person, though I am obliged to let their villages remain in the Gaura engagement'.636

On the death of his brother, Lal Shah possessed himself of his villages and rapidly acquired an estate. His usurpation of course led to a continual dispute between his descendants and those of his brother, and in AD 1830, Inchha Singh, the *nazim*, divided the estate, giving three-fifths to Lal Shah's representative, and the remainder to Bajrangbali with the name of Narindpur Charhar. From this division it is possible that Lal Shah was really the elder brother, but Din Shah was up to the time of his death certainly the most prominent of the two.<sup>637</sup>

The next successors were Ram Baksh, Indrajit, Bhopal Singh and Shivpal Singh respectively. After the death of Thakur Shivpal Singh, his widow Rani Thakurain Achal Kunwari looked after the *ta 'alluqa*. She got the *sanad* of the *ta 'alluqa*.

In 1933, it was represented by Thakurain Subhav Kunwari. The present representative of the *ta 'alluqa* are Kunwar Pratyush Vardhan Singh, residing at South City, Lucknow; Kunwar Paritosh Vardhan Singh who are residing at Nazarbagh, Lucknow; Kunwar Anant Vardhan Singh, Kunwar Akshaya Vardhan Singh and Kunwar Sidharth Vardhan Singh all residing at Transit Flats, MB Club, Lucknow; Hari Vardhan Singh residing at South City, Lucknow; and Kunwar Manish Vardhan Singh, residing at Viswas Khand, Gomti Nagar, Lucknow.

## 191. Paho Gularhiya

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
191	Paho Gularia	81	35	8	10,166	Thakur Bhup Singh	Bais	List II Devolved upon a single heir as per family custom

The ta 'alluga is a branch of Murarmau. It was founded by Rana Daman Rai's third son Mitarjit after the division of the ta 'alluga of Khajurgaon. Mitarjit is a favourite hero with the bards, who tell many stories of his prowess and of the amusement, which his rustic plainness occasioned, at the Delhi court. When he first went to Delhi he attended the durbar, but stood outside the entrance, expecting some one to invite him in. He waited till it was all over, and when the Rajas of Jaipur and Marwar were passing out they noticed his country manner, and thinking to make fun of him asked who he was? They were told 'a Raja of Baiswara.' One asked 'what he wore two swords for?' 'To fight any two men who dare to meet me,' said he. The other asked 'why did he not enter the darbar, but stood without at the door?' He replied 'that in his country it was customary to invite the stranger, not to leave him to push his way in uninvited, but that as they had given their daughters and sisters to the king, of course they could not be looked on as strangers; so they were quite right to go in.' Incensed at this insult, they challenged him to single combat. Mitarjit came to the field mounted on a mare, who on the first onset became uncontrollable and ran away with him; with great trouble he stopped her and dismounted, pronouncing a curse on any member of his race who should ever cross a mare's back; and to this day no Bais of the house of Pahu can be induced to mount a mare. Mitarjit returned to the field on foot, and wounded both his antagonists. 638







Thakur Narendra Bahadur of Paho

Mitarjit was succeeded by Kalian Sah, Inderjit, Fateh Singh, Jai Singh, Mardan Singh, Hindupat Singh, Achal Singh and Bhup Singh respectively. After the latter's death his son Thakur Shankar Baksh Singh succeeded to whom the *sanad* of the *ta* 'alluqa was given. He was succeeded by Thakur Rajeswari Baksh Singh and Thakur Narendra Bahadur Singh respectively. The present representatives of the family are Shri Shailendra Pratap Singh residing at Paho Kothi, Railway Station, Rae Bareli; Shri Shivendra Singh and Rudrendra Bahadur Singh, residing at Paho House, Station Road, Rae Bareli and also at village and post Paho, district Rae Bareli; and Captain Kamlendra Bahadur Singh, residing at Tiloi House, Kaisarbagh, Lucknow.

# 192. Hasnapur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
192	Hasnapur, Bahadurnagar, Jigan, Kandowrah	99	20	23	8,044	Thakur Bishnath Singh	Bais	List II Devolved upon a single heir as per family custom

This ta 'alluqu lies near Rehwan PO, and about 4 miles from Harchandpur Railway Station. This Bais branch separated itself from Kurri Sidhauli by Ajab Singh.

He was succeeded by Ajab Singh, Rustam Ali, Fateh Singh, Rajpal Singh, Tej Singh and Thakur Baksh respectively.

In 1827, Thakur Baksh was the *ta 'alluqdar*. After his death, came his son Thakur Bishnath Baksh Singh who got the *sanad* of the *ta 'alluqa*.<sup>639</sup> He was succeeded by Thakur Narendra Singh, and Raja Jagannath Baksh Singh respectively. The title of Raja was given to Thakur Jagannath Baksh Singh as a Personal distinction vide Notification no. 282, dated 3 June 1924. The Raja was made an MLC in UP Assembly. He was present in the debates of Constituent Assembly of India proceedings in which he fought for the Right to property be included as Fundamental Right similar to the American Constitution.



Thakur Bishnath Baksh Singh of Hasnapur

### 193. Tikari

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
193	Tikari, Bhagupur, Asoghpur	100	20	31	20,559	Babu Sarabjit Singh	Kanhpuria	List II Devolved upon a single heir as per family custom



The ta 'alluqu lies near Dih PO, and is 6 miles from Fursatganj Railway Station. The ta 'alluquar belongs to the clan of Kanhpuria Rajputs. Tiloi's Raja Balbhadra Singh's life was spent fighting the Nawab wazir of Oudh. He was ultimately killed near Jagdishpur. He died childless, and the rani before going for sati, put the crown on the head of Chatradhari Singh of Shahmau. However, the Tiloi

brotherhood could not accept an outsider on the *gaddi*, hence disputes arose for succession for 15 years.

Raja Chatradhari Singh's third son Jang Bahadur Singh (born 1762) got the ta 'alluqa of Bhagirathpur. He was a staunch Hindu and was reputed to be a scholar of Sanskrit and Hindi who never speak a Persian word as per the dictum 'na vadeta yaavanin bhasa praneh kanthagatairape'. The hatred for Persian made the Nawab's officers his enemy, and they looked for excuses to decimate him. The Chakladar informed the Begum who was stationed at Faizabad that this chief has got so hatred for Islam that he never speaks a Persian or Urdu word, and calls the Begum Sahiba as

Turkin rani. She called him for an interview and asked him what word he has for tent? The prompt reply was 'kapre ka kot'! (a camp of cloth). She again asked the word for mashak. He replied 'Paani ki mot! The Begum praised him but took the insult to her heart. She got an opportunity, and the Babu was arrested for not paying the revenue in time and Bhagirathpur was attacked and his son was captured and killed. The head severed from his body was brought in front of Jung Bahadur Singh, who without getting disturbed praised the bravery of his killed son. At last it was decided that the chief can be released if someone gives his security. The eldest son was already killed. The other three sons Raghunath Singh, Amir Singh and Shivpal Singh refused to come for their father's security for fear of death. At last, Sarvajit Singh, son of Raghunath Singh, who was a lad of fourteen years, presented himself as the security of his grandfather. He was imprisoned while Jang Bahadur Singh was released. 640

After a short interval Jung Bahadur Singh arranged the money and got the release of his grandson. His estate was also restored to him. Jung Bahadur Singh divided the estate between his sons thus: Babu Raghunath Singh (21 portions) Bhagirathpur, Babu Amir Singh (16 portions) Gangagarh, and Babu Shivpal Singh (16 portions) Miramau.

The next successor was Babu Raghunath Singh, who was a good administrator and greatly enhanced his ta 'alluqa. He was a devotee of Ganga, and on every Poornima, he used to go to Gokana Ghat for holy dip in Ganges. In the way to the ghat was a village named Tikari, whose zamindar became his friend. Babu Raghunath Singh made a house there and later on purchased the whole village. Slowly the ta 'alluqa Bhagirathpur came to be known as Tikari. He also got the ta 'alluqa of his uncle Babu Gurudutt Singh. For forty-two years he administered his ta 'alluqa and then handed it over to his son Babu Sarvajit Singh, he retired to Gokuna Ghat ashram. He died in 1880.

Babu Raghunath Singh had four sons Babu Sarvajit Singh, Babu Bhagwant Singh, Babu Sripati Singh and Babu Chatrasal Singh. During the revolt of 1857, Babu Sarvajit Singh rendered valuable assistance to the British government, and had protected lives of many British families by giving shelter in his fort. After the revolt, he was rewarded with grant of the confiscated *ta 'alluqa* of Bhagupur and the four villages of the Thakur of Ateha.

He was succeeded by his elder son Babu Ganga Baksh Singh and his younger son Babu Ran Bahadur Singh was given the village Berara. He was a man of letter and had written a book, 'Kahnpuria Kshatriya Vamsh'. Since the elder son of Babu Ganga Baksh had died during his lifetime, his grandson Babu Shashidhar Singh succeeded. He was succeeded by Tejbhan Singh and Himanshu Dhar Singh respectively.

Babu Himanshudhar Singh was the founding member of Swatantra Party, and had good terms with the first Governor of UP Rajgopalachari, and K.M. Munshi. He

### Ta 'allugdars' Profile







Babu Himanshudhar Singh

was also close to GB Pant. When Mahatma Gandhi was killed, he was at that time in Tikari, which was sieged by the police. Later on it was realized that the message was wrongly sent, the police had to go to Tikra and not Tikari. The chief Minister apologized for this mistake. The Babu was fond of flying and had two airplanes. He has three sons, Bhuvneshwari Prasad Singh, Ambikeshwari Prasad Singh and Akhileswari Prasad Singh. Bhuvaneswari Prasad Singh has two sons – Prakash Punj Pratap Singh and Vivek Singh. Ambikeshwari Pratap Singh's son is Ripudaman Singh while Akhileswari Pratap Singh's son is Aishwarya Pratap Singh. They all are residing at Vishal Khand, Gomati Nagar, Lucknow.

# 194. Narendrapur Charhar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given ad 1860	Caste	Succession as per Section 8 of Act I of 1869
194	Narendrapur Charhar	133	20	36	18,830	Thakur Bishnath Singh & Thakur Adjudhia Singh	Bais	List II Devolved upon a single heir as per family custom

The ta 'alluqu' lies near Sadarganj PO, and is 2 miles from Jalalpur Dhai railway station. This ta 'alluqu' is a branch of Gaura Kasethi. The dispute between the two brothers Lal Shah and Din Shah led to family feuds which was evolved by the chakladar

by a partition of the estate. Lal Shah got Gaura while Sher Bahadur, the son of Din Shah got the rest of the portion. The ta 'alluqa was founded in 1828 by Bajrang Bali, son of Sher Bahadur who got vast tract of agricultural lands in Charhar region from Ram Baksh of Gaura. During the nawabi, this land was on muafi tenure. Bajrang Bali was succeeded by Ajudhya Baksh.

On annexation of Oudh, the sanad of the ta 'alluqa was given to Thakur Ajudhya Baksh and Vishnath Baksh. After the death of Vishnath Baksh, her widow Thakurain Dariao Kunwar looked after the estate. She was succeeded by Thakur Chaturdhari Singh and Thakur Ram Pratap Singh respectively. The present representative of the ta 'alluqa' is Air Commander Janak Pratap Singh who is residing at Japling Road, Lucknow.



Thakur Ajudhya Baksh of Narendrapur

## 195. Hamirpur Kaula-Changhania/Alampur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
195	Hamirpur Kaula,	139	20	34	16,833	Thakur Sardar Singh	Bais	List II Devolved upon a single heir as per family custom

The ta 'alluqa lies near Lalganj PO, and is 1 mile from Jalalpur Dhai railway station. This is a branch of ta 'alluqa Simarpaha. The original name of the ta 'alluqa was Bhagvantpur, which was founded by Hindu Singh, a brother of Prithvi Shah. Hindupat's son was Achal Singh. His successors were Mohan Singh, Dalpat Sigh, Miharban Singh and Sardar Singh respectively. The sanad of the ta 'alluqa was given to Sardar Singh. On Sardar Singh's death her widow Thakurain Uday Nath Kunwari succeeded. Sardar Singh's son was Tribhuvan Bahadur Singh. The estate at that time was Hamirpur Kaula, but since the ancient name was Bhagvantpur Changhania due to the fort where the raja used to reside. Later on the residence was shifted to Alampur, and the ta 'alluqa was known as Alampur. Raja Tribhuvan Bahadur Singh granted eighteen acres of land for Baiswara Educational Institution which runs Baiswara Baal Niketan, Baiswara Kanya Junior High School, Inter Collage and Degree Collage, as well as Saraswati Sishu Mandir. The next successor was Rajendra Bahadur Singh who

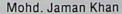
was from Shahpur (Simarpaha) and was adopted by the raja in 1937. Lal Rajendra Bahadur Singh was born on 10 September 1921 and was a good player of Hockey and Football. He was married in 1944 to a daughter of the Raja of Panchkot State (Bengal). He has three sons Kunwar Devendra Bahadur Singh, Kunwar Pratap Bahadur Singh and Vijay Bahadur Singh.

Kunwar Devendra Bahadur Singh was married to Rajkumari Devendra Kunwari of Maihar State, and has a son Aditya Singh, and a daughter Divya Singh married to Sakti State, Chhattisgarh. Kunwar Pratap Bahadur Singh was married to Rajkumari Madhuri Singh of Dhaurpur Sarguja estate, has a son Brahma Prakash Singh, and a daughter Bhumika Singh married to the Thakur of Bindwara, Munger district. Kunwar Vijay Bahadur Singh was married to Rajkumari Shel Singh of Narauli estate, and has a daughter Sakshi Singh. Lal Rajendra Bahadur Singh is residing with his family at Alampur, Lalganj, district Rai Bareli.

### 196. Amawan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
196	Amawan	156	20	23	13,768	Abdul Hakim Khan	Pathan	List III Primogeniture opted







Mohd. Saed Khan

The ta 'alluqdar belongs to Pathan tribe. Nur-ud-din and Mustafa Khan came to the province as followers of the celebrated Mahmud of Ghazni, and obtained the appointment of Munshi, and also the pargana of Salon, where they built two villages and called them after their respective names – Nuruddinpur and Mustafabad. During the reign of Sultan Ibrahim came in their family Muhammad Khan, who (in AD 1196) founded a village on wastelands received by him in return for services rendered to the Emperor and after himself called it Amawan. Hence came the name of the present ta 'alluqa. This last, in addition to Amawan, comprises several other villages built or acquired by the same founder. Generations after came Abdul Hakim Khan and Saadat Khan, whose title received the recognition of Government sanad. To these, succeeded Mohammad Zaman Khan, Muhammad Saed Khan and Mohammad Sultan Khan. <sup>641</sup> The next successor was Mohamamd Wahid Khan. The present representatives of the family are Shri Abdul Majid Khan Warsi residing at Amawan, district Rae Bareli; and Abdul Humid Khan residing at B-1143, India Nagar, Lucknow.

### 197. Pahremau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
197	Pahremau	157	-	17	7,231	Zulfiqar Khan, Karam Ali Khan, Asad Ali Khan, Mahabat Khan	Pathan	List III Primogeniture opted

About 850 years ago, one Hengan Pathan came here during the reign of Sultan Shahbuddin Ghori to quell the revolt of the Bhars. The Sultan rewarded him with the region in *muafi* along with the title of *Diwan*. Since then his descendants are settled



Zulfigar Khan



Karam Ali Khan



Asad Ali Khan



Shahamat Khan

in the region. During the reign of Akbar, the region was formed into a ta 'alluqa. During the advent of the British rule, the sanad was given to Zulfiqar Khan, Karam Ali, Asad Ali Khan and Shahamat Khan.<sup>642</sup> Zulfiqar Khan was succeeded by Mumtaz Ali Khan and Asad Ali Khan was succeeded by Ramzan Ali Khan respectively.

The present representative of the family are Mehbub Ali Khan residing at village Pahramau, Post Chandapur, Raibareli; Mansoor Hasan Khan, Kamran Hasan Khan, Salman Hasan Khan and Maksud Ali Khan, all residing at Pehramau House, Mohalla Garhi, Wazirganj, Rae Bareli; Farrukh Hasan Khan residing at 2/256, Vijay Khand, Gomti Nagar, Lucknow; and Masud Ali Khan and Dr Aizaz Hasan Khan, residing at Nowa Diagnosis, Kali Bari, Rae Bareli.

## 198. Udrera/Rajamau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
198	Udrera, Kasmora	158	20	13	9,959	Thakurain Gulab Kunwar	Bais	List II Devolved upon a single heir as per family custom

This forms a branch of ta 'alluga of Kurri Sidhauli. The ninth ruler from Tilok

Chand was Raja Sukh Sah of Kurri Sidhauli. He had two sons Ban Singh and Ajab Singh. Ajab Singh's sons were Rehmat Ali and Inayat Ali. Inayat Ali's son Drigpal Singh was adopted as Raja of Kurri Sidhauli when the line of Ban Singh got extinct. Rehmat Ali's son was Raghunath Singh, the founder of this ta 'alluqa who separated it from Kurri Kidhauli.

This ta 'alluqa was earlier known as Raja ki Garrhi. Raghunath Singh was succeeded by his son Jawahir Singh. Government sanad of this ta 'alluqa was given to Thakurain Gulab Kunwar, widow of Thakur Jawahir Singh. She filed an application dated 21 November 1860 to the British government to adopt Bhagwan Baksh. When the rani went for pilgrimage of Badrinath, her finger was bitten by a rat, and she died there itself. Bhagwan Baksh



Bhagwan Baksh Singh of Udrera

succeeded the *ta 'alluqa*. Bhagwan Baksh aided Rana Beni Madho Baksh of Shankarpur who with his 15,000 troops fought the British forces in the revolt of 1857. He was upset over the Summary Settlement of the Udarera *ta 'alluqa* with the Bisens, which was done by the Oudh government just before the revolt. Later on Bhagwan Baksh surrendered and the *ta 'alluqa* was restored to him. Bhagwan Baksh was succeeded by her widow Musammat Raj Kunwar. The next successor was Lal Shiv Narain Singh.

The present representative of the *ta 'alluqa* is Bhuveneswar Singh who is married into the Mohgaon State Chattisgarh and is residing at village and Post Rajamau (Bachrawan), Rae Bareli.

### 199. Bharauli/Pahrauli

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
199	Pahrauli	159	20	22	17,017	Chaudhary Raghunath Singh	Kahnpuria	List III Primogeniture opted

The ta 'alluquar belongs to Janwar Rajput clan. About 450 years ago, two brothers Ugrasen and Narmad Shah came from Ikauna in Bahraich district to Khiraon pargana on official duty. They were given the ownership of village Mirzapur by the Sultan along with the title of Chaudhary. He gave the name of Khiron to a chak, then known as Kheri Har. He settled himself there and his descendants took possession of some villages in this pargana and establish himself as ta 'alluquars. One of their descendants was Raghunath Singh who got the village of Bahrauli in maufi. Later on the ta 'alluqua was named after this village. In the Nawabi, Raghunath Singh was appointed as Qanungo of many ta 'alluquas. The sanad of the ta 'alluqua was given to Raghunath Singh. He was succeeded by his widow Mithun Kunwari who was under possession of the ta 'alluqua in 1935.

#### 200. Banohara

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
200	Banohara	179	9	10	5,499	Mir Fakhrul Hasan	Sayyad	List III Primogeniture opted

### Ta 'allugdars' Profile





Muhammad Husain Khan of Banohara

Mir Fakhrul Husain of Banohara

The ta 'alluqa' belongs to Sayyads. About 850 years ago, Makhdum Shah Adil Malik accompanied Shah Ibrahim and Shah Husain (sons of Emperor Sultan Ibrahim Sharqi) from Jaunpur to Rae Bareli, and for help rendered by him in a successful expedition against the Bhars, as also for founding the villages Bareli, where formerly was a jungle, was rewarded by the Emperor of Delhi with the gift of 12 villages, Bibipur, Mubarikpur, & c. in muafi, and his son Syed Akbar-ud-din was granted the appointment and dignity of a Qazi. At a change of succession to the Delhi throne the muafi was resumed but subsequently Mir Haider Husain and Mir Karamat Husain of this family, who for some time had held the appointment of Nizam under the imperial regime, acquired from it proprietary right of this estate. The sanad of the ta 'alluqa' was given to Mir Fakhrul Husain. 644 In 1935, the representative was Syed Siraj Ahmad.

# 201. Devguna Girdharpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
201	Devguna (Kiratpur Charhar)	210	9	12	6,531	Thakur Jagmohan Singh	Bais	List III Primogeniture opted



Thakur Jagmaohan Singh of Devguna

The ta 'alluqdar belongs to the Bais family of Gaura Kasethi. Ahlad Shah (descendant of Harhar Deo) relinquishing his share of inheritance in estate Gaura Kasethi, came to and settled in village Keratpur, which had been a muafi in the days of the Nawabi. He was succeeded by Risal Singh, Nawal Singh and Mardan Singh respectively.

Marden Singh, made considerable improvements to the property and raised his possessions to the status of a ta 'alluqa. Since then the ilaqa was remained in the family. He was succeeded by son Jang Bahadur Singh and his grandson Thakur Jagmohan Singh to whom the sanad of the ta 'alluqa was given. 645 In 1935, the ta 'alluqa was represented by Thakur Pratap Narain Singh.

## 202. Hardaspur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
202	Hardaspur	211	9	9	9,372	Lala Baijnath	Kayasth	List III Primogeniture opted

The ta 'alluqdar belongs to Kayasth caste. About seven centuries ago one Hardas (ancestor of the ta 'alluqdar) founded Hardaspur (after which this estate is called) on a site at the time covered with Jungle. The present ta 'alluqa represents a gradual development of that small village. Tenth in descent from Hardas came Baijnath on whom was conferred the Government sanad. After the latter succeeded his son, Gauri Shankar, who having no issue was succeeded by his widow Jugraj Kunwar. She adopted Babu Nanak Prasad who was representing the ta 'alluqa in 1935. The representatives of the ta 'alluqa are Amolak Srivastava residing at 27C, Clyde Road, Lucknow; Bindra Prasad Srivastava residing at Kothi Ganga Gunj, Rai Bareli; Engineer Neeraj Kumar and Manoj Kumar residing at Indira Nagar Lucknow; and Dr. Badrinath Srivastava, Sri Girish Chand Srivastav, Sri Brijesh Kumar Srivastav, all residing at Kothi Gangaganj, post Gangaganj, Rae Bareli.

### 203. Usah

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
203	Usah	251	20	6	6,439	Babu Shiv Ambar Singh	Amethia	List II Devolved upon a single heir as per family custom

The ta 'alluquar belongs to Gaur Amethia Rajput and a branch of ta 'alluqua Kumhrawan. It was founded about 400 years ago by one Babu Man Singh, who on leaving the joint family, received for his shares the village of estate Usah, where he went and settled.<sup>647</sup>

In the eighth generation from Raja Dingur Shah of Shivgarh, came Raja Khadag Singh. He had two sons Tribhuvan Singh and Indrajit Singh. The latter settled at Usah, and his son Man Singh formed it into a ta 'alluqa. Babu Sheoamber Singh latterly succeeded to the inheritance, and being issueless his widow Thakurain Anand Kunwar adopted his nephew Babu Shiv Shahai Singh. He was succeeded by his son was Babu Sahdeo Baksh Singh who too was issueless. He adopted his cousin Achal Singh. He has two sons Amar Singh and Shardul Singh, the present representatives of the ta 'alluqa.

Amar Singh resides at Jawaharlal Nehru Road, Tagore Town, Allahabad while Shahrdul Singh at Nirala Nagar, Lucknow.

### 204. Pilkha

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
204	Pilkha	252	-	4	1,496	Maharaj Baksh	Bais	List IV Section 23 (succession as per custom)

Tirbhawan Shah (fourth son of Rana Doman Deo), separating from the main house of Khajurgaon, went to reside in Jagatpur. He had two sons Diwan Singh and Angad Singh. Diwan Singh remained at Jagatpur Kot, while Angad Singh's descendants were holding the estates of Ghurwara and Khargapur. The original

village of the first family was Jagatpur *Kot*, and their attempts to form a *ta 'alluqa* were not successful. Two small collections of villages were made, but both were almost immediately absorbed by the ranas.<sup>648</sup>



Thakur Maharaj Baksh of Pilkha

Diwan Singh had two sons Udwat Singh and Kushal Singh, both of whom remained at Jagatpur Kot. Kushal Singh's son was Shiv Singh who separated himself and went to Utarawan, where he erected a Kot. He got 30 villages from the ta 'alluqa. His son Ani Rai remained at Utrawan and looked after the management of the estate. His son was Jai Singh and grandson Mohan Singh. Mohan Singh, was eager to establish a ta 'alluqa, and he purchased many villages, cleared a pilu jungle at village Pilkha, and built on its site a fortress, which gives its name to the ta 'alluqa under notice.

Mohan Singh had seven sons. His youngest son Vikramajit got the village Reumau in partition. However, all the sons remained at Pilkha. He was succeeded by Bajrang Bali Singh, Mahavir Singh and Chandel Singh respectively. Chandel Singh had

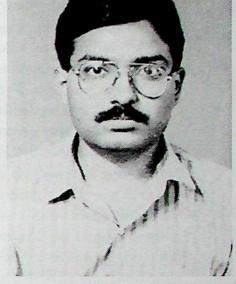
four sons Mahesh Baksh Singh, Ramesh Baksh Singh, Suresh Singh and Oudhesh Singh. Mohan Singh's eldest son Thakur Maharaj Baksh got the sanad of the ta 'alluqa Pilkha in 1872. His son Baldeo Baksh was married into Paska ta 'alluqa and his brother-in-law being issueless, he also got the ta 'alluqa of Paska. In 1930, he was murdered at Mustafabad in Bahraich district. Ramesh Baksh Singh (1891-1988) has five sons – Gopal Singh, Aridaman Singh, Digvijay Singh, Rananjay Singh and Ranvijay Singh. Ramgopal Singh's son is Shailendra Pratap Singh, who is DIG in UP police. He has a son Pratik and a daughter Mansi. They are residing at Vishal Khand, Gomati Nagar, Lucknow. Other family member is Lal Sukhraj Baksh Singh, residing at village Pilkha, post Aihar, Rae Bareli.

# 205. Sahgaon Paschimgaon

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
205	Sahgaon, Pachchim Gaon	253	-	3	4,164	Sita Ram	Kurmi	List III Primogeniture opted

## Ta 'alluqdars' Profile





Sita Ram of Sahgaon

Ashok Kumar of Sahgaon

The history of this house can be traced to Benaik Ram and Palji Ram Kurmi, who taking service under Emperor Akbar, came to Pachhimgaon. A descendant from them, Kachan Singh (in 1572), built the village of Binaikpur and (in 1587) that of Palia after the names of the above ancestors. By the gradual acquisition of *mauzas* Khanpur and Purbgaon and with many improvements in Pachhimgaon itself, he brought the whole into one *ta 'alluqa*, and to this amalgamation he gave the name of Sahgaon, i.e. three villages. During the revolt of 1857, the *ta 'alluqdar* of Sahgaon supported the rebels, and the *ta 'alluqa* was confiscated and given to Thakur Singh, a descendant of Gajen Singh. Government *sanad* was granted in a later generation to Thakur Singh, who distinguished himself by loyalty to the British during the siege of the Baillie guard. He was given Sahgaon and three villages Binaikpur, Palia and Pachhimgaon. 649

He was succeeded by his son Sita Ram, and grandson Chaudhary Gauri Shankar. He being issueless, adopted his sister's grandson Ashok Kumar Singh. Ashhok Kumar Singh is a software Engineer in USA and is the present representative of the *ta 'alluqa* whose residence is D/71, Mahanagar, Lucknow.

## 206. Khajuri

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given ao 1860	Caste	Succession as per Section 8 of Act I of 1869
206	Khajuri	254		4	2,821	Kamta Bakht	Bais	List III Primogeniture opted

### Ta 'alluqdars of Oudh



Thakur Balbhadra Singh of Khajuri

This family is a branch of the *ta 'alluqa* of Simarpaha. Thakur Lal Shah had two sons, Fateh Bahadur and Vikramaditya. He had two sons, Fateh Bahadur and Vikramaditya. Vikramaditya, on his separation from the house of Simarpaha, received as his share the *ta 'alluqa* above, which has ever since been the property of his descendants. He was succeeded by his son Kamta Baksh. The *sanad* of the *ta 'alluqa* was given to Kamta Baksh. He was succeeded by his son Balbhadra Singh. The *ta 'alluqa* was sold before 1935.

#### 207. Kesarwa Kasiran

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
207	(Kesarva)	255	-	4	1,990	Thakur Baksh	Bais	List III Primogeniture opted



Thakur Baksh of Kesarwa

This ta 'alluqa is a branch of Gaura. It came into existence about a century ago, when Kalandar Singh and Pratap Singh separated from the main stock (Gaura) and received it for their support from Bhupat Singh, then head of the Gaura House. The estate has been in possession of their descendant ever since. The sanad of the ta 'alluqa was given to Babu Bijai Singh, son of Kalandar Singh. He was succeeded by Thakur Baksh Singh. In 1935 the representative was Thakurain Babban Kunwari. The present representative of the ta 'alluqa is Lal Dushyant Singh and Hemant Singh who are residing at Indira Nagar, Lucknow.

### 208. Dehli

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
208	Dehli	256		3	3,044	Babu Bijai Singh	Amethia	List III Primogeniture opted

This is a branch of Kumharwan. In the twelfth generation from Raja Dingur Shah, came Raja Shiv Singh. His son Ranjan Singh became the raja of Shivgarh. He adopted Adaru Singh as he was issueless, while to his younger brother Bijai Singh, he gave the region of Dehli on the separation of the former from the joint house. Since then this property has remained in the family of Bijai Singh's descendants. Bijai Singh was succeeded by Babu Bakhtawar Singh, Shivraj Singh, Jagannath Baksh Singh and Bakhtawar Singh. In 1935 the latter's widow Babuain Babban Kunwari was representing the *ta 'alluqa* in 1936.



Thakur Bakhtawar Singh of Dehli

### 209. Manihar Katra

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
209	Manihar Katra	257	-	1	1,291	Hira Lal Mishra	Brahman	List IV Section 23 (succession as per custom)

The ta 'alluquar belongs to Brahman caste. In 1851, Shiuraj Bali, son of Raja Hira Lal Misr, Nazim of Dalmau and Bareli purchased this ta 'alluqua from Raja Mehraban Singh. In 1879 his successor Ganga Bishun was representing the ta 'alluqua. <sup>651</sup> The present representative of the ta 'alluqua is Mussamat Raj Kishori Devi who is residing at village and post Manihar Katra, Rae Bareli.



Ganga Bishun of Manihar Katra

### Ta 'alluqdars of Oudh

### 210. Bahuwa

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
210	Bahuwa	207	9	11	8,336	Bhikan Khan	Khanzada	List II Devolved upon a single heir as per family custom



Fateh Bahadur Khan of Bahuwa

The ta 'alluqdar is a Khanzada. The family owns its origin to Raja Karn, who traced his descent from Raja Vikramaditya, the Gaharwar Rajput of Kannauj, and the ta 'alluga forms part of an estate which was bestowed in damadi (portion of a son-inlaw) by the said Raja Karn about seven centuries ago. The descendants of Raja Karn are called Gadewah Thakurs, but the branch of his house coming from his later generation, Awotaz Singh (who repairing to Delhi, embraced the Moslem faith assumed the name of Khan Azim Khan. His son was Fateh Bahadur Khan who was representing the ta 'alluqa in 1878.652 Thakur Syed Mujeeb Haider with pen name mujeeb was a poet. Another descendant of the family Thakur Syed Amin Haider Khan with pen name Amir Bahavi was also a great poet.

The present representative of the family is Syed Saghir Haidar who is residing at Bahuwa.

#### 211. Shahmau

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given an 1860	Caste	Succession as per Section 8 of Act I of 1869
211	Shahmau	150	35	28	26,800	Sukhmangal Singh	Kanhpuria	List IV Section 23 (succession as per custom)

This family is a branch of the house of Tiloi. Raja Udaibhan Singh's younger brother Gulal Shah got the jagir of Shahmau. For next four generation the descendants

of Gulal Shah were dependent on Tiloi, but the queen of Raja Balbhadra Singh put the crown on the head of Chatradhari Singh of Shahmau, before going for satee on her husband's pyre. However, the brotherhood could not agree to this. The younger queen adopted Shankar Singh of Asni, and the succession dispute remained for fifteen years after which it was mutually agreed to make both of them kings, and thus the title of Raja was conferred to both. Raja Chatradhari Singh had two sons, Zalim Singh and Jang Bahadur. The former succeeded to Shahmau while the latter got the estate of Tikari.

Raja Zalim Singh's son was Raja Durjan Singh who died childless. He adopted Raja Sukhmangal Singh, who was from the family of Surpal Singh of Tiloi. He was succeeded by Lal Narsingh Pratap Bahadur Singh. The present representative of the family is Lal Bishun Pratap Singh who is residing at village Shahmau.



Sukhmangal Singh of Shahmau

### 212. Pinhauna

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
212	Pinhauna	118	9	7	4,460	Sheo Ratan Singh	Bais	List II Devolved upon a single heir as per family custom



Sheo Ratan Singh of Pinhauna



Rawat Sheo Bahadur Singh of Pinhauna

The family is known to fame by the title of Rawat, comprises a section of the Thakur Bais stock and the estate is one of the oldest in the province. Bhyro Das, a descendant of Bihar Sahi, was the founder of the house. The sanad of the ta 'alluqua' was given to Rawat Sheo Ratan Singh, and in 1935 Rawat Kanhaiya Baksh Singh was the ta 'alluqua'. He was succeeded by Rawat Sheo Bahadur Singh. This ta 'alluqua' in former days comprised extensive possessions, but in consequence of various partitions from time to time, has been reduced to a small estate. 653

The present representative of the family is Rawat Surendra Bahadur Singh who is residing at Panhauna as well as 21-Panhauna House, Khandhari Lane, Lalbagh, Lucknow.

## 213. Nuruddinpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
213	Nuruddinpur	196	9	21	12,103	Thakurain Qadam Kunwar	Kanhpuria	List II Devolved upon a single heir as per family custom

The ta 'alluqdar belongs to Kanhpuria clan. Five centuries ago Bahadur Singh adopted one Jorawan Singh, youngest son of Raja Kalyan Singh and put the latter in possession of his estate. Jorawan Singh made improvements to the ilaqa and went to reside at Nuruddinpur. Sixth in descent from him came Babu Dhan Singh, who having no issue, adopted his own nephew Jageswar Bakhs. He was succeeded by his widow Thakurain Kadam Kunwar. She was succeeded by her son Babu Mado Singh. 654

After his death he was succeeded by his widow Rawat Thakurain Yadunath Kunwar.



Babu Madho Singh of Nuruddinpur

### 214. Bara Parah

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
214	Bara	212	9	8	4,707	Mahipal Singh	Gautam	List IV Section 23 (succession as per custom)

The ta 'alluquar family belongs to the Rajputs of Gautam clan. Fourteen generations ago, the founder of this house, Rae Sikandar Singh, during the imperial rule of Muhammad Ibrahim, came to the province of Oudh on an expedition against the Bhars, whom he defeated and subdued, and from whom he subsequently took possession of their estate. He then built a new village called after his own name, Sikandarpur, and resided in it. Third in descent, Rae Khiyal Singh, removed the family residence to Parah, from which the present ta 'alluqua is formed. The sanad of the ta 'alluqua was given to Thakur Mahipal Singh. 655



Babu Mahipal Singh of Bara

#### 215. Seoni

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
215	Seoni (Siwan)	77	35	16	15,117	Rudra Pratap Singh	Kanhpuria	List II Devolved upon a single heir as per family custom

The ta 'alluquar is a Kanhpuria Rajput. In 1364, Raja Mardan Singh by force of arms obtained possession of this ta 'alluqua from its original owners the Bais and Raghubansi thakurs. After him came Mandhata Singh and Jaswant Singh, between whom a partition of the estate was made. The former became the ancestor of Chandapur family and the latter the of the subject ta 'alluqua. The sanad of the ta 'alluqua was given to Thakur Rudra Pratap Singh. 656

In 1935 the *ta 'alluqdar* was Lal Chandra Mul Singh. The present representative of the family is Lal Krishna Pratap Singh who is residing at Seoni.

### 216. Azizabad

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
216	Azizabad	180	9	19	7,010	Subhan Ahmad	Muslim Kayasth	List III Primogeniture opted



Subhan Ahmad of Azizabad

The ancestor of the family was Sheikh Mohammad Bachchu. He was basically a Hindu Kayasth, but adopted Islam in 1705. In the same year he purchased a village Kamalpur from Syed Miran Salar. After six years he purchased the village Azizabad. His descendants increased the ta 'alluqa considerably. The sanad of the ta 'alluqa was given to Subhan Ahmad. 657

In 1935, the ta 'alluqdar was Shekh Niaz Ahmad.

# 217. Pandari Ganeshpur

S.No. as per List I of Section 8 of Act I of 1869		Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
217	Pandari Ganeshpur		-	15	9,226	Shahjada Sahdeo Singh	Sikh	List V Primogeniture opted

This ta 'alluqa was called after its founder Ganesh Tiwari, originally formed a part of the ta 'alluqa of Rana Beni Madho Baksh of Shankarpur, but after the uprising of 1857, it was confiscated and given to Shahjada Sahdeo Singh, a grandson of Maharaja Ranjit Singh of Punjab. 658

In 1935 the ta 'allugdar was Maharaja Chaulpur.

### 218. Bela (Bhela)

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
218	Bela Bhela	58	35	32	28,474	Sardar Autar Singh & Sardar Tej Singh	Sikh	List V Primogeniture opted

The ta 'alluquar belongs to the family of Maharaja of Kapurthala and the property originally owned by Rana Beni Madho Baksh and forfeited to Government for his

conduct during the uprising of 1857 was bestowed on them in recognition of the exemplary loyalty displayed by them in those trying times. Bela and Khureti have been merged. Khureti was also a part of the ta 'alluga of Rana Beni Madho. It was confiscated and given to Maharaja of Kapurthala. Since then his descendants Capt Gulab Singh, Sardar Avtar Singh and Sardar Narain Singh were holding the ta 'alluga. Sardar Nihal Singh of this family was joint secretary of British India Association from 1914 to 1921. He was member of Legislative Council for two terms and then was member of Imperial Legislative Assembly. It is a branch of Bhira Govindpur. The family is represented by Sardar Maharaj Singh and Sardar Rajendra Singh. Sardar Maharaj Singh is residing at Khureti House, Main Kothi, Jail Garden, Rae Bareli, while Sardar Rajinder Singh resides near



Sardar Narayan Singh of Bela

Daliganj crossing, Lucknow. Another family member is Sardar Niranjan Singh residing at Kothi Nripal Singh, Civil Lines, Rae Bareli.

# 219. Shankarpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given to 1860	Caste	Succession as per Section 8 of Act I of 1869
219	Shankarpur	98	20	16		Babu Dakshinaranjan Mukherjee	Stahman	List V Primogeniture opted

Among the grants bestowed on ta 'alluquars and rais for loyal services rendered to Government in Oudh during the crisis of 1857 is the above gift. With it also was bestowed the title of 'Raja' to Babu Dakshinaranjan Mukherjee. This ta 'alluqua originally formed part of the confiscated estate of a late rebel zamindar of the province, Rana Beni Madho Baksh. 659

Raja Dakshinaranjan Mukherjee (1814–1898) was one of the leaders of the Young Bengal group in nineteenth century India. An orator, editor of several periodicals, and a social reformer, he had donated land for the Bethune School and assisted David Hare in his social works.

Dakshinaranjan Mukherjee's father Jaganmohan Mukherjee, who belonged to Bhatpara, had married into the Pathuriaghata branch of the Tagore family and agreed to be a 'ghar-jamai' (a groom who remains back with his in-laws as part of their family). Dakshinaranjan studied at Hare School and Hindu College. While a student of Hindu College, he was influenced by Henry Louis Vivian Derozio, the main person behind the Young Bengal movement. When his friend Krishna Mohan Banerjee was turned out of his house for converting to Christianity, Mukherjee provided him protection and support. In 1838, was established the Society for Acquisition of General Knowledge which had 200 members in 1843. While a student, Mukherjee published the magazine Jnananneswan in 1831. The next year it became a bilingual magazine. He spoke against suppression of newspapers by the government. He was



Babu Dakshinaranjan Mukherjee



Babu Bhuwan Niranjan Mukherjee of Shankarpur

one of the main initiators for the establishment of the British Indian Association and contributed regularly to the *Bengal Spectator*. He practiced as a lawyer and was the first Indian to be appointed as a Collector of Calcutta Municipality. Later he also worked in the court of the Nawab at Murshidabad. He had once given a loan of Rs 60,000 to David Hare. As Hare was unable to pay back the loan, he gave Mukherjee some land in lieu of it. Mukherjee, in turn, donated that land in 1849 to John Elliot Drinkwater Bethune for the establishment of Kolkata's first secular school for girls. After the death of Maharaja Tej Chandra Ray of Bardhaman in 1832, Mukherjee visited the family home in connection with some legal disputes. He met Tej Chandra's young widow, Basanta Kumari, the maharaja's eighth wife, whom Mukherjee later married by registration. The episode created quite a sensation in Calcutta, since Mukherjee and Basanta Kumari, chose to elope and get married, but were later caught by the girl's father, Pran Chand Kapoor.

For helping the British during the Sepoy Mutiny, he was rewarded with the Shankarpur ta 'alluqa in 1859. He was made honorary assistant commissioner of Lucknow and Awadh. He started publishing Lucknow Times, Samachar Hindustani and Bharat Patrika from Lucknow. He established the Canning College at Lucknow. He was honoured with the title of 'Raja' by the Viceroy, Lord Mayo in 1871. He established the Awadh British Indian Association in 1871 and campaigned for the formation of a provincial government with equal number of nominated and elected legislators and lost some favour with the British Government. Dakshinaranjan Mukherjee died in Lucknow on 15 July 1898. His grandson Kunwar Bhuwan Niranjan Mukherjee sold the ta 'alluqa to Rana of Khajurgaon and the Kapurthala family before 1935.660

The present representative of this ta 'alluqa is Sardar Daljit Singh, residing at Kothi Sardar Amar Singh, Amar Nagar, Rae Bareli.

# 220. Raghopur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
220	Raghopur	173	9	2	2,530	Mir Zafar Ali Khan	Pathan	List V Primogeniture opted

This ta 'alluqu formerly belonging to Raja Shiudas Singh of Chandapur, was forfeited to Government for the offence of concealing guns within his possession, and was given in reward to Pathan, Jafar Ali Khan of Kumadan, for loyalty shown to

Government during the mutiny. After the latter, succeeded Mir Ahmad Jan to the ta 'alluqa. 661 In 1935, the ta 'alluqdar was Mirza Mohamamd Wazih.

#### 221. Kathwara

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
221	Kathwara	216	-	4	4,161	Farzand Ali Khan	Sayyad	List V Primogeniture opted



Syed Farzand Ali Khan of Kathwara

This nobleman of Sayyad caste, formerly of Kora Jahanabad, was in command of a regiment during the Nawabi. At the siege of Baillie guard he served valuable service to the British Government and was rewarded with the gift of the ta 'alluqa' above, which before formed part of the confiscated estate of Rana Beni Madho Baksh. The recipient of the grant however, caused the ta 'alluqa to be transferred to the name of his own son, Sayyid Ali. He was succeeded by Farzand Ali Khan. 662 The ta 'alluqa was sold before 1935.

#### 222. Lodhwari

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
222	Lodhwari	-	-	12	20,163	Major AP Orr	European	List V Primogeniture opted

Major A.P. Orr was, previous to the mutiny, Deputy Commissioner of Rae Bareli. He obtained this ta 'alluqa from Government in recognition of services rendered in those days. This ilaqa is called Lodhwari owing to the preponderance of people of the Lodha caste among its inhabitants.<sup>663</sup>

The ta 'alluqa was sold before 1935.

## 223. Rampur Kalan

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
223	Rampur Kalan		-			Captain WD Bunbury	Surajbans	List V Primogeniture opted

The ta 'alluqa was purchased by Capt Banery. Before 1935, it was sold.

## 224. Alipur Chakai

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
224	Alipur Chakrai	258	-	5	3,711	Syed Abdul Hakim Khan	Sayyad	List V Primogeniture opted

This ta 'alluqa' (formerly belonging to the confiscated estate of the rebel Rana Beni Madho Baksh) was bestowed for loyalty during the mutiny on Syed Abdul Hakim. Abdul Hakim was also an Extra Assistant Commissioner in Oudh. He was succeeded by Mohammad Mohsin and Mohammad Shafi. The second, Muhammad Shafi was also Deputy Sherishtadar in Zilla Barabanki. 664

In 1935, the *ta 'alluqa* was represented by Maulvi Salman Ahmad. The present representatives of the family is Maulvi Akhlaq Ahmad, village Kalyanpur Surjai, post Purey Jham Singh, Rae Bareli.



Sayyad Mohammad Shafi of Alipur

# 225. Majhagawan Hardoi

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs.	Name of Ta 'alluqdar to whom Sanad was given ap 1860	Caste	Succession as per Section 8 of Act I of 1869
225	Mehgaon (Majhagawan Hardoi)	259	-	1	714	Gajraj Singh	Rajput	List V Primogeniture opted

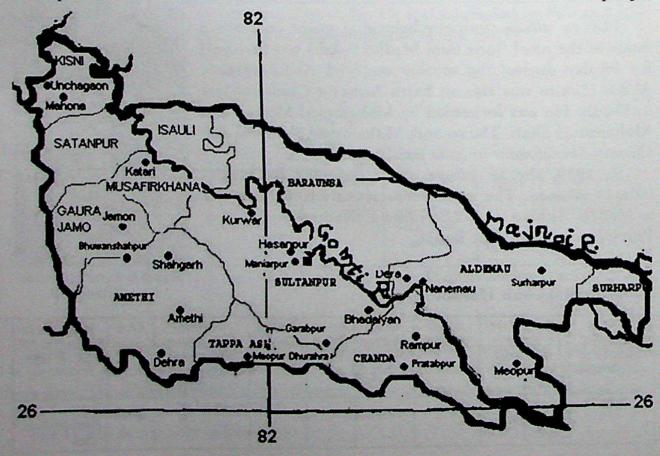
This ta 'alluquar, a Rajput, inherited this estate from his father, Gajraj Singh, on whom it was bestowed by Government in recognition of his loyalty during the mutiny. The ta 'alluqua' originally formed part of the confiscated possession of the rebel Raja Beni Madho Baksh. Gajraj Singh was succeeded by his son Beni Prasad. 665

In 1933, the ta 'alluqdar was Thakur Madhav Prasad. The present representative of the family is Sri Ravindra Pratap Bahadur Singh, residing at village and post Karchena, Allahabad.

#### XI. SULTANPUR DISTRICT

The district lies between 81° 36' and 82° 32' east longitude and between 26° 3' and 26° 38' north. There were formerly twelve parganas in the district before 1869, of these seven remained intact, four new were received – Isauli, Sultanpur Baraunsa, Aldameu and Surharpur from Fyzabad. Of the five remaining one, Subeha went to Barabanki, and four others Inhauna, Rokha Jais, Simrauta and Mohanganj to Rae Bareli.

The landholders of Sultanpur are characterized by a bold and manly spirit. The Sultanpur district in included in the Banaudha division of Oudh, and the people



speak of the water of this division for tempering soldiers as we talk of the water of Damascus for tempering sword blades. General Sleeman remarked, 'They certainly never seem so happy as when they are fighting in earnest with swords, spears and matchlocks. The water of Baiswara division is considered to be very little inferior to that of Banaudha, and we get our *sipahis* from these two divisions almost exclusively.'666

Sultanpur was mainly a ta 'alluqdari district owned by the Bachgotis and Rajkumars to the east, by the Amethias in the centre and by the Kanhpurias in the west.

Sultanpur pargana is quite big having 401 villages of which 238 were in ta 'alluqdari tenure. Of these, Bachgoti Rajputs held 94 villages while Rajkumars held 30, the Khanzadas or the converted Bachgotis held 111 villages in ta 'alluqdari tenure. The Bachgoti Khanzada ta 'alluqdar of Hasanpur was the head of the great tribe of the Bachgotis of this region. Next important ta 'alluqdar was that of Maniarpur. The Bachgoti Rajwars of Garabpur, Partabpur and Rampur were all the ta 'alluqdars of the pargana, while the Bachgoti Rajkumars were the house of Bhadaiyan. The Bachgotis monopolized the Tappa Asl that considers to be its birthright by inheritance from Asal Rae who won it with the sword from the earlier Bais and Bhadaiyan occupants.

Chanda pargana has 290 villages, nearly all were in the possession of the Bachgoti of Patti Bilkharia. 114 (22 ta 'alluqdari') villages were in the possession of the Rajkumars, while 138 (119 under ta 'alluqdari') were under Rajwars.

Amethi is a large and important *pargana*, having 365 villages, of which one but all were owned by the Bandhalgoti Rajputs, and out of them the Raja of Amethi had 318 villages. The other important *ta 'alluqdari* houses of the Bandhalgotis are Tikri, Shahgarh, Kannu Kasrawan and Gangoli.

Tappa Asl pargana contain 97 villages, of which 83 belonged to the Bachgotis, whose original seat in Udh lies a few miles south in Patti. There were seven villages owned by Bilkharia Rajputs, the predecessors of the Bachgotis. The pargana was formerly called Mangra Martha; it was taken possession of by Asl Rae, son of Bariar Singh, the leader of the Bachgotis; he called it after his own name.

Jagdishpur pargana has its origin to one Jagdish, a Brahman zamindar during the Bhar supremacy. On their extirpation by the Bhale Sultans, Nihal Khan, amalgamated the parganas and transferred the headquarters to Jagdishpur, building a fort there in 1715, named after himself Nihalgarh, and driving out the Mandrik Rajputs, who were in possession of Kishni. The pargana has since borne the name of Jagdishpur. Of its 166 villages, 40 were held in ta 'alluqdari tenure.

Gaura Jamun is a pargana with 91 villages, of which 68 were held by ta 'alluquars. The profile of the ta 'alluquars as per Oudh Estate Act is given below:

## 226. Hasanpur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
226	Hasanpur	9	54	103	51,241	Raja Husain Ali Khan	Bachgoti	List II Devolved upon a single heir as per family custom

The Hasanpur ta 'alluqdar is of Bachgoti clan, and though the head of the clan is considered to be the Raja of Kurwar, but the Raja of Hasanpur filled the post of diwan under the Jaunpur kings. No assumption of a ta 'alluqa in eastern Oudh was complete without investiture by and homage to him.

Bariar Singh, son of Sangat Deo Chauhan, is the ancestor of all the Bachgotis of Oudh. His four sons were Asal, Gajraj, Ghatam Deo and Raj Singh. Raj Singh is the ancestor of most of the Bachgoti ta 'allugdars of Sultanpur. His three sons were Raja Rup Singh, Chakrasen Rae and Isri Singh. Of Rup Singh, Jai Chand Raj was his third son, who is the founder of the line of Bachgoti Khanzadas of Hasanpur. He was succeeded in turn by Jai Chand Raj and Tilok Chand alias Tatar Khan respectively. Tilok Chand, becoming a defaulter in the matter of Government revenue, embraced the Moslem faith in the reign of Emperor Babar Shah and assumed the name of Tatar Khan. Another tradition tells that Tilok Chand Bachgoti, a man of property in the days of Humayun, had a very lovely wife. The fame of her beauty reached the ears of the king, and he had her carried off while she was at the Bithur fair. No sooner had she arrived, however, than his conscience smote him, and he sent for her husband. Tilok Chand had despaired; in sudden gratitude he and his wife embraced the faith which taught such generous purity. As Salar Khan he begot sons, who became the chiefs of Hasanpur and Maniarpur; but as Tilok Chand he had already children, of whom came the Raja of Kurwar.667

He had two sons, Bazid Khan and Jalal Khan. Hasan Khan, son of the former, received the title of 'Raja' from the said Emperor, and also the privilege of conferring similar titular honour by affixing the tika on the recipients after obtaining presents from them. He also established and gave his own name to the Qasba (collection of villages) after which the ta 'alluqa Hasanpur is called. Sher Shah, during his progress from Bengal to Delhi chanced to make a lengthened halt at Hasanpur, or as it was then called Narmal, the headquarters of Hasan Khan, who following the policy inaugurated by his grandfather of seeking advancement through the medium of court favour, welcomed his distinguished visitor with a sumptuous banquet, worthy of the

rank to which he was aspiring, and, indeed, had recently assumed. Sher Shah was much gratified at this mark of attachment and respect. 668

Raja of Hasanpur is the descendent of the Raja of Banaudha, the last of whom gave his daughter in marriage to 'Ghori Badshah.'669 Dr. Butter takes this person to be Qutb-ud-din Ghori, but Sher Shah also claimed to be a Ghori<sup>670</sup> and the title of Badshah only commenced with Babar. Thus, it may be then possible that Sher Shah is the Ghori Badshah of the story, and that Hasan Khan was the raja who gave his daughter to him. This would fully account for Hasan Khan's good fortune.

One day at court a question arose between the Raja of Rewa and Hasan Khan, the latter boldly asserting his precedence, the former as positively rejecting his pretensions. 'How far then,' said Sher Shah, 'do your vast territories extend?' 'Whose but mine,' promptly answered Hasan Khan, 'is the very ground on which your majesty's residence stands?' 'Pae takht badsha kia ke raj men hai?' It must be remembered that at this time Sher Shah chanced to be at Hasanpur, which appears to give point to the joke. Sher Shah amused at the quick reply, placed Hasan Khan beside him, and said that he should be thereafter styled co-monarch (Badshah doem Masnad-i-Ala); at the same time delegating to him the favour to confer the title of raja on whom he pleased within the limits of Banaudha. And this last was by no means a barren honour, for theoretically at least during the investiture, the king-maker stands upon a costly dais, which is constructed of a lakh and a quarter of rupees at the expense of the raja elect, and the ceremony over becomes the perquisite of the occupant.<sup>671</sup>

However gratifying these tokens of favour to the recipient, they were not likely to extinguish the dispute between him and his rival; and it was agreed that the question at issue should be referred to the arbitrage of the sword. Hasan Khan, conscious of his inability to cope single-handed with his antagonist at once set himself diligently to work to obtain allies. With the Chauhans of Mainpuri he appealed to clan feeling and the ties of kindred, and argued that it was incumbent upon them to strain every nerve to establish the Chauhan's superiority over the Baghels, to Muslim chiefs he pointed out the merit of making common cause with him, a convert to their faith, against the unbeliever, and by such means as these soon succeeded in collecting a vast army. This he led to the appointed rendezvous; but the Raja of Rewa shirked the conflict, and failed to put in an appearance on the ground.<sup>672</sup>

The Khanzada accordingly returned in triumph and rose yet higher in the favour of Sher Shah. In the midst of a courtier's life, Hasan Khan found leisure to pay considerable attention to his interests as a landholder. Not only did he found the present village of Hasanpur, but the estate which thence derives its name is said to have seen its best days while it was in his possession. It may, indeed, be surmised that the overthrow of the Sur dynasty caused him to retire into private life, for he is said to have died at Hasanpur. A little to the north of the Lucknow road, on the west of

that town, may be seen a brick-built enclosure of massive construction. In its present dilapidated condition it might be mistaken for the ruins of a small castle, but it was built by Hasan Khan as a family mausoleum, and his remains are said to have been the first deposited there.<sup>673</sup>

Hasan Khan's successors were Raja Daud Khan, Raja Khan Khanam Khan, Raja Bahadur Khan respectively. The latter had two wives. By the first marriage he had Ismail Khan, and by the second – Hayat Khan and Dalel Khan. Some accounts state that the two latter received an *ilaga* (Maniarpur) containing one hundred and nine villages as their share of the Hasanpur estate, while others contradict this statement. It seems probable either they attempted to assert their right to a share but without success, or they obtained one and were almost immediately ousted. One of these sons Hayat Khan became the ancestor of the *ta 'alluqdar* of Maniarpur.

Raja Bahadur Khan's successors at Hasanpur were Raja Ismail Khan, Raja Muzaffar Khan and Raja Zabardast Khan. Each successor of Hasan Khan, according to his ability, strove to maintain the honour of the family. Nor did they allow such considerations as kinship to interfere with the pursuit of this object. Fateh Sah's line had in the fourth generation that had elapsed since its commencement, done its best to struggle into importance, and had annexed among others a little *ilaqa* known as the 'twelve Kanait villages.' Upon these Zabardast Khan of Hasanpur cast covetous eyes, and at last he determined to take possession of them. He accordingly attacked them with a large force, and in the internecine strife that followed, much Bachgoti blood was spilled on both sides. Zabardast Khan remained master of the coveted tract, but to obliterate the recollection of the events connected with its acquisition directed that the name of the village that had been the scene of conflict, Kanait itself, should be no longer used, and it should be for the future replaced by Shahpur. <sup>674</sup>

During the reign of Saadat Khan, he was appointed as mansabdar of two thousand zat and fifteen hundred sawars. Roshan Ali Khan, son of Zabardast Khan was the first to permanently injure the fair edifice which Hasan Khan had reared. Raja Roshan Ali Khan acquired a large portion of Amausi pargana in district Lucknow and made his headquarters at Amsin, where he built a fort, and whence he managed his ta 'alluqa. This fort being the strongest and best-fortified place in the neighbourhood was afterwards used by the revenue officers of the native government. At the outset of his career, indeed, his power was equal to that of his predecessors, and it might have remained so to the last, had he not rashly ventured to measure strength with Sufdarjung. He was killed in a battle with the Nawab, and the importance of the Hasanpur family thereby sustained a serious blow. At that time, their estate was in danger of being altogether broken up; as for the next thirty years during the nominal incumbency of Ali Baksh, adopted son of Roshan Ali Khan, it was held under direct management by the officers of Government and his widow, Bibi Jamayyat Khanam,

obtained a *farman* granting her the Bhada *ilaqa*, forty-two villages, rent-free. They were resumed by Saadat Ali Khan in 1798. Ashraf Ali succeeded Ali Baksh; but for five years, afterwards a similar state of affairs continued, and it was not until 1809 that he obtained full control over his estate. This he retained for ten years only when he died leaving two sons, Husain Ali and Khairat Ali, both of whom afterwards ascended the *gaddi*.<sup>675</sup>

Until Husain Ali reached his majority (in 1830), Hasanpur was again held under direct management; in the following year he was admitted to engage for it, and thereafter continued to do so until annexation with the exception of a short break in 1837-38, the date of which suggests that it may have been in some measure due to the circumstances described in the following story: — Husain Ali, in 1836, became



Raja Muhammad Ali Khan of Hasanpur

suspicious of his mother, who resided at Dhua, a fort lying about a mile south of his residence, Hasanpur, having relations with a neighbouring zamindar named Sher Ali, and the father of her son-in-law. Husain Ali resolved to put her to death, and one night attempted to execute his intention by setting fire to her residence, which he had surrounded with his armed followers. In the smoke and confusion she escaped, with her daughter and another female relative through an unguarded breach in the wall of the fort, and fled on foot to the cantonment of Sultanpur as the nearest place of safety. Neutrality in all private quarrels being deemed essential to the security of the British cantonments in Oudh, she was at first refused admission within the boundary pillars, but was ultimately smuggled into the regimental bazaar, whence she was on the point of being ejected, and would have been murdered by her son, had not Sher Ali come up with 300 matchlock men and carried her off. Husain Ali subsequently made another attempt on her life, and got near enough to hack her palki with his sword, but she again escaped in a fort near Sikraura with Sher Ali, who abandoned his kot (small fort) Jaisingarh, twelve miles north-east of Sultanpur, with his villages, to Husain Ali, who was expected to take possession of them at the expiration of the financial year (20 June 1837).676

During the mutiny, Husain Ali took an actively hostile part against the English; he was present at the battle of Sultanpur (22 March 1858), when he commanded the infantry of the rebel army; he was accompanied by his son, who lost his life in the battle. Not having so compromised himself however as to be excluded from the benefit of the general amnesty, he was on re-occupation maintained in possession of

his estate. He died in November, 1860, and the inheritance devolved on his brother Khairat Ali, who was followed in 1869 by his son Muhammad Ali Khan who died in 1895,<sup>677</sup> and was succeeded by his son Raja Mohammad Mehndi Ali Khan who was considered as the primier Muslim noble in Oudh. His estate consisted of 102 villages and six *pattis* in the *parganas* of Miranpur and Baraunsa, and two villages in Fyzabad.<sup>678</sup> After the death of Raja Mohamamd Mehndi Khan in 1930, he was succeeded by Raja Ahmad Ali Khan.

The present representative of the *ta 'alluqa* is Raja Muhammad Raza Ali Khan who is residing at Purana Chabutara, Saadatganj, Lucknow.

227. Kurwar

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
227	Kurwar (Kodwar)	13	54	59	40,385	Raja Madho Pratap Singh	Bachgoti	List II Devolved upon a single heir as per family custom

The Raja of Kurwar is the head of the great Hindu Bachgoti sept of the illustrious Chauhan clan of Rajputs whose clan history is described in the profile of Oel ta 'alluqa. They claim descent from Sangat Deo, brother of the renowned Prithvi Raj, the last Chauhan Emperor of Delhi and Ajmer. His descendant, Bariar Singh, fled from the wrath of the Emperor Ala-ud-din Khilji, and wandering eastward, settled in the Sultanpur district.

Opinions seem divided as to the birthplace of Bariar Singh; some say it was Sambhal-Moradabad, others Mainpuri (the undoubted country of the Chauhans), while, according to Sir H. Elliot, it was Sambhar-Ajmer. There is also doubt as to this man's reason for leaving his home. It is well-known that after the overthrow of the Hindus, under Raja Prithvi Raj, by the Mohammedans, the Chauhans were specially singled out for extirpation by the conquerors, and it is said that it was to seek an asylum from this fate that Bariar Singh sought refuge in these parts, changing the name of his clan the better to effect his purpose. That seems to be a proper and satisfactory reason for the act; but there is a much more romantic one, viz., that the father of Bariar Singh, who had already twenty-two sons, aspired to the hand of a young bride, and the only condition on which she would agree to become his wife was that, in the event of a son being born, he should succeed to the title; and in due course this followed, which so much discomfited the twenty-two former sons that they all dispersed themselves over the country to push their fortunes; Bariar Singh's destiny

having led him to eastern-Oudh. Those that rely on this version of the story relate that Bariar Singh accompanied Ala-ud-din Ghori, whom he joined at Mainpuri, as he was on his way from Delhi to subjugate the Bhars, and that he assisted in the overthrow of Raja Bhimsen as an officer in the army; and it is affirmed that after this the conquered country was given to Bariar Singh for his services.<sup>679</sup>

The Bachgoti Rajkumars, through Bariar Singh, claim direct descent from Raja Kundh Raj, the brother of Raja Prithvi Raj, the hero of Delhi (AD 1193). Fyzabad part of the clan has a genealogical tree which they profess to be correct. Elliot's Glossary relates that Raja Sangat was the great-grandnephew of Raja Pirthvi, and he had twenty-two sons, and that these were superseded by the youngest in consequence of an agreement to that effect when their father took to himself a young wife. Now it will be seen that this tallies well with the genealogical tree, and with the family traditions, which show that Rana Sangat Deo had twenty sons, who left their homes under precisely similar circumstances, and of whom Bariar Singh was one. There is this inconsistency however, that, whereas Raja Sangat was only three removes from Raja Pirthvi according to the Glossary, there are sixteen removes between the latter and Rana Sangat Deo by the family tree. Raja Pirthvi was killed at Delhi in 1193, while the advent of Bariar Singh into Oudh is described to have taken place in 1248. There are fifty-five years between the two dates, and assuming them to be right, there is every likelihood of the Glossary version being correct. 680

Bariar Singh came with his brother Kanh Singh from his native place; and while Kanh Singh proceeded to Bengal, Bariar Singh entered the services of Raja Ramdeo, the Bilkharia lord of not only Patti but much other land in the neighbourhood with his capital at Kot Bilkharia. Bariar Singh rose to be the chief military officer under his master; and his ambition was encouraged by his marriage to Raja Ramdeo's daughter. It is said that the raja, on the approach of death, advised his son, Dalpat Shah, to rid himself of so formidable a subject; but the letter containing this advice fell into Bariar Singh's hand, and he anticipating the treacherous counsel by putting Dalpat Shah to death, and seizing the estate to himself. Another account is that he was peaceably married to Ramdeo's daughter and heiress, and thus succeeded his father in law. 681

Bariar Singh being thus the master of the vast estates of the Bilkharias, partitioned his estate between his four sons – Asal, Gajraj, Ghatam Rae and Raj Singh. Of these, the fourth, Raja Raj Shah, succeeded to the paternal estate. He had three sons, Rup Singh, Chakrapat and Asnch or Isri Singh. The eldest Rup Singh, was given the estate of Dikauli, while Chakrapat remained at the parent estate. Rup Singh's descendants are the ta 'alluqdars of Hasanpur, and having been convert, are known as the Khanzadas; while the Hindu descendants are the Rajas of Kurwar (one of the oldest principalities in Oudh)<sup>682</sup> and the ta 'alluqdars Jai Dutt Singh of Bhiti and Abhai Dutt of Khajurahat, who are still called Bachgotis.<sup>683</sup>

From Prithipat Singh, the second grandson of Rup Singh are descended the Bachgoti Raja of Kurwar. Prithipat Singh succeeded his share of his father's estate. He was succeeded by Rai Bodh Singh, Rai Miharban Singh, Rai Shitla Baksh Singh and Raja Kalka Baksh Singh respectively. Niwaz Singh, the next Raja of Kurwar, had two sons, Lachman Singh and Man Singh. Chatardhari Singh, the son of the former, had four sons, all of whom died without issue, the last being Raja Hamir Singh. The estate was then seized by the descendants of Man Singh, the second son of Niwaz Singh, who had received the *ta 'alluqa* of Bhiti. Shankar Singh of Bhiti had five sons, of whom two died childless. The eldest surviving son, Sukhraj Singh, seized Kurwar, after having made away with four widows of Raja Hamir Singh because of a supposed intention on their part to adopt an heir from another branch of the family. His son, Isri Baksh, was elected raja of Kurwar, and was succeeded by Raja Madho Pratab Singh<sup>684</sup> on 23 November 1857. The title of Raja was hereditary vide FD No. 661, dated 9 December 1864.

Kurwar Raja Madho Pratab was described by Sleeman as 'a young man of twenty-two years of age, who got undivided possession of the lands belonging to this branch. All the descendants of his grandfather, Sukhraj, and their widows and orphans, have a right to protection and support from him, and to nothing more.'685

Raja Madho Pratab Singh of Kurwar got the sanad of the ta 'alluqa. He died without heirs, and left the estate to his widow, Rani Kishnath Kunwar. She adopted Pratap Bahadur Singh, and left him the estate on her death in June 1885. Raja Pratap Bahadur Singh was born 31 August 1876. He came of age and took over his estate from Court of Wards in October 1897. The raja was made honorary magistrate and an honorary munsif. He married Rani Rama Devi, daughter of Raja Indra Vikram Singh of Pawayan. He died in 1910.

The present representative of this house is Kaushalendra Pratap Singh who is residing at Rampur. Other family representatives are Kunwar Lokesh Bahadur Singh, village Kurwar, Rajamau, Sultanpur; and Kunwar Kiran Pratap Singh, residing at Indira Nagar, Lucknow.

# 228. Maniarpur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
228	Maniarpur	165	20	72	34,601	Babuain Sugra Bibi	Bachgoti	List II Devolved upon a single heir as per family custom

This is a branch of the Hasanpur family of Muslim Bachgoti Rajputs. Bahadur Khan, fifth in descent from Tatar Khan, had two wives. By the first marriage he had Ismail Khan, and by the second – Hayat Khan and Dalel Khan. Some accounts state that the two latter received an *ilaqa* (Maniarpur) containing one hundred and nine villages as their share of the Hasanpur estate, while others contradict this statement. It seems probable either they attempted to assert their right to a share but without success, or they obtained one and were almost immediately ousted. It is at least certain that bitter enmity prevailed between Hayat Khan and Zabardast Khan, grandson of Ismail Khan, and that no other cause of quarrel is recorded that Hayat Khan was killed by Ismail Khan, and that both Hasanpur and Maniarpur remained in the hands of the latter.<sup>687</sup>

Hayat Khan left six sons, Daria Khan and five others. Shortly after his death, Daria Khan and one or two of his brothers went by night to Hasanpur, determined to take vengeance on the murderer of their father, and stealing quietly into his fort found him alone and fast asleep. They now drew near to kill him, but repenting suddenly of their design they spared his life; at the same time to show how far it had been in their power, they took up his turban, sword, and slippers which were lying by his side, and left their own instead. When he awoke in the morning Zabardast Khan found no difficulty in identifying his midnight visitors, and was deeply moved by their generous forbearance. Determined now to put an end to his feud with them he set off for Daria Khan's house in Maniarpur, and to show his appreciation of the chivalrous character he had displayed went unattended. Daria Khan seeing him approach fled precipitately into the neighbouring jungle; but Zabardast Khan, resolved not to have his good intentions thus frustrated, sought an interview with Hayat Khan's widow. Having related to her the events of the preceding night, he urged that Daria Khan had already exacted a noble and sufficient vengeance for his father's death, in as much as he had had the culprit's life in his hands, although his natural sense of honour had forbidden him to play the part of an assassin. By these and similar arguments he gained the widow over to his cause, and by her intercession a reconciliation was effected with her sons also. Daria Khan took up his residence at Hasanpur, and was entrusted with the management of the entire estate; and at the same time, in conjunction with his brothers, received a grant of eleven villages for his support. These villages formed the nucleus of the present Maniarpur ta 'alluga. They received considerable additions even in the time of Daria Khan, who took advantage of his influential position to enlarge his boundaries whenever the opportunity occurred; but at his death, which happened about 1743, a partition took place among his sons and brothers, and the separate properties thus formed became small and unimportant. The majority of them were re-united by Roshan Zaman Khan, who could show a rent-roll of Rs 3,50,000; and it was in his time that the consequence of Maniarpur commenced. 688

Roshan Zaman Khan died in 1818, and was followed by his brother Basawan Khan, who survived him but two or three years. Maniarpur then came into the possession of Bibi Rahmani. She intended to make the chakladar, Mir Ghulam Husain, her heir, and he was fully aware of that interesting fact. He accordingly first handed over to her several villages in the Sultanpur pargana in which her estate lay; and afterwards not content with this, began to draw upon the neighbouring parganas of Tappa Asl and Isauli, simultaneously altering the boundary line between them and Sultanpur. Under such auspices there is no knowing to what extent Maniarpur might not have increased, but its prosperity received a sudden check by the untimely (or perhaps many thought timely) death of Mir Ghulam Husain; and Bibi Rahmani deprived of her protector appears to have fallen among thieves; for it was in her time that the Gargbansis first obtained a footing in the estate. Immediately after Basawan Khan's death in 1821, Bibi Rahmani made Nihal Singh, Gargbansi of Sihipur, manager of her affairs. From the time that he entered upon the management, Nihal Singh began to increase the number of his followers from his own clan, the Gargbansis, and having now become powerful enough he turned out his mistress; and took possession of the estate in collusion with the local authorities. 689

In this he was not unopposed, for Raja Darshan Singh who held the contract for the district interfered not as might be expected in his official capacity, and for the protection of Bibi Rahmani, but because he wished to take advantage of the occasion to seize upon the estate for himself. Unable, however, as a public servant of the state to lead his own troops openly against his rival, he was compelled to secure the cooperation of a powerful ta 'allugdar, Babu Bariar Singh of Bhiti, in the execution of his schemes. Nihal Singh was killed in a night attack by Bariar Singh in 1832; but Harpal Singh his nephew was ready to take his place and continue the struggle at once; even while Darshan Singh was in office, he held possession of the greater part of the disputed property, and when another nazim was appointed (1834), he recovered the remainder, still pretending to hold it for the rightful owner Bibi Rahmani. In 1835 Bibi Basao, widow of Basawan Khan, succeeded to the estate; but Harpal Singh, with great pertinacity, continued to force his services upon her until 1838, when Darshan Singh, a second time nazim, at last proved too strong for him. Next year Bibi Basao resigned in favour of Bibi Sughra, who in 1843 managed to get the estate transferred from the jurisdiction of the contractor for Sultanpur to that of the Hazur Tahsil, and so held it till 1845. Man Singh, who then had the contract got it restored to his jurisdiction, and put it in charge of his own officers, until, in the following year having collected the greater part of the revenue due on it, he made it over to Harpal Singh and Shiumbar Singh, who put its owner into confinement, and plundered her of all she had left.690

Bibi Sughra now summoned to her aid Rustam Shah and other Rajkumar

landholders, friends of her late husband. A fight ensued in which Shiumbar Singh and his brothers Hobdar Singh were killed, and Harpal Singh fled to his fort at Khapradih. Bibi Sughra escaped and fled to Lucknow, whence she got orders issued to Man Singh and all the military authorities to restore her to the possession of her estate and seize or destroy Harpal Singh. The death of the latter occurred soon after, and the Gargbansis then relinquished their hold upon Maniarpur; and though they subsequently, with the connivance of a revenue farmer, secured some portion of it for themselves, their connection with the so-called management of it finally terminated on the death of Harpal Singh. In 1847, Man Singh was superseded in the contract by Wazid Ali Khan who was commissioned by the Durbar to reinstate Bibi Sughra, and brought her with him from Lucknow for the purpose. Soon afterwards, however, he made over part of her estate to his friend Bagar Ali of Isauli, and another part to Ramsarup, son of Shiumbar Singh, for a suitable consideration, and left one half only to Bibi Sughra. After no little hesitation she agreed to accept this on condition that the revenue demand upon it should be considerably reduced, but not only was no remission made, but she was required by the nazim to pledge all the rents to Husain Ali Khan, the commandant of a squadron of cavalry on detached duty under him. Bibi Sughra again appealed to the influence of her friends at Court, and orders were reiterated for the restoration of the whole of her estate, but Wazid Ali Khan completely disregarding them made over or sold several villages to Raghubar Singh, brother of Man Singh, who killed Bibi Sughra's agents in the management, plundered her of all her property, and all the rents which she had up to that time collected for payment to Government, and took possession of the villages transferred to him. Wazid Ali soon after came with a large force, seized the lady and carried her off to his camp; and refused all access to her. At last when she became ill, and likely to sink under the treatment she received, he made her enter into a written engagement to pay to the troops, in liquidation of their arrears of pay, all that he pretended she owed to the state, and handed her over to Ghafur Beg, a commandant of Artillery, in whose hands she fared much the same as in those of Wazid Ali Khan. 691

Agha Ali, who superseded Wazid Ali in 1849, directed that martial law should cease in Maniarpur, but Ghafur Beg and his artillerymen were too much for him, and refused to give up possession of so nice an estate, which in spite of all the usurpations and disorders it had suffered, still possessed a rent-roll of a hundred thousand rupees a year. At this time in the fortunes of unlucky Bibi Sughra, General Sleeman made his tour through Oudh, and on hearing of his approach, Ghafur Beg moved off with his captive to Chandauli, where she was treated with all manner of indignity and cruelty by the artillery. The Resident represented the hardship of her case to the Durbar with a consciousness, at the same time that there was a very slender chance of her obtaining redress. She recovered her liberty at last in 1851, and after surviving all her troubles

and misfortunes died at a good old age in 1866. She left her estate by will to Babu Akbar Ali Khan who died in 1869, and a female *ta 'alluqdar*, Bibi Ilahi Khanam, his widow, succeeded the Maniarpur.<sup>692</sup>

Babu Akbar Ali Khan was married to Bibi Ilahi Khanam, who administered the ta 'alluqa after the death of the ta 'alluqdar. She died in 1899, leaving six daughters, and each was given two villages. After the succession dispute, the ta 'alluqa went to Bibi Kaniz Fatima, who was married to Nawab Husain alias Bhure Nawab. 693

He had eight sons. The eldest son was married to Khairunnisa Begum. The next successor was Nawab Sardar Husain. He had two issues, Abid Ali, the son died of Pneumonia and the daughter Rais Jehan Begum was married to Nawab Syed Vilayat Ali Rizwi's son Nawab Ahmad Ali Husain.

The present representatives of the family are Nawab Sardar Husain and Begum Rais Jehan Begum. Syad Abid Ali Rizwi died in 2003 and was an international Hockey player. Begum Rais Jahan Begum has a son Vazahat Ali Rizwi alias Shahrukh Nawab who is practicing advocate at Lucknow. Sarfaraz Husain is residing at Maniarpur, post Hasanpur, Sultanpur.

## 229. Bhadaiyan

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
229	Bhadaiyan	163	9	48	23,213	Kamta Prasad and Bishnath Singh	Bachgoti	List III Primogeniture opted.

This is a branch of the great family of Bariar Shah, the Chauhan of Sambhal, Moradabad whose descendants are Bachgoti, Rajwar and Rajkumar Rajputs. When Rup Singh emigrated from Bilkharia to Dikhauli, his brother, Asre Singh, ancestor of the Rajkumar Bachgotis, settled a little further to the east, in the same pargana in the village of Purai Bagh Rae. Almost immediately, however, he moved to Bhadaiyan which standing in the midst of ravines and jungles perhaps recommended itself as a suitable position for a fort, and here the headquarters of the Rajkumars have since remained. The next event in the history of his house is its colonization of trans-Gomti territory. Bijai Chand, eighth in descent from Asre Singh, had four sons Jamayyat Rae, Jiu Narain, Jalip Rae, and Harkarandeo. Jamayyat Rae remained in Bhadaiyan, the others led colonies across the Gomti, whither they were followed in the two succeeding generations by Hari Rae son, and Madhukar Shah, a grandson of Jamayyat Rae. It is believed to be about 250 years since the offspring of Bariar Singh, having become

too numerous to find room on the right bank of the Gomti, and powerful enough to encroach on the property of their neighbours, crossed over to the left or Fyzabad bank, and by degrees established six colonies. 694

The house of Bhadaiyan has little history except the siege and destruction of the Bhadaiyan fort, which took place in the first half of nineteenth century. This fort was defended by the then ta 'alluqdar Shiudayal Singh against two chakladars, both of whom fell during the siege. It was at last destroyed by the British troops under Colonel Faithfull, but rebuilt by Shiudayal Singh's son, Shankar Baksh, and maintained by him in 1836 against the chakladar, who at length took and demolished it. 695



Lakshman Prasad Singh of Bhadaiyan

Shankar Baksh had two sons, Bishnath Singh and Dalpat Singh, who held the joint estate. At the first regular settlement, the estate was held by the former and by Kamta Prasad, the son of the latter. Babu Bishnath Singh and Kamta Prasad were conferred the sanad of the ta 'alluga. Kamta Prasad was succeeded by Lakshman Prasad Singh who held 46 villages and 24 pattis in the pargana of Miranpur, Baraunsa and Chanda. 696

# 230. Garabpur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta ʻalluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
230	Garabpur (Garab Nagar)	202	1	31	8,406	Thakurain Dariab Kunwar	Bilkharia	List III Primogeniture opted

This ta 'alluqu is near Lambhua PO and about 14 miles from Sultanpur. It is a branch of the Dehara Amahat house and are the descendants of Raja Iswari Singh. The ta 'alluga dates from Garab Deo, a descendant of Sher Singh. The sanad of the ta 'alluqa was given to Babu Shitala Baksh Singh. He was succeeded by his widow Thakurain Dariab Kunwar. 697

In 1935, the ta 'alluqdar was Babu Ram Naresh Singh.

### Ta 'alluqdars of Oudh

## 231. Pratappur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
231	Pratappur	260		2	7,570	Jhabba Singh & Baijnath Singh	Bachgoti	List IV Section 23 (succession as per custom)



Shiu Shankar Singh of Pratappur

This ta 'alluqa is a branch of Kurwar, Bhadaiyan ta 'alluqas. The ancestor of the family was Khoke Singh, a son of Bariar Singh. He adopted the title of Rajwar. Khoke Singh was succeeded by Mohan Shah, Shiv Shankar Singh and Arjun Singh respectively. The sanad of the ta 'alluqa was given to Thakur Jhabba Singh and Baijnath Singh. They were succeeded by Shiu Shankar Singh and Arjun Singh. 698

In 1935 the ta'alluga was held by Babu Rampal Singh.

# 232. Rampur

S. No. as per List I of Section 8 of Act I of 1869	THE RESIDENCE OF STREET, SALES AND ADDRESS.	Darbar Number	Mohur for Nazar	No. of ' Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given Ap 1860	Caste	Succession as per Section 8 of Act I of 1869
232	Rampur	83		43	17,202	Kalka Baksh	Bachgoti	List IV Section 23 (succession as per custom)



Vikramjit Singh of Rampur

This ta 'alluqa is a branch of the Deara family. About 350 year ago, Amar Singh separated from the parent stem, founded this as a separate ta 'alluqa. The sanad of the ta 'alluqa was given to Kalka Baksh. He was succeeded by Vikramjit Singh and Anant Prasad.<sup>699</sup>

In 1933 the ta 'alluqa was represented by Thakurain Srinath Kunwari. The present representatives of the family are Indra Sen Singh, Ram Iqbal Singh, Rajendra Prasad Singh and Kaushalendra Prasad Singh, all residing at village and post Rampur Rajware, Sultanpur.

#### 233. Deara

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
233	Deara (Baira), Amhat, Manjad Hanspur	7		111	58,230	Raja Rustam Shah	Bachgoti	List II Devolved upon a single heir as per family custom

Bariar Singh, the Chauhan Rajput who migrated from the Delhi region, became the master of the vast estates of the Bilkharias as narrated in the annals of the Kurwar ta 'alluqa' of Sultanpur district, who is the head of the Hindu Bachgotis. Bariar Shah partitioned his estate between his four sons – Asal, Gajraj, Ghatam Rae and Raj Singh. Of these, the fourth, Raja Raj Shah, succeeded to the paternal estate of Kot Bilkharia. He had three sons, Rup Singh, Chakrapat and Asnch or Isri Singh. The eldest Rup Singh, was given the estate of Dikauli, while Chakrapat remained at the parent estate. Isri Singh, whose descendants, under the name of Rajkumars, are in the estates of Deara and Meopur of Fyzabad district.<sup>700</sup>

Isri Singh's successors were Araru Singh, Ratan Deo, Mal Deo, Vijay Raj Deo, Sugriv Shah, Birbhan Shah, Maharaj Deo and Vijay Chandra. It is believed to be about 400 years since the offspring of Bariar Singh, having become too numerous to find room on the right bank of the Gomti, and powerful enough to encroach on the property of their neighbours, crossed over to the left of Fyzabad bank, and established themselves at Bhadaiyan. These families first obtained a footing by absorbing the smaller Kayasth, Brahman, Kurmi, and Muslim *zamindars*, partly by purchase and partly by force, and they rapidly possessed themselves of the properties of the Raghubansis, Sakarwars, Ujjainias, and Bais, and soon overran the *pargana*. From time immemorial these people have been notoriously turbulent; they are commented upon with regard to this in the histories of the reigns of Sikandar Lodi (AD 1488), of Sher Shah (AD 1540), and of Alamgir (AD 1658). Their doings within the recollection of people still living are quite in keeping with the reputation which they had so long ago established.<sup>701</sup>

Vijay Chandra had three sons Har Karan Deo whose descendents founded Nanaemau ta 'alluqa, Sit Rae whose descendants founded Meopur and Bhadaiyan ta 'alluqa; and Jev Narain Rae or Jadu Rae who founded the Deara ta 'alluqa. The Raja, leaving the original ancestral seat of Bhadaiyan, came to reside in Deara, a village, which he himself built on a site, originally covered with jungle, and by subsequent acquisition of other estates laid the foundation of the present ta 'alluqa bearing that name. Jev Narain Rae was succeeded by Bharti Chand, Yadu Rae, and Balbhadra

Singh. During the time of the latter, the *ta 'alluqa* prospered. His son was Babu Chatar Singh. He had two sons Babu Ram Kalandar Singh and Gural Singh. Ram Kalandar Singh was succeeded by Ram Prakash Singh. The latter had two sons, Gurudutt Singh and Jagdish Rae. Jagdish Rae died childless, while Gurdutt Singh had four sons. They were Beni Baksh Singh, Balkaran Singh, Gajraj Singh and Madho Singh.<sup>702</sup>

Beni Baksh, held the *ta 'alluqa* for three years, and died of small pox at the early age of nineteen. He had already proved himself, when Deara House assisted by Pirpur and Nanamau, under his leadership vanquished the Meopur party, backed by the Waha communities who assembled to contend for the village of Srirampur about 1798. Beni Baksh, a youth of nineteen, the chief of Deara, assisted by his two brothers, still younger, fought and defeated Zalim Singh at the village of Srirampur, for which they were quarrelling. Balkaran, one of these younger brothers, shot himself because he was detained from attacking the village before everything was ready; the third, Madho, a mere boy, distinguished himself greatly.<sup>703</sup>

On that occasion 300 men are said to have been killed and as many more wounded. There are still many rent-free tenure on the Deara estate granted to families who lost members in well-remembered fight. Beni Baksh Singh had a daughter Dilraj who ascended the *gaddi* for five months. The second brother was Balkaran Singh who shot himself because he was not allowed by his elder brother to stay at the position at Srirampur, before the arrangements for the battle got complete. The third brother died childless. Thus, at the commencement of the nineteenth century Babu Madho Singh was the ruler of this estate, which then consisted of 101 villages. He was the youngest of four brothers.<sup>704</sup>

Babu Madho Singh is favourably remembered for his actions at various battles he fought for Deara, and as a proprietor who managed his proper respectively. He died in the year 1823. In 1803, there was a severe fight near Rajapur between the Barwars under Fateh Singh and Madho Singh. The dispute was about the possession of ta 'alluqa Ahankaripur, which Deara claimed by purchase from the Barwars. Some 200 men were killed from his side, but Madho Singh gained the day, and held the ta 'alluqa ever since.<sup>705</sup>

There was a village belonging to an impoverished branch of the Palwars called Masora in Surharpur, near the Tons. This branch was also sub-divided; six families claimed right and divided land, four transferred their shares to the Rajkumar house of Deara. It was apparent that the entire village would soon be lost to the Palwars; With Machiavellian policy, they transferred the fifth share to the Meopur house of the Rajkumars. Now, according to the unwritten law and general custom of the province, the owner of a share in a joint estate has a right of pre-emption derived from the share already in his possession; and when the Meopur house went to take possession

of its purchase, the Deara clan, headed by Madho Singh and aided by the Palwars, who thus wished to balance the rivals, met them at the village. The battle was fierce; Zalim Singh of Meopur, an aged and renowned warrior, fell on the field with three of his sons, and the fourth, Zorawar Singh, was carried off with seventeen wounds. Both parties were materially weakened. Seven months afterwards another battle was fought, in which young Sarabdan Singh of Meopur led the forces of his house. He revenged the death of his grandfather and uncles by killing many of the Deara leaders, and he won the day; but from this time, the encroachments of the Rajkumars upon the Palwars received a check.<sup>706</sup>

In Madho Singh's time AD 1808, the property consisted of 183 villages, paying Rs 26,615 to the Government. He was succeeded by his widow Thakurain Dariao Kunwar a most remarkable woman, who after for twenty-five years, through toil and turmoil, not only bravely held own, but after the fashion of the landlords of her period, added to estates, more so, indeed, than her husband had done in his lifetime. During her time the estate consisted of 336 villages, paying Rs 80,419 per annum to the Government. Such notorious neighbours and contemporaries as Fateh Bahadur, Sarabdan Singh and Shiuraj Singh (of the Meopur branch), although they hesitated not to attack a British Military treasure escort on highway, cared not to molest her.<sup>707</sup>

She was a match for the Native Government officials, but it was one her idiosyncrasies - an uncommon one in those days - to pay her retainers and servants punctually. So secret and well-organized were her movements, she would spend days with her friends in the old British territories, about her absence from Deara being even suspected. Twice a year, she paid all her retainers, and daily, at ten o'clock, their rations served out to them. Her management of the estate was unique. She quarrelled, soon after succeeding to the ta 'alluga with the old hereditary agent, and misir, under some apparent misapprehension of her orders was killed. This induced her to lease out her property on favourable ones including even villages that had always been under direct management; and this system she carried out to the last, to the great profit and satisfaction of her tenantry. This was, undoubtedly, a good system of management as far as the lady and her tenants were concerned, it has created difficulties in the way of the settlement officer, who has been often much puzzled to know whether many of these long listing lesses originated in old rights or in agreements above. Sleeman rates how Siumbar Singh and Hobdar Singh, the notorious leaders of the Sombansi clan, fell while trying to regain from this extraordinary woman ta 'alluqu of Barisinghpur, of which, with the assistance of the nazim, had dispossessed them in the year 1838. The direct line, as be seen by the following statement, ended with the husband of this Thakurain.708

The nearest male collateral heir in the family was Rustam Shah. He was from the

line of Chattar Singh's younger son Gurul Singh. Gurul Singh's descendants were Raghunath Singh, Kunjal Singh, Chatrasal Singh and Rustam Shah respectively.

Madho Singh had left a niece, Dilraj Kunwar, married into a Gorakhpur family, the daughter of his eldest brother, Beni Baksh Singh; but it is known that the Thakurain disliked the next male collateral heir, a Rustam Shah, and it was supposed that she therefore entertained an action of adopting a son from the Shivgarh branch of the clan. This was so entirely contrary to the views and interests of the heir in question, in 1847, he took the matter of succession into his own hands. He then at the head of 300 men, in the service of the Maharaja Man the nazim of the day; and it is believed that, in what follows, he assisted, if not instigated, by his master. There had long feud between the Thakurain and Rustam Shah, and the latter, indeed, had attempted to take Deara by storm, in which assault his father, Chhatrsal was killed, in 1846. The son thereafter organized a system to watch the Thakurain, and to achieve by stealth what he had failed by force. His intention, openly admitted, was to kill her, if he could her. He soon found the opportunity. The Thakurain determined to pay one of her unattended visits to the Ayodhya fair, for the pose of bathing; she was followed by the spies, who immediately communicated with their master. She was soon traced by the Babu to the Kund tank, where he suddenly rode up to her litter, and found attended by the five men who carried her, and by a confidential retainer or two. She at once asked who the horseman was, and was answered, 'I the whom you are searching for, and who has long been looking for it.' She invited him to dismount, which he did and sat beside her litter. She then addressed him, begging him to remember that no disgrace had befallen the house of Deara - none had ever been lepers, one - eyed, or wise contemptible - and to look to it that he maintained the credit of family: having thus said she laid her head at the babu's feet, and said, 'Now I am in your power and I am ready to die.' Here a companion of the babu, who was in his confidence, rode up and suggested that hour had come; but Rustam Shah replied in a true Rajput fashion that no one that placed life in his hands should be hurt; so he desired his own men to convey over the Ghagra, where they had connections, and he set off for Deara. She was only carried across the river, and it is related, as an instance of indomitable pluck, that during the nine days she was kept there, she only drank water. She was then compelled to write a deed in favour of Rustam Shah, and she was then released; but so great was shock that her proud nature had sustained, that in a few months she died.709

For a short time Dilraj Kunwar the niece, attempted to obtain the property; but with the aid of *nazim*, her claim soon became negative. Rustam Shah was put, in fact, possession by the *nazim*, and expended Rs 35,000 in propitiating the men. The *nazim* then moved from Deara, where he had been encamped to Kadipur; Rustam Shah and a large gathering accompanying the estate. There, in the presence of the

official named, the Babu first discover what the intentions of the former really were, and that he was he made a tool of; for he overheard a conversation in which the estate Deara was spoken of an Mangarh, a name the *nazim* had just given calling it after himself! The truth at once flashed across Rustam mind, and he replied, with his rough and ready wit, 'Well, its name is Dipnagar, but henceforth let it be Mangarh or Beimangarh circumstances may indicate.' A fight would instantly have ensued the raja; but a pandit, who was present, interfered, saying that moment was not propitious; and so the conflict was postponed. By morning Rustam Shah had sought an asylum across the British border few months subsequently final terms were made, and by an expenditure of Rs 95,000 the Babu was duly installed as *ta 'alluqdar* of Deara which consisted of 336 villages paying Rs 80,419 per annum to Government at annexation. In Madho Singh's time, 1808, the property consist 183 villages, paying an annual rental of Rs 26,615 to Government.<sup>710</sup>

Rustam Shah's services during the mutiny were excellent. He suffered much at annexation under the revenue policy of that day, and lost of his villages. Still he gave shelter and safe convoy to Benares, party of the Sultanpur fugitives. Throughout the rebellion, Rustam Shah was a staunch supporter of British Government, and for this, he was made a Raja and had, valuable estates conferred upon him in addition to his former possession. In his latter days, Raja Rustam Shah rendered good service to the Government during the mutiny, and received a reward of 118 *mauzas*, including of Amahat, Atra Chandapur and others.<sup>711</sup> He was invested with the powers of an Assistant Commissioner in 1860.

Raja Rustam Shah died in 1877, and was succeeded by Raja Shankar Bax Singh, and Raja Dariawar Singh respectively. The latter had two sons Rudra Pratap Singh and Rao Bhanu Pratap Singh. Raja Rudra Pratap Singh was a man of considerable attainments, who served on the Public Service Commission. The Raja's aunt, Rani Sarup Kunwar, widow of Rustam Shah, held for her lifetime a part of the estate. Raja Rudra Pratap Singh died in 1914, and was succeeded by Raja Oudhendra Pratap Shahi. 712

He married Rajkumari Sharda Devi, eldest daughter of Raja Bahadur Jyoti Prasad Singhdeo of Panchkot Raj. He died in 1933. He had three sons and a daughter – Jagdish Pratap Shah, Deven Pratap Sahi (married a princess of Askot in Almora), Haren Pratap Shah and Rajkumari Jayanti Devi (married to Lal Bahadur Sadhu Saran Singh, zamindar of Dhaurpur in MP). Next Raja Jagdish Pratap Shah was married to Maharajkumari Mahendra Kumari Devi, eldest daughter of Maharaja Sir Brijnath Singh Judeo of Maihar. He had three sons – Ramanuj Pratap Sahi, Martendra Pratap Sahi (married to Rajkumari Supriya Sahi of Harha and has two daughters and a son – Sivani Sahi, Subhani Sahi and Animesh Pratap Sahi) and Brijendra Pratap Sahi (married to Rajkumari Shalini Kumari Devi, daughter of Pattayat Rajkumar Suresh

Chandra Deo Jenamoni of Rairakhol, and has two sons Bhubneshwar Pratap Sahi and Udayeshwar Pratap Sahi).

The present representative of the house is Raja Ramanuja Pratap Shah who is married to Rani Brijraj Kunwar, daughter of Thakur of Geejgarh and has a daughter Rajkumari Radhika Sahi. The family is residing at Village and Post Deara, district Sultanpur as well as Saptarishi Apartment, New Hyderabad, Lucknow.

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S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
234	Amethi	8	54	318	1,90,681	Raja Madho Singh	Kachwaha Bandhal- goti	List II Devolved upon a single heir as per family custom



The Raja is the head of the Bandhalgoti clan of Rajputs, which for many centuries has occupied the Amethi parganas of Sultanpur. They claim to be of Kachwaha Surajbansi stock and to be descended from Sodha Rai of Narwargarh, the old home of the Jaipur family; but other accounts assign them a local origin.

The annals of the Bandhalgotis have been ably abstracted by the Settlement Officer, Mr. Millett. According to him, the Bandhalgotis, Bandhilgotis, or Banjhilgotis, according to their own account, are Suirajbans by origin, and belong to the particular branch of the clan now represented by the Raja of Jaipur. About 900 years ago, Suda Rae, a scion of that illustrious house, leaving his home in Narwargarh, set out on a pilgrimage to the holy city of Ajodhya. His route lay across the Amethi pargana, where, near the present village of Raipur, half overgrown with tangled weeds and briars, a deserted and dilapidated shrine of Debi suddenly presented itself to his view. The Bhars then held sway, and few vestiges anywhere remained of Hindu places of worship, so the pious pilgrim resolved to tarry awhile near the one accident had brought him to. Having performed his devotions he lay down to rest, and in his slumbers saw a vision of the Goddess of the Fane, who disclosed to him a lofty destiny ordained for him and his descendants - they were to become hereditary lords of the territory in which he was then a temporary sojourner. Prepared to further to his utmost the fulfilment of so interesting a prophecy, he determined to abide henceforth in his future domains, and relinquishing his uncompleted pilgrimage, entered into the service of the Bhar chieftain. His innate worth soon manifested itself in many ways and secured his elevation to the post of minister. His Bhar master now designed, as a crowning act of favour, to bestow his daughter upon him in marriage; but a Surajbansi, though he might condescend to serve a barbarian, might not sully his lineage by a mis-alliance, and Suda Rae contemptuously refused the proliferateded honour. The Bhar chief, in offended pride, at once deprived him of his office, and he returned to Narwargarh. However, his mind was ever occupied with thoughts of the promised land; he collected a picked band of followers and marched against Amethi. The Bhars were defeated with a great slaughter, and the Surajbansi occupied their territory in 966. Suda Rae established a fort on the spot where he had seen the prophetic vision, and included therein the ruined shrine, in grateful commemoration of the divine interposition of his fortunes which occurred there. 713

Dulha Rae, son of Suda Rae was married to the only daughter of Rana Ralanasi Chauhan of Dausa. He also married the daughter of Bargujars who were ruling over half of the Dausa, and later on, expelled them out. In 967, he founded Amber, and put his father on the *gaddi* of Amber.<sup>714</sup> Dulha Rae succeeded the *gaddi* of Amber in 1007 AD.

Dulha Rae (c. 1007–37) also built the fort of Raipur, near Amethi. He remained at Amber but established his nephew Indramani (c. 1037–1126) at Amethi. Indramani was married into the daughter of the Baghels of Rewa. He was succeeded by Khadga Sen (c. 1126–1200). His Rani was Tomar from which he had two sons Hari Singh and Kalyan Singh. Hari Singh (c. 1200–74) succeeded the estate and his wives were from Rathor, Baghel and Parihar clans. His son was Diwan Shah (c. 1274–1300). The next successor was Mandhata Singh (c. 1334–58). His ranis were from Parihars of Ratnakot and Gaurs. He had two sons Sodhi Singh and Ram Singh. The next successor Sodhi Singh (c. 1358–84) married into Sombansi and Bisen clans.

He remained childless up to his old age, and his line was threatened to be extinct. In the village of Kurmu, however, resided Kanakmuni, one of those mighty saints whose irresistible piety carried every thing before it. To him Mandhata Singh poured out his tale of woe, and humbly invoked his aid; nor in vain, for by means of the saint's prayers and austerities was the threatened calamity averted. A son was born to Mandhata Singh, and he was at first called Sut Shah; but when he was taken to be presented to the saint, the latter suggested that his name should be changed to one more expressive of the peculiar circumstances of his birth and he was therefore re–named *Bandhu*; his descendants to mark their recognition of the important place he holds in their history, have since called themselves Bandhugotis, the children of Bandhu, or popularly Bandhalgotis.<sup>715</sup>

In the next generation this surname belonged to a single individual, for Bandhu was blessed with one only son, Manohar Singh (c. 1384–1414). From this time, however, the family began to increase and multiply. Manohar Singh had six sons, Rae Singh, Rawat Sah, Sangram Shah, Ran Singh, Kunwar Singh, and Raj Singh, who are conspicuous as having been the first to divide between them the lands they inherited

from Suda Rae. A family quarrel, whether regarding the partition or not is uncertain, arose between them, and they agreed to refer the matter in dispute to Tilok Chand, the illustrious Bais chieftain. Tilok Chand, say his panegyrists, was endowed with a happy faculty of settling every troublesome question presented to him in a facetious and off–hand way, at once hit upon the titular signification of most of the brothers' names. 'Why,' said he, 'you all seem to me to be much on a par, so divide your estates between you, and dignify yourselves with titles corresponding by your names. Rae Singh is already a Rae, Rawat Singh, a Rawat, Kunwar Singh, a Kunwar Ran Singh shall be Rana; Raj Singh shall be Raja, and lest Sangram Singh alone should remain untitled, I dub him Thakur.' A partition was accordingly made, and each brother, with the exception of the eldest, whose share was as usual larger than the rest, received 56,000 bighas.<sup>716</sup>

The following were the estates thus formed:

Rae Singh, Naraini.

Rawat Singh, Baragaon.

Kunwar Singh, Gangoli.

Raj Singh, Marawar.

Sangram Singh, Kannu Sangrampur.

Raj Singh, Udiawdin and Bihta.

It is important to notice that all of these lie on the south and east sides of the pargana.

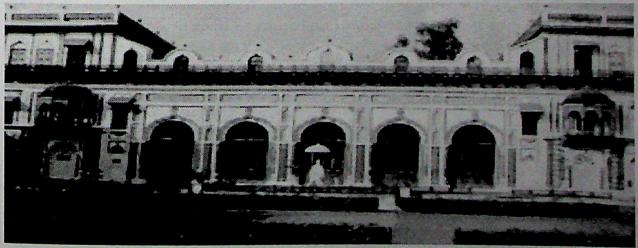
Of Manohar's six sons, Raj Shah (c. 1414–54), the ancestor of the present head of the Bandhalgoti clan, is, by general consent, said to have been the youngest; if the same evidence bestows on him the title of Raja, it is solely because of the accident of name. However, it was nevertheless from this very generation that his house began to take precedence of the rest. Raj Singh succeeded in adding to the share he originally received those of his brothers Ram Singh and Kunwar Singh (so say the legends, nor is there anything to discredit them), a circumstance which does not necessarily postulate any pre-eminence on his part. His two brothers are said to have died childless; and if at the time of their death, they were living in a state of union with him, he would be sole proprietor of the treble portion. The lead thus obtained at the outset his descendants were probably enabled to keep, and even increase, by the fact (evidenced by the genealogical table) that for some generations there was a single heir to their estate, which tended to preserve its importance; whereas it appears that, in the collateral branches, a contrary agency was at work in the destructive process of sub-division.<sup>717</sup>

Raj Singh's ranis were from Bisen and Bachgoti clans. He had three sons – Dharamir who got Tikri; Sri Ramdeo who succeeded to Udaiwan; and Shyam Lal who got Barna Tikri. He was succeeded by Sri Ram Singh (c. 1454–72). He had

Baghel and Dodia wives. The next successor was Basant Shah (c. 1472–1515). He had Baghels, Bais and Rathor wives. He was succeeded by Jai Chand Singh (c. 1515–40). He had Bisen wife. The next successor was Palhan Deo (c. 1540–55). He had Gautam and Sombansi wives.

It was not till the time of Sri Ramdeo (c. 1555–67), the next successor, that any troublesome younger sons required to be provided for. Ramdeo had two brothers, Shyam Lai, who received the Barna Tikar estate, and Dharamir, who received that of Tikri. The name of Dharamir refers this event to the reign of Sher Shah. As Tikri lies on the extreme east, and Barna Tikar on the extreme west, of the pargana, it would appear that up to this time the southern half of it only was in the occupancy of the Bandhalgotis. About half a century later, however, the Ain-i-Aibari (Akbar's Laws) show they had spread over the entire pargana; nor are the traditions of the tribe inconsistent with the information thus obtained. Ramdeo's grandson, Ram Sahae, is said to have received as his portion Kasrawan, on the northern boundary of the pargana, while his great-grandson Sultan Shah got Shahgarh, intermediate between Kasrawan and the older estates. The full extent of Bandhalgoti conquest was now reached; and henceforward, when new estates were required, they had to be formed by sub-divisions of those already in existence, until in process of time the 39 zamindars of Amethi became a proverbial expression.<sup>718</sup>

Most of these changes were silently and gradually accomplished, for the history of even the principal branch of the family is for centuries wrapped in impenetrable obscurity except an incident in the reign of Raja Ram Deo Singh (c. 1555–67) when the Bandhalgotis under him fought a battle against the Baghels of Rewa, in which prince Dharmir Singh fought bravely and won. From Raja Ram Deo, Dharamir Singh (c. 1567–86) succeeded and received a moderate sized estate of 42 villages; but he lived in stirring times, and being of a warlike disposition, he offered himself as an



Amethi

ally to Raja Hasan Khan, then preparing for the conflict with Rewa. When the hostile armies were pitched in sight of each other, it was agreed that a general battle should be avoided, and that both sides, having appointed champions, should abide the issue of a single combat. Dharamir represented the raja of Hasanpur, and after a stubborn fight, in which he himself was covered with wounds, defeated and killed his adversary. In return for this signal service, Hasan Khan ceded to him five large villages, Sarwawan and others, intermediate between Tikri and Hasanpur. It reads like a tale of western chivalry that his valour was further rewarded with the hand of a Bachgoti bride. His second rani was of Amethia Gaur clan. The next successor Raja Dalpati or Dilip Shah (c. 1586-99) married a Parihar rani and had a son who succeeded him as Raja Vikram Shah (c. 1599-1636). His three wives were from Panwar and Bais clans. He had six sons: Sujan Shah, who succeeded the gaddi while Trilok Shah got Amerua; Lakhmi Narain was given Kannu; Himmat Shah got Kohara; Hirday Shah got Jagdishpur; and Pritam Shah got Rajgarh region in fief. The next Raja Sujan Shah (1636-41) got excavated an artificial lake known as Sujan Sagar. He had Parihar, Rathor and Gautam ranis.

He was succeeded by Raja Dalip Shah (c. 1641–54). His ranis were from Bisen, Gautam and Rathor clans. He had four sons Udit Singh, Tej Singh, Indra Singh, and Gambhir Singh. The first two remained at Amethi while Indra Singh and Gambhir Singh were given Gangoli. He was succeeded by Raja Udit Singh or Jai Singh (c. 1654–69). His rani was Sombansi from Kalyanpur. He had five sons, Ajab Singh, Pahar Singh, Man Singh, Barband Singh, and Avdhut Singh. Ajab Singh died early. Man Singh got Amaya while Barbad Singh got Sarae Barband Singh. The next successor Raja Pahar Singh (c. 1669–1709) married a Chauhan rani, and was succeeded by his son Himmat Singh.

This faint glimmer of light at last breaks in in the time of Raja Himmat Singh (c. 1709–41). Her three ranis were from Bachgoti, Gautam and Chauhan clans. He had two sons Gurdutt Singh and Chattrapal Singh. The later was given Kasrawan. He founded the village Katra Himmat Singh. He was a poet of first order in Hindi literature, and his work in verse is Kavi Kul Tilak Prakash. He was succeeded by his son Raja Gurdutt Singh (c. 1741–74). He had Bisen and Parihar rani, from whom he had two sons Digpal Singh and Prithvi Singh. He, like his father, gave patronage to men of letters and was himself a poet with pen name 'Bhupati'. His one of the work is Bhupati satsai. He erected a palace Bhupati Bhavan at Ramnagar, Two miles north of Amethi. He was one of the bravest men of his family and defeated Nawab Saadat Khan of Oudh, while defending the shrine of Ayodhya. A Hindi poet Kavindra gives the following description of this battle:

Samar Amethi ke Sarosh Gurudutt Singh, Saadat ki Sena Samseran so mani hai Bhashat Kavindra kali hulsi asisan ko, sheesan ko shambhu ki jamaat hulsani hai Tahan ek Juggini subhat khopari le khari, sonit piyan taki upma bakhani hai Pyalo le chini ko chchaki jivan tarang mano, rang hetu piyat majitha mughalani hai.

Gurdatt Singh followed the then fashionable practice of defying the local authorities, and rendered himself so conspicuous in this respect that in 1743, Nawab Sufdarjung deemed it necessary to march against him in person. Gurdatt Singh, shut himself up in his fort at Raipur, where he offered a successful resistance to the besieging force for 18 days (a period suspiciously like that of the Mahabharat), and then finding the post no longer tenable, made his escape into the neighbouring Ramnagar jungle. The Raipur fort was now destroyed, and Gurdatt Singh's estate underwent one of those temporary dissolutions known as being taken under direct management. From this event, it is said, dates the establishment of the Amethi chief's headquarters at Ramnagar.<sup>719</sup>

Gurdutt Singh's son was Drigpal Singh (c. 1774-96), who married into Ujjainias of Dumraon, Bachgotis and Baghels of Sohawal. His two sons were Harchand Singh and Jai Chand Singh. The latter was given Kannu Kasarwan as fief. Drigpal Singh was able to recover the estate from the Lucknow Nawabs. He died in 1798, succeeded by Har Chand Singh (c. 1796-1831). In the well-known extent of the latter's inheritance lies the first tangible clue to the progress of the Amethi ta 'alluga. His rani was from the Bisen of Manikpur. His two sons were Dalpat Singh and Lal Arjun Singh. The latter was given the ilaga of Gangoli. From his father he obtained 153 villages; and these alone he held until 1803. In the following year, however, having worked himself into the good graces of the Nazim Sitalaprasad, he was allowed to engage for the entire pargana, with the single exception of Raghopur. He was the first to assume the title of Raja, and is most likely the first ta 'allugdar of Amethi. In 1810, Saadat Ali Khan, aided by his diwan, Daya Shankar, made a land settlement of the province, large estates were broken up, and the respective portions of them settled with their rightful proprietors. This measure led to the cancellation of Har Chand Singh's pargana engagement, and he was deprived of all but 48 rent-free villages. In the same year, very possibly chagrined at this, degradation, he abdicated in favour of his son Dalpat Shah (c. 1817-31), who was married into the Bisens of Samastipur. But the policy of Saadat Ali Khan was too strongly opposed to the spirit of the age to produce any permanent result, and before three years had well elapsed, Dalpat Shah found himself in possession of all that his father had held before 1803. Arjun Singh, a second son of Har Chand Singh, was then alive; but forbearing to make any demand upon his elder brother, succeeded in making a comfortable provision for himself by the independent acquisition of Gangoli.720

Dalpat Shah died in 1815, and the estate he transferred to his heir Bisheshwar Singh was no larger than Drigpal Singh had held at the time of his death in 1798. Almost immediately, however, it swallowed up several of its weaker neighbours of an

aggregate bulk equal to half its own; and then, as if worn out with the exhaustion consequent on such a mighty effort, remained in a state of torpidity for more than a quarter of a century.<sup>721</sup>

Raja Biseswar Baksh Singh (c. 1831–42) married the Raghubansi rani of Pathar Kachar. Bisheshwar Singh got constructed a dam 'Raja ka bandh' for irrigation of his estate, and founded a market Beswesharganj for enhancing trade in his estate. He, while on pilgrimage to Prayag, purchased khichari of the whole town and donated on the event of Makar-sankranti. He died childless in 1842, and his wife committed sati. Her memorial still stands in front of the Bhupati Palace.

After Bisheswar Singh's death the inheritance devolved on his cousin Lal Madho Singh, the son of Arjun Singh, who added Gangoli to Amethi. The ambition of the young chief attracted the attention of the *nazim* of Sultanpur, Maharaja Man Singh, and in 1845 led to open hostilities: Hostilities were the natural consequence of such a state of things, and a grand battle was fought in the year 1845 between the forces of the *nazim* and the *ta 'alluqdar*.<sup>722</sup>

It was followed by an indecisive result however, and the combatants soon began to perceive that more advantage was likely to be gained by negotiation than warfare.



Amethi Palace



Raja Rananjay Singh

Arrangements were entered into in the highest degree favourable to Madho Singh; and in pursuance of them he was in the same year admitted to engage for the revenue of the entire pargana with the exception of a few estates which enjoyed the protection of the Huzur Tehsil. From this time he applied himself principally to the consolidation of his now immense domains. Those who readily bowed their heads to the new yoke were maintained in possession, unless they were so unfeigned, or their credit was so poor, that they could not furnish the customary security for the payment of their rent; in which case they were without hesitation set aside. The other members of the clan found their lands swept into the net of the ta 'allugdar and frequently resisted. The share of Rae Singh and Sangram Singh had dwindled into insignificance by partitions, mortgages, and grants to Brahmans, and what little of them remained was included in the general lease. A large portion of Tikri was seized and all that remained was Athgaon. Kannu Kasarwan had been given to Jai Chand Singh, brother of Har Chand Singh, who had established himself with great difficulty, and was held by his descendants. The inclusion of the estate in the lease of 1846 was ignored and Madho Singh obtained a decree of confiscation from Lucknow; but the proprietor yielded only after constant fighting in 1853.723

Thus, the *bhayyas* had their villages either handed over to some experienced lessee accustomed to large and troublesome charges, or to the commandants of the *nazim*'s troops, who took a 'qabz' of them, Kannu Kasrawan and Shahgarh alone gave any serious trouble; the proprietor of the former was not finally overpowered until after three years of stout resistance; the latter, though it at first lost its independence, recovered it a few months before annexation.<sup>724</sup>

In the land settlement which then took place, Amethi shared the fate of most large ta 'allugas, and was almost completely broken up, but only to be re-constituted in the following year, immediately after the uprising of 1857. At the commencement of the disturbances, Raja Madho Singh distinguished himself by the protection and kindness he afforded to some fugitives from Sultanpur, who were endeavouring to make their way into Allahabad but afterwards he warmly espoused the rebel cause; nor was it, until the British army under the command of Lord Clyde, was encamped before his fort, that he tendered his submission. At the land settlement, which shortly afterwards took place, he was admitted under the terms of the general amnesty to engage for his estate, and it was later confirmed to him by sanad. It comprised 321 out of 364 villages in the pargana, paying to Government a revenue of Rs 1,96,776. The ta 'allugdars of the Amethi is ordinarily and correctly styled raja; but how long the title has been in the family is not certain. Raj Singh and his descendants may quite possibly have borne it for many generations; there is no tangible proof that they did not, and as little that they did. Gurdatt Singh, the first of those who lived recently enough to be well remembered, is sometimes spoken of as babu, sometimes as raja; Drigpal Singh, his successor, appears to have assumed the more lofty title, but it is doubtful whether he ever obtained any popular recognition of his right to it. Har Chand Singh and Bisheshwar Singh were unquestionably rajas; they are said to have formally received the necessary investiture from the Hasanpur chief. It is interesting to notice that the seal of the former (in which he bears this title) was engraved in the same year apparently, as he obtained the lease of the *pargana*. Dalpat Shah, intermediate between Har Chand Singh and Bisheshwar Singh, is commonly called babu, the explanation given of which is, that during the time he held the estate, his father Har Chand Singh was alive, and that it would consequently have been a breach of etiquette for him to adopt the title of raja. The Amethi *ta 'alluqdar* never troubled himself to get his claim to the dignity formally acknowledged by the Raja of Hasanpur; before annexation it rested on his being the successor of those who had previously borne it; it was admitted by the British Government.<sup>725</sup>

At annexation, the *ta 'alluqa* was almost completely broken up. Raja Madho Singh (c. 1842–91) was the Raja of Amethi. His ranis were Gaharwar of Vijaypur and Bisen of Samastipur. He was an active rebel and his fort was taken by Lord Clyde in November 1858; he was the last chief of any consequence whose submission was followed by pardon and restoration; he had saved several Europeans at the commencement of the outbreak, and was therefore treated with leniency.<sup>726</sup>

He was allowed to engage for the whole of his ancestral estate. He was also a



Raja Madho Singh of Amethi

poet with pen name Kshitipal. He also constructed a beautiful temple at Mankarnika Ghat of Kashi. He died in August 1891, shortly after the death of his only son, Lal Lachhman Singh (c.1890) and was succeeded by his adopted heir Raja Bhagwan Baksh Singh (1891–1952), son of Sheodarshan Singh, a relative of the late Raja.<sup>727</sup>

He was married to the daughter of Dr Shiv Dayal Singh, zamindar of Gunnaur, Musafirkhana. He had four sons, the elder Raja Jungbahadur Singh died in 1947. The second son also died young. The third son Raja Rananjaya Singh (1952–76) succeeded the gaddi. He married Rani Sushma Devi and had adoptive issue. He died after 1976. He used to write poetry with pen name Panchanan. He was member of Central Legislative Assembly in 1926. He was MLA from 1952–57, MLC from 1957–62, MP from 1962–67, and again MLA from 1969–77. He was a good player of Lawn Tennis, and was Vice

President of UP Lawn Tennis Association. He founded a large number of schools and colleges in Amethi. He founded many educational institutions in his region. He was issueless, and adopted Dr Sanjay Singh, son of Babu Gaya Prasad Singh of Amaye village of the brotherhood, who is the representative of this ta 'alluga.

Dr Sanjay Singh (born 12 November 1953) started his career in Indian Army, and was a Major when he left it. He has been member of the Uttar Pradesh Legislative Assembly 1982–87, Minister of State, Forests, Animal Husbandry and Dairy Development, Uttar Pradesh 1982–85, Minister of Transport, Uttar Pradesh 1985–87, Member of the Rajya Sabha 1990–96, Union Minister of State in the Ministry of Communications, 1990–91, Member of the 12th Lok Sabha, Member of



Dr Sanjay Singh

the Committee on Human Resource Development and its Sub-Committee on Value Based Education 1998-99, Member of the Consultative Committee, and Ministry of Defence 1998-99. He has also membership of the following clubs: M.B. Club, Lucknow, President's Polo Club and DDA Siri Fort Sports Complex, New Delhi. His interests include flying, swimming, games, sports, riding and shooting. He has been President of the Uttar Pradesh Hockey Association and the Uttar Pradesh Football Sangh, Member of the Court of Aligarh Muslim University 1998-99. He has been married on 14 December 1973 (div. 1995), Rani Garima Singh and has issue, one son and two daughters, by her. His issues are (i) Yuvaraj Anant Vikram Singh, born 1980, is serving with Indian Merchant Navy; and is married to Yuvarani Shambhavi Kumari, born 31 August 1980, daughter of Thakur Dr. Rakesh Kumar Singh of Akaltara, and his wife Thakurain Shubha Singh, daughter of Raja Adwait Pratap Singh of Pratapgarh in Uttar Pradesh. (ii) Rajkumari Mahima Singh, married Rajkumar Bhriguraj Singh, son of Maharaj Devendra Pal Singh of Jhabua, and his wife, Rani Bhagyawanti Devi. (iii) Rajkumari Shaivya Singh.

# 235. Shahgarh

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
235	Shahgarh	172	J	20	10,292	Babu Balwant Singh	Kachwaha Bandhal- goti	List II Devolved upon a single heir as per family custom

Shahgarh is a branch of the Bandhalgotis of Amethi. The ta 'alluqa' was founded by Babu Sultan Shah, brother of Bikram Shah of Amethi. It derives its name from a fort he built and called after himself. It is reputed to have consisted at first of 121 villages and to have been distinguished as 'tafriq' Sultan Shah. It imply that a regular partition occurred, and to define the magnitude of an individual share. The idea of such portion receives some apparent support also from the fact that a few villages are now divided in fractional shares between Amethi and Shahgarh. 728

From 1803 to 1810 Shahgarh was, with the rest of pargana, leased to Raja Harchand Singh, but was again taken from him by the land settlement of the latter years. It then comprised no more than 40 villages and it had become only half as large again, when in 1846 it for the second time fell in to the hands of the Amethi ta 'alluqdar, in the general lease he obtained from Maharaja Man Singh. To this summary, more of dealing with his estate, Balwant Singh, the proprietor, yields any thing but a ready acquiescence. Therefore, to silence of his opposition, Raja Madho Singh, seized him and held in confinement. In this sorry plight, he remained at the time of General Sleeman's tour. 'Madhoparshad of Amethi' wrote the resident, 'has lately seized upon the estate of Shahgarh, worth twenty thousand rupees a year, which had been cut off from the Amethi estate and enjoyed by a collateral branch of the family for several generations. He held the proprietor Balwant Singh in prison in irons, and would soon make away with him were the Oudh Government to think it worthwhile to enquire after him.' 729

The passing allusion was not by any means the extent of the interest the resident took in the fortunes of the luckless Balwant Singh. On his return to Lucknow he brought the matter before the Darbar, and though some time first elapsed, ultimately succeeded in procuring the release of the captive and the restoration to himself his estate. These events happened at a critical junction for Balwant Singh, that is, about the end of the year 1855, for had they been delayed but a few months longer, Shahgarh would have been in Amethi, at annexation, and so must have remained permanently incorporated with it. When gratitude goes hand in hand with self-interest it seldom halts, and it is not surprising therefore that Babu Balwant Singh was a warm adherent to the British course. During the disturbance of 1857, he distinguished himself by the good service he then rendered and held the estate he recovered in 1855 with a title protected by a ta 'allugdari.730

The sanad of the ta 'alluqu was given to Babu Balwant Singh. He was succeeded by Babu Vijay Bahadur Singh and Babu Shiv Pratap Singh respectively. The latter was holding the ta 'alluqu' in 1935.

#### 236. Mahona

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
236	Mahona	53	9	25	22,145	Rani Sahada Bibi	Khanzada	List II Devolved upon a single heir as per family custom

The ta 'alluqdar belongs to the clan of Bhale Sultan Bais Rajputs. The tradition holds that one Rao Mardan Singh, Bais of Daundia Khera, in Baiswara, was a horse-dealer by profession. He chanced to visit Gajanpur, in the Isauli pargana, in the Sultanpur district, where there was a fort of the Rajbhars, and stopped there for some time. A quarrel and fight took place, in which he obtained the victory and became master of the Bhar domains. His son Raja Narwant Singh alias Rao Barar entered the service of the king of Delhi, and as he was a good rider and a clever spearman he obtained the name Bhale Sultan. He had two wives by one he had issue Raja Jai Krishna, whose descendants are zamindars of Dadra, in pargana Isauli; and by the other Kunwar Dadhich, and Baram Deo. The eldest of these was called the raja, and as their descendants increased and multiplied, they overran five kos in the Isauli pargana and nine in that of Khandansa, or in all fourteen kos.<sup>731</sup>

Baram Deo, the youngest of the three, separating from his brothers, settled in a village, which he founded in the jungle on the banks of the Gomti, and called after himself Deogaon. Ambitious of obtaining the title of raja he became *khanazad* of the king of Delhi, and since then his descendants have been called *khanzadas*. Of Rao Barar's descendants the heads of two branches continued to bear the title of raja.<sup>732</sup>

One of the descendant Raja Aladad Khan, acquired the proprietary right of *ilaqa* originally made up of possession comprised in this and separate *ta 'alluqas*. He was succeeded by Raja Aizaz Ali Khan. In 1840, viz., Raja Bhure Khan, brother of Azam Ali Khan, *lambardar*, and Raja Ali Baksh, and besides these Babu Muhammad Husen Khan and Babu Gulzar Khan also held *ta 'alluqas*; but in



Aizaz Ali Khan of Mahona

that year Raja Bhure Khan, in punishment for his ill-treatment of his tenantry, was transported beyond seas by the king and the resident, and his estate was made over to Babu Jamshed Ali Khan, son of Azam Ali Khan, and since then Raja Ali Baksh Khan only has borne the title of raja, the heads of the other three branches being known as Babus of Kachhianon, Lilha Rasulpur and Deogaon. After the mutiny Babu Madar Baksh of Lilha Rasulpur and Babu Gulzar Khan of Kachiaon failed to put in an appearance before the Government officers and their estates were in consequence confiscated and conferred on loyal grantees. <sup>733</sup>

The sanad of the ta 'alluqa was given to Rani Sahada Bibi on behalf of her son Ali Baksh Khan. He was succeeded by Aizaz Ali Khan. 734

In 1935 the *ta 'alluqa* was represented by Babu Nisar Ahmad Khan, who was the recognized chief of his own clan. The present representative of the family is Rani Zahidul Nisha, residing at village and post Mahona, Sultanpur.

## 237. Unchgaon

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
237	Bhadaur (Unchagaon)	213	9	7	5,572	Nabi Baksh Khan	Khanzada	List III Primogeniture opted.



Dargahi Khan of Uchagaon

This ta 'alluqa' is a branch of Mahona ta 'alluqa'. About 400 years ago, Raja Narwand Singh alias Rao Barhar came from Baiswara, destroyed the Bhars of this place and founded his raj in Jasauli pargana. After some generations came Pahan Deo who adopted Muslim faith. The Delhi Emperor gave him the title of Raja. Two hundred years after this incident, succeeded Raja Aldad Khan of this family. He was succeeded by Raja Aizaz Ali Khan who divided his property. In this division, Nabi Baksh Khan got the ta 'alluqa' of Unchagaon. The sanad of the ta 'alluqa' was given to Nabi Baksh, who was succeeded by Babu Dargahi Khan. In 1935, the ta 'alluqa' was represented by Dargahi Khan.

### Ta 'alluqdars' Profile

### 238. Katyari

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
238	Katyari	30	54	13	10,403	Raja Sarnam Singh	Kanhpuria	List II Devolved upon a single heir as per family custom

The ta 'alluqua' of this ta 'alluqu' is Kanhpuria Rajput, a descendant of Kanh. From Rahas, the second son of Kanh, in seventh generation came Parshad Singh, a contemporary of Tilok Chand. He had three sons, Janga Singh, who obtained Tiloi, Man Singh, who received Ateha and Madan Singh of Simrauta. The grandson of Jugga Singh was Jagdish Rae. He had two sons, Mitrajit Singh and Indrajit Singh. Indrajit Singh's son was Balbhadra Shah, who had four sons Pahar Mal, Salvahan, Tribhuvan Sahi and Raj Shah. The elder son Paharmal founded this ta 'alluqu.'736

One of his descendants Raja Ranmast Singh had three sons – the elder one Buniad Singh succeeded the *gaddi*. He was succeeded by Sukhmangal Singh who died issueless. He was succeeded by his younger brother Sarnam Singh. He was given the *sanad* of the *ta 'alluqa*. Sarnam Singh died issueless in 1869. He widow adopted Pratap Bahadur Singh, son of Barwind Singh who was younger brother of Raja Ranmast Singh.<sup>737</sup>

The next successors were Raja Durga Baksh Singh, Raja Krishna Pal Singh and Raja Vijay Pal Singh. The present representative of the family is Raja Ajay Pal Singh who is residing at Katyari.

# 239. Jamu

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given ap 1860	Caste	Succession as per Section 8 of Act I of 1869
239	Jamu (Jamaun)	80	35	17	14,966	Raja Jagannath Baksh	Kanhpuria (now Baghel)	List II Devolved upon a single heir as per family custom

The ta 'alluqu was earlier the branch of the Kanhpuria family of Kaithola, but is now represented by a branch of Kothi State, Satna, MP. From Rahas, the second son

of Kanh, in seventh generation came Parshad Singh, a contemporary of Tilok Chand. He had three sons, Janga Singh, who obtained Tiloi, Man Singh, who received Ateha and Madan Singh of Simrauta. The grandson of Janga Singh was Jagdish Rae. He had two sons, Mitrajit Singh and Indrajit Singh. Indrajit Singh's son was Balbhadra Shah, who had four sons Pahar Mal, Salvahan, Tribhuvan Sahi and Raj Shah. The second son Raj Shah founded this ta 'alluqa.<sup>738</sup>

In the line of Raj Shah came Jagannath Singh. His son was Sultan Singh. Of the four sons of Sultan Singh, Raja Fateh Shah got Jamu, Nihal Singh got Barolia village, Baj Singh got Sukhi Bajgarh village and the fourth son was Durjan Singh. Raja Fateh Singh was succeeded by Raja Barjor Singh, Raja Hanumat Singh and Raja Iswari Singh respectively. Raja Iswari Singh had three sons Shivraj Singh, Lal Baijnath Singh and Lal Shivratan Singh. Of these the first and the latter were issueless; hence Lal Baijnath Singh succeeded the gaddi. His son was Raja Jagannath Singh. He had only a daughter who was married to Raja Bhagwat Pratap Bahadur of Kothi State, Satna. After his death his widow adopted Sripal Kunwari's son Raja Oudhendra Bahadur Singh of Kothi State. He had three sons Raja Sita Raman Pratap Bahadur Singh (H.H. Kothi), Raja Uma Raman Pratap Singh and Kunwar Tej Pratap Singh. Raja Uma Raman Pratap Singh was adopted to Jamu. Raja Uma Raman Pratap Singh founded an Inter Collage at Jamu. His son Raja Dr. Rudra Pratap Singh is the present representative of the ta 'alluga and is MA, PhD in Hindi Literature. He has been MLA from 1962-71, and MP from 1971-77, and Memebr Rajya Sabha from 1980-92. In 1991 he was a Minister of State in Government of India. Raja Dr Rudra Pratap Singh headed the Indian delegate to General Assembly of UNO in 1971, NAM in 1976, Kenya's Republic Day Function in 1983, and for Friendship Month in 1986 to Moscow. He was married to daughter of Raja of Rehua. He along with his son Ravi Pratap Singh and grandson Shubham Pratap Singh, resides mostly at Jamo Palace, but also at Nishatganj, Lucknow. Raja Uma Raman Pratap Singh's second son Shiv Pratap Singh and grandson Kunwar Akshay Partap Singh are also residing at Jamo Palace, in Sultanpur. Kunwar Akshay Pratap Singh alias Gopal Ji is in politics. He has been MLC and MP from Pratapgarh constituency. He was married to Rajkumari Madhurima Singh of Chandapur in 1997.

#### 240. Baraulia

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
240	Barolia	164	20	13	8,545	Sripal Singh	Kanhpuria	List II Devolved upon a single heir as per family custom

This is a part of the branch of Kanpuria Rajputs of Kaithola, Pratapgarh. The ta 'alluqdar of this ta 'alluqa is Kanhpuria Rajput, a descendant of Kanh. From Rahas, the second son of Kanh, in seventh generation came Parshad Singh, a contemporary of Tilok Chand. He had three sons, Janga Singh, who obtained Tiloi, Man Singh, who received Ateha and Madan Singh of Simrauta. The grandson of Janga Singh was Jagdish Rae. He had two sons, Mitrajit Singh and Indrajit Singh. Indrajit Singh's son was Balbhadra Shah, who had four sons Pahar Mal, Salvahan, Tribhuvan Sahi and Raj Shah. From fourth son Raj Sah, came the founder of this ta 'alluqa.<sup>739</sup>

Sixth in the line of Raj Shah, came Barjor Singh of Jamun, who left Jamu to his elder son, Hanwant Singh, while Baraulia was assigned to his younger



Sripal Singh of Baraulia

son Shiv Prasad Singh. In his third generation came Sripal Singh who was the founder of this ta 'alluqa. The sanad of the ta 'alluqa was also given to Sripal Singh. In 1935 the ta 'alluqa was represented by Babu Badri Vishal Singh, whose headquarters was at Ramgarhi.<sup>740</sup>

The present representative of the ta 'alluqa is Lal Trilochan Pratap Singh who is residing at Barolia Ramgarh.

## 241. Bahuwa/Bhuwanshahpur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
241	Bhuwanshah- pur	204	9	12	5,858	Sitala Baksh Singh	Kahnpuria	List II Devolved upon a single heir as per family custom

The ta 'alluqdar is Kanhpuria Rajput, a descendant of Kanh. From Rahas, the second son of Kanh, came Mandhata, Bhishma Singh, Dilip Singh, Kesri Singh, Dev Narain Singh and Parshad Singh respectively. The latter was a contemporary of Tilok Chand. He had three sons – Janga Singh, who obtained Tiloi, Man Singh who received Ateha and Madan Singh got Simrauta. Janga Singh was succeeded by Raghuraj Singh at Tiloi. He had two sons, Achal Singh and Jagdish Rai. Achal Singh



Jageswar Baksh Singh of Bhuwanshahpur

had two sons, Mitrajit Singh who got Tiloi; and Indrajit Singh whose descendants are *ta' alluqdars* of Gaura Katari, Bhuwanshahpur and Rehsi.<sup>741</sup>

Mitrajit Singh of Tiloi had four sons. One of them, namely Chandrasen, got Dakhinwar. His son was Sujan Shah. He had four sons – Lakshmi Narain, Hiraman, Bhuwanshah and Lal Shah. Bhuwan Shah founded Bhuwanshahpur. In the fourth generation of Bhuwan Shah was Prakash Singh. He was succeeded by Shitala Baksh, and then Drigaj Singh. The village of Majhgawan was added to the estate in 1819 by the Oudh government in compensation of the death of Babu Drigaj Singh. He died in the tenure of his father Sitala Baksh. He remained to witness the Uprising of 1857 and was given the *sanad* of the *ta 'alluqa*. He was succeeded by Jageswar Baksh Singh and Babu Devi Baksh respectively. Babu Devi Baksh Singh's son was Jagatpal Singh and grandson

Jagannath Baksh Singh. He was known for religious tolerance, and donated 1000 bighas of land to Baba Jham Das, a well-known Hindu saint, and 100 bighas of land to Baba Madari Shah, a Muslim saint and made them to settle in his ta 'alluqa. He was succeeded by Avdhesh Narain Singh.

The present representative of the *ta 'alluqa* is Babu Avdhesh Narain Singh. He has a son Dr Surya Prakash Singh who is married to Madhuri Singh, daughter of Raja Triyambakesh Pratap Singh Chandel of Bardi estate Rewa. His elder son is Dr Mahendra Vikram Singh and younger son is Bhupendra Vikram Singh. Dr Surya Prakash Singh is a Reader (Ancient History) at Sant Tulsidas PG College, Kadipur. He has founded Raja Kanh Mahavidyalaya at Jagesarganj in Sultanpur on 9 November 2003, where 1000 students are taking education. The family is residing at Bhuvan Shahpur, Post Rajamau, district Sultanpur, as well as Dariapur, Allahabad Road, Sultanpur.

#### 242. Rehsi

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
242	Rehsi	107	20	10	6,790	Arjun Singh	Kahnpuria	List II Devolved upon a single heir as per family custom

The ta 'alluqua' of this ta 'alluqu' is Kanhpuria Rajput, a descendant of Kanh. From Rahas, the second son of Kanh, in seventh generation came Prasad Singh, a contemporary of Tilok Chand. He had three sons, Janga Singh, who obtained Tiloi; Man Singh, who received Ateha; and Madan Singh of Simrauta. The grandson of Jugga Singh was Jagdish Rae. He had two sons, Mitrajit Singh and Indrajit Singh. Indrajit Singh's son was Balbhadra Shah, who had four sons Pahar Mal, Salvahan, Tribhuvan Sahi and Raj Shah. The second son Salvahan founded this ta 'alluqu, comprising of ten villages in Gaura Jamun pargana.<sup>743</sup>

Salvahan at Rehsi was succeeded by Jagatmal, Todarmal, Chatradhari, Dingur Singh, Madho Singh and Arjun Singh respectively. The sanad of the ta 'alluqa was given to Arjun Singh. He was succeeded by Surat Singh, Mahesh Narain, Babu Satya Prasanna Singh and Amar Singh respectively. Amar Singh was succeeded by her widow Musammat Ganesh Kunwari.

The present representative of the ta 'alluqu' is Bhagwat Pratap Singh who is residing at Rehsi, district Sultanpur.

## 243. Simratpur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
243	Simratpur	79	35	27	12,904	Babu Maheswar Prasad	Bachgoti	List III Primogeniture opted.

About five centuries ago Raja Bariar Singh came to Oudh from Sambhal, Moradabad, and became the master of the vast estates of the Bilkharias. He partitioned his estate between his four sons – Asal, Gajraj, Ghatam Rae and Raj Singh. Of these, the fourth, Raja Raj Shah, succeeded to the paternal estate. He had three sons, Rup Singh, Chakrapat and Isri Singh. The eldest Rup Singh, was given the estate of Dikauli.<sup>744</sup>

Rup Singh's son was Jura Singh. The latter had two sons, Jai Chand and Prithipat Singh. Form Tilok Chand, the son of Jai Chand, was the raja of Hasanpur and other Khanzada Bachgoti ta 'alluqdars. Prithipat Singh succeeded to the estate of Kurwar. Niwaz Singh, the ninth Raja of Kurwar, had two sons, Lachman



Jagannath Singh of Simratpur

Singh and Man Singh. Chatardhari Singh, the son of the former, had four sons, all of whom died without issue, the last being Raja Hamir Singh. The estate was then seized by the descendants of Man Singh, the second son of Niwaz Singh, who had received the *ta 'alluqa* of Bhiti. Shankar Singh of Bhiti had five sons, of whom two died childless. The eldest surviving son, Sukhraj Singh, seized Kurwar; while younger son Bariar Singh obtained the old *ta 'alluqa* of Bhiti; and the youngest son Jhabbar Singh was allotted Simratpur in Baraunsa.<sup>745</sup>

Jhabba Singh was succeeded by his son, Maheswar Prasad. The sanad of the ta 'alluqa was given to Babu Maheswar Prasad. As he died without male issue, the ta' alluqa devolved to his eldest daughter Babuain Subhraj Kunwar. She was succeeded by Babu Hardutt Singh adopted from Kurwar. He was succeeded by Jagannath Singh.

## 244. Gangeo

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
244	Gangeo	162	20	18	8,589	Babu Jahangir Baksh Khan	Khanzada	List III Primogeniture opted.

The ta 'alluqa belongs to Bachgoti Khanzadas who are a branch of Hasanpur family. This ta 'alluqa was founded by Wazir Khan, who was descended from Tilok Chand, alias Tatar Khan and founded this separate branch of the family. The ta 'alluqa at the time of annexation was held by Jahangir Baksh. He was succeeded by Abd-ur-Rehman Khan who held 18 villages and 4 pattis in the Baraunsa and Miranpur pargana known as Gangeo and Bahmarpur estates, and Samdabad Shahpur, a property of five villages in Fyzabad. 747

In 1935 this ta 'alluqa was sold to Babu Hardatt Singh of Simratpur. The present representative of the family is Sri Tafazul Husain, residing at Gangeo House, Paltan Bazar, Sultanpur.

# 245. Meopur Dehla

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
245	Meopur Dehla	95	35	9	8,172	Babu Lallu Shah	Rajkumar	List III Primogeniture opted.

As related in the annals of Meopur Baragaon, the common ancestor of the three Meopur houses was Zalim Singh, who divided his ta 'alluqa, which before his death comprised of 289 villages paying Rs 48,420, into five portions. The elder son was Sangram Singh, who died in the battle with Deara chiefs. In the year 1809, war was declared between the rival houses of Deara and Meopur, regarding the possession of the village of Masora, pargana Birhar, and parties were organized for battle. Babu Madho Singh of Deara in person led the attack, and he was assisted by the Palwar clan and others; this party was successful on that terrible day, and old Zalim Singh, and his three eldest sons, Sangram Singh, Subhdo Singh, and Pahlwan Singh, were all killed; while the fourth son, Zorawar Singh, received seventeen wounds. Seven months afterwards, the battle was renewed, when Sarabdan Singh, the grandson of old Zalim, avenged the death of his father and grandfather, slaying the leaders of the rival faction and retaining possession of the field for the time.<sup>748</sup>

This branch is from Pahalwan Singh, the third son of Zalim Singh of Meopur. Pahalwan Singh died in the battle with the Deara chiefs. He had three sons Sheoraj Singh, Fateh Bahadur and Raghubir Dayal. Along with them was residing Zalim Singh's fourth son Zorawar Singh. As he died childless, these three brothers considered themselves entitled to all his share. Sarabdan and Shiudist Narain Singh (sons of IInd and first son respectively) opposed the entitlement claimed by the descendants of Pahalwan Singh, and arbitrators were appointed. Fateh Bahadur, of the third party, invited Sarvadan Singh and Shiudist Narain Singh to meet in the Bhaisauli grove and arrange matters. They went in good faith with half-a-dozen followers, thinking that as the rendezvous was in the British territory, there was little to fear. They had scarcely taken their seats on a charpoy when they were set upon by an armed party and murdered in cold blood. After Judicial enquiry, the three brothers of third party – Shiudan Singh, Fateh Bahadur Singh and Raghubir Dayal Singh, were outlawed by the British Government.<sup>749</sup>

Shiuraj Singh subsequently met his fate in the following manner before annexation. Major A.P. Orr was Assistant to the Superintendent, Oudh Frontier Police; he had long been watching the movements of Shiuraj Singh, and he had traced him to the camp of the then nazim, Man Singh, at Amola, pargana Birhar. He determined on his capture. The only hope appeared to be by a stealthy approach, and a harassing forced march had to be made. The weather was cold; it had rained all night, and so the legions that followed the nazim had sought shelter in the neighbouring villages. Presently two Europeans, attended by one or two sawars and runners, were seen to pass within a few paces of the nazim's tent. They were challenged, and, as agreed upon, gave themselves out as belonging to a British cavalry regiment, which, they said, was encamped in the neighbourhood. They were allowed to pass on one of the runners then pointed to a man under a tree, who was attended by one or two others, and said that that was

Shiuraj Singh. One of the *sawars* then seized the outlaw by the hair, the latter swore an oath, and a scuffle ensued; the *sawars* were cut down, Shiuraj wounded in the thigh, and the confusion was complete. The European officers threw themselves on the protection of the *nazim*, who fortunately sheltered them. The wounded outlaw was carried off westwards by his now assembled followers, and, as fate would have it, fell into the hands of Captain Orr's outstripped escort, who decapitated him. Thus ended a brave, though rash, encounter but for the rain, Shiuraj Singh would have been attended, as usual, by his 200 desperadoes, and the result would have been different. Fateh Bahadur Singh was seized at Benares under disguise, and sentenced to transportation for life, but died the following day in the Jaunpur Jail, not without suspicion of having poisoned himself. 750

The Meopur Rajkumar's great stronghold was the fort of Dwarka. This fort is in the southeast comer of the district, on the left bank of the Gomti, and overhanging it. It is mentioned as follows by Dr. Butter: 'This fort is garrisoned by 1,000 men, the followers of Fateh Bahadur, a notorious freebooter. His father Pahalwan Singh, his uncles Zorawar Singh and Sangram Shah, and his grandfather Zalim Singh, carried their depredations so far, habitually plundering all boats that passed the fort, and having on two occasions intercepted the pay sent from Jaunpur for the troops at Sultanpur, that about 1812 it was thought necessary to make an example of them. Accordingly the 42nd Regiment Native Infantry, then stationed at Sultanpur, reinforced by artillery and infantry from Benares, and also by the chakladar Ghulam Husen and his escort, the whole under the command of Colonel Faithfull, after breaching the fort, took it by assault, with the loss of an officer and 8 men killed. The place was then occupied for some years by a detachment from Sultanpur. Sarabdan Singh commanded the fort during the siege and assault; and he now lives in the Azamgarh district. Fateh Bahadur, then a boy, and now about thirty years of age, was present at the storming of the fort, and after the withdrawal, six years ago, of the British detachment, repaired and re-occupied it; he is now the terror of all Aldemau, which at different times he has ravaged. He is a troublesome subject to the Oudh Government, paying no more than the old assessment of his lands, Rs 50,000, and being prepared for resistance or for flight, should any additional demand be made. Boats, unprotected by the presence of an European, are subjected to undue detentions and exactions when passing Dwarka and some other points on the Gomti.' There are still visible the remains of the old fort which is still difficult of approach, from ragged and steep ravines. However, the dense, thorny jungle, extending over thousands of acres, has disappeared, and cultivation is now carried up to the ditch and works. The natural position must have been very strong, and the artificial works, immense.751

Of the sons of Pahalwan Singh, Shiuraj Singh had a son Asraj Singh; while Fateh Bahadur had two sons Lallu Shah and Abhai Dutt Singh; and Raghuvir Dayal died issueless. The ta 'alluqa came to joint ownership of Asraj Singh and Lallu Shah, who were given the sanad of the ta 'alluqa. Due to their frequent disputes, they made a private partition of their holdings. They also succeeded to the estate of their uncle Raghuvir Dayal Singh, through his widow who held it, and died childless. Raghuvir Dayal left a second widow but she was set aside on the plea of having been married when her husband was an outlaw.<sup>752</sup>

Babu Lallu Shah as a result of private partition whit Asraj Singh, got the *ta 'alluqa* of Meopur Dehla (Sultanpur) and one-third share of Sahrapur and Meopur Sharnkati (the other two-thirds held by Babu Asraj Singh of Meopur Dehla Fyzabad). He in total held 11 villages and 45 *pattis* in districts of Sultanpur and Fyzabad. The estate was once again partitioned between Babu Lallu Shah and his younger brother Sangram Singh.<sup>753</sup>



Babu Lallu Shah of Meopur Dehla

The ta 'alluga was sold before 1935.

### 246 Nanemau

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
246	Nanemau	161	20	15	10,002	Babu Sitla Baksh Singh	Bachgoti	List II Devolved upon a single heir as per family oustom

This is one of the six original families of the Rajkumar clan of Rachgoes that crossed the Gomti, and settled at Nanemau, a beautiful spot on the left bank of the river, three miles above Deara. There was formerly an image of uncut score at Nanemau, dedicated to Mahadeo, and known as Narbdeshwar – Mahadeo stone was brought from the Narbada River.

Bariar Singh, the Chauhan Rajput who migrated from the Delhi region became the master of the vast estates of the Bilkharia as narrated in the annals of the Karwar ta 'alluqa of Sultanpur district. Bariar Shah partitioned his estate between his four sons – Asal, Gajraj, Ghatam Rae and Raj Singh (Sir H. Elliot gives them as Gazze.

Gage, Ghatum, and Raee). Of these, the fourth, Raja Raj Shah, succeeded to the paternal estate of Kot Bilkharia. He had three sons, Rup Singh, Chakrapat and Asnch or Isri Singh. The eldest Rup Singh, was given the estate of Dikauli, while Chakrapat remained at the parent estate. Isri Singh, whose descendants, under the name of Rajkumars, are in the estates of Deara and Meopur of Faizabad. 754

It is believed to be about 400 years since the offspring of Bariar Singh, having become too numerous to find room on the right bank of the Gomti, and powerful enough to encroach on the property of their neighbours, crossed over to the left of Fyzabad bank, and established themselves at Bhadaiyan. These families first obtained a footing by absorbing the smaller Kayasth, Brahman, Kurmi, and Muslim zamindars, partly by purchase and partly by force, and they rapidly possessed themselves of the properties of the Raghubansis, Sakarwars, Ujjainias, and Bais, and soon over-ran the pargana. From time immemorial these people have been notoriously turbulent; they are commented upon with regard to this in the histories of the reigns of Sikandar Lodi (AD 1488), of Sher Shah (AD 1540), and of Alamgir (AD 1658). Their doings within the recollection of people still living are quite in keeping with the reputation

which they had so long ago established.755

In his ninth generation from Isri Singh, came Vijay Chandra. He had three sons; from the elder son Jit Rai, was born Har Karan Deo whose descendents founded Nanaemau ta 'alluqa. 756

Har Karn Deo settled at Nanemau, on the left bank of the river Gomati, three miles above Deara. In his sixth generation came Bhup Singh. He had two sons, Nibhan Singh and Dal Singh. Dal Singh was succeeded by his son, Harnam Singh. Harnam Singh had two sons Sitla Baksh Singh and Jhabbu Singh, and was succeeded by his elder son Sitla Baksh Singh. This ta 'alluqa was held by a coparcenary community, of whom Babu Sitla Baksh was primus inter pares. The estate consisted of 73 villages at annexation, paying Rs 19,172 to Government, and circumstances have led to its being taken under direct management.



Babu Sitla Baksh Singh

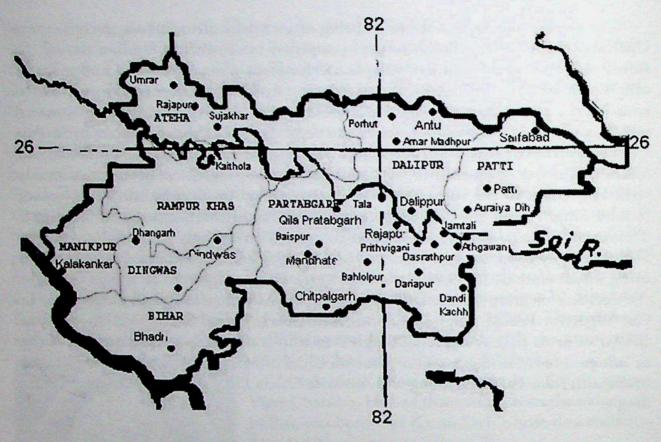
According to P. Carnegy, Commissioner of Sultanpur, 'the ta 'alluquar I have found intelligent and exceedingly useful in the way of communicating information, of which he possesses a great stock; and in arbitrating the disputes of his clansmen. He has always made common cause with Deara in the numerous faction fights. This property is deeply mortgaged, and is unremunerative, from the lands being split up and held by endless numbers of the coparcenary body."

The circumstances that led to its being taken under direct management was the Uprising of 1857. Sitala Baksh refused protection to the British families during the Revolt of 1857, as a result five villages of Nanemau were confiscated and given to others. He died in 1887 and was succeeded by Ambika Baksh Singh, to whom the sanad of the ta 'alluga was given. He had only a daughter Astabhuja Ratan Kunwari who was married to Lal Yadavendra Prasad Singh Deo of Lakhanpur estate in Sarguja Chhattisgarh. After the death of Ambika Baksh Singh in 1902, his widow Thakurain Sukhraj Kunwar succeeded to the ta 'alluga, and managed the estate considerably well. Her claim to the succession was challenged by Ayodhya Baksh Singh, son of Jhabbu Singh. After the non-cooperation movement of Mahatma Gandhi in 1921, Thakurain Sukhraj Kunwar developed an inclination towards the freedom struggle. She got highly influenced by Kamala Nehru during her visit to Lucknow and started using khadi clothes. In 1944, Astabhuja Ratan Kunwari got the ta 'alluqa throught the decision of Privy Council. They had three sons Brijeswar Prasad Singh Deo, Lt Col Yogeswar Prasad Singh Deo, and Akhaleshwar Prasad Singh Deo. In 1944, ta 'alluga went to Brijeswar Prasad Singh Deo who is the present representative of the ta 'alluga. He is Hindustan Times Bureau Chief of Fyzabad Office. He is residing at Mahajani Tola, Faizabad along with his wife Sheela Devi and their daughter Divya Singh.

#### XII. PRATABGARH DISTRICT

The district of Pratabgarh lies between 25° 33' and 26° 10' of north latitude and 81° 24' and 82° 29' of east longitude, with an area of 1,444 square miles. Pratabgarh was essentially a ta 'alluqdari district, and the great bulk of land was owned by a few Rajput clans, who retained their ancestral possessions for many centuries. All the ta 'alluqdars were Hindus, and the number of clans represented among the ta 'alluqdars is very small and their territorial spheres of influence were well defined. Patti tehsil was held by the Bachgotis, the Pratabgarh pargana was held by the Sombansis, Ateha by the Kanhpurias, and the Kunda tehsil by the Bisens. The three great clans in this district – the Sombansi of pargana Pratabgarh, the Bachgoti of Patti Dalippur and the Bisen of Bihar and Manikpur owned most of the villages of the district in ta 'alluqdari tenure. The Bachgoti held 683 villages, while the Bisens held 532 villages and the Sombansi held 360 villages in ta 'alluqdari tenure. The annals of each clan are restricted to their parganas, and they did not interfere with each other; their interests also did not clash, nor did they conquered or expelled each other. In the old district of Pratabgarh the details of the proprietors vis-à-vis tehsil and pargana is as follows:

Pratabgarh is a large pargana with 634 villages, of which 401 were in ta 'alluqdari. Of these the Sombansi Rajputs held 300 in ta 'alluqdari and the Bilkharias held four in ta 'alluqdari in the miniature ta 'alluqa of Antu. Rest of ta 'alluqdars were the



grantees, who were rewarded with the confiscated estate of Sujakhar owing to discovery of a concealed gun in 1859. The *pargana* was earlier named as Aror, until Raja Pratab Singh founded the town of Pratabgarh in 1617, and thus came the name of the *pargana*. From Pratabgarh raj have come up the estates of Bahlolpur, Sawansa, Dalippur, Nurpur, etc.

Ateha pargana has 68 villages, of which 44 were in ta 'alluqdari. Of these, Kanhpuria Rajputs held 43 in ta 'alluqdari. The ta 'alluqdar of Ateha, Rajapur, Umrar held most of these villages.

Patti Dalippur is one of the largest parganas of Oudh consisting of 816 villages, of which Bachgoti Rajputs held 683 villages in ta 'alluqdari, while Durgbansi held 15 villages in ta 'alluqdari in form of Parhat estate. The 683 Bachgoti ta 'alluqdari villages constituted the following estates — Patti Saifabad, Adharganj, Raipur Bichchaur, Madhopur, Urayyadih, Dariapur, Dasrathpur, Ishanpur and Atgawan.

Bihar pargana consists of 237 villages, of which the Bisens held 184 villages in ta 'alluqdari. The ta 'alluqdari estates were Bhadri, Kandrajit, Dahiawan and Shekhpur Chaurasi. The seven villages of Kayath proprietors were known as Chachamau mahal.

Manikpur pargana consists of 120 villages of which 48 were in ta 'alluqdari and solely owned by the Bisens of Rampur.

Dhingwas pargana contains 148 villages of which 135 were in ta 'alluqdari. Bisen held 135 all in ta 'alluqdari comprising Pawansi and Dhangarh estates.

Rampur is a large pargana with 191 villages of which the Bisen raja of Rampur and Kanpuria Raja of Kaithola held the entire pargana.

There are 29 ta 'alluquars in this district as per Act of 1869, the profile of which is given below:

# 247. Kalakankar/Rampur

S.No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
247	Rampur (Kalakankar), Bhakal	5	54	196	86,088	Raja Hanwant Singh	Bisen	List II Devolved upon a single heir as per family custom

The Raja is the head of the Pratabgarh family of Bisen Rajputs, which is said to have been founded by Rai Hom, the son of Ratan Mal, who was connected with the Majhauli house of Gorakhpur who according to the tradition married a daughter of Manik Chand, the Gaharwar Raja of Manikpur. The reputed date of Rai Hom's accession to the estate obtained from his father-in-law is 1193 and he is said to have settled at Bargaon. Fourth in descent from Rai Hom came Rai Ragho, whose estate consisted of head quarters at Derwa along with twelve villages obtained from the Gardezis of Manikpur. The place was selected on a jungle site, as being the borders of the Sombansi territory, and a convenient and suitable spot for repelling those raids to which the Sombansis were formerly so much addicted, and which were so frequently the cause of embroiling them with the government officials. These twelve villages were the nucleus of the subsequent extended possession of the Bisen clan.<sup>758</sup>

He had three sons - Rai Askaran, Kashi and Khemkaran. Rai Askaran was the ancestor of the Rampur Dharupur family, while from Kashi are descended the Bisens of Dhingwas and Dhangarh; and Khem Karan became the founder of the Bhadri house.

The descendants of Askaran appear to have been recognized as the head of the family and to have held the title of Rae. Their home was at Rampur and in course of time they acquired the *parganas* of Dhingwas, Manikpur and Salon as well as considerable portion of the estates held by the Kanhpurias of Kaithola. The successors of Rae Askaran were Rae Todar Mal, Rae Dharu Shah, Rae Harbans Rae, Rae Jai Singh, Rae Shiam Singh, Rae Sangram Singh and Rae Bhao Singh. Rai Bhao Singh,

had two sons, Rai Khushhal Singh, who succeeded him, and Risal Singh, who received the village of Bijaimau. Rai Khushhal Singh was succeeded by his son, Rai Balwant Singh.

In 1748, the Bisens rose against the *nazim* named Jiv Ram Naagar, who was stationed at Manikpur. This officer attempted to introduce a settlement of the land revenue with villages, but this so incensed the Bisens that they rose as one man, attacked the *nazim* at Manikpur and killed him. A trophy of the fight is still preserved in the Kandrajit family in the shape of a pair of drums which belonged to the *nazim*, and which is now called '*Ranjit*' or 'won in battle'.<sup>759</sup>

In consequent, they were attacked by Sufdarjung, who took the fort of Rampur and stripped them of their property. There is an old feud between the Rampur house and the house of the Kanhpurias of Kaithola, which lies in the Rampur *pargana*, and has been at various times the object of their cupidity. Several fights occurred and the Kanhpurias of Kaithola have had hard work to maintain themselves in the vicinity of their powerful and not over-scrupulous neighbours.<sup>760</sup>

Balwant Singh was succeeded by his son Lal Bairisal Singh. He died issueless, and his widow adopted Hanwant Singh, grandson of Risal Singh.

Raja Hanwant Singh was an able leader. He restored all his property taken as a result of the disturbances, and built his great fort of Kalakankar in 1830. He surrounded it with a canal from the Ganges, that the waters of the sacred stream might be round about him by day and by night. In 1840, he defended his fort at Dharupur for nine days against the great *Nazim* Darshan Singh. In 1849, during a short glimpse of court sunshine, the title of raja was conferred upon him by Wazid Ali Shah. In 1853, he again fought the *nazim*; was besieged in Kalakankar for 57 days; meanwhile he escaped from the fort, and, disguised it is said as a female of rank, he fled to Lucknow to get help from the resident; finding no resource there, he abandoned the fort and fled to the Sujakhar jungles in Pratabgarh north of the Sai. 761

From his fort of Kalakankar, which is on the banks of the Ganges, a British steamer proceeding to Cawnpore during the mutiny was fired on. His son, Partab Singh, took an active part in opposing the re-occupation of Oudh, and was killed together with his uncle Madho Singh at Chanda in Sultanpur in an action with the Gorkhas under Colonel Wroughton.<sup>762</sup>

Raja Hanwant Singh diplomatically managed to retain the ta 'alluque and was given the sanad by the British. He was a very good specimen of the Nawabi ta 'alluque' a representative of his order, being a most courteous and kind hearted man, intelligent, frank, and honest. The old Adam of the ta 'alluque' pur et simple is however distinguishable in the manner in which he like to have his own way in his estate and resents opposition. He had the chronicles of his family done called 'Bisen

Sabha" or the 'Court of the Bisens' into Urdu verse by a domestic poet, Muhammad Asghar, familiarly known as 'Ustadji'.<sup>763</sup>

He was succeeded by his grandson, Raja Rampal Singh. Rampal Singh (1848-1909) was the son of the Raja Lal Pratap Singh. As a consequence of the violence of the Uprising of 1857 in U.P., the ruling princes of the estate had been put under a British chief commissioner, and were governed as a British province. Perhaps this added to the tension in the household, as there was a major falling-out. Although Rampal was the favoured son and heir of the dynasty, the young raja argued heavily with his father over religion, and rejected the family's Hindu tradition for a less specific Deist view. Spurned, the raja left India and settled in England, bringing his young wife Subhaonée Kunwar, with



Raja Ram Pal Singh of Rampur

him. They moved into Elder Lodge, in Elder Road, West Norwood sometime after 1870.

Their familiarity with Indian affairs ensured their views were consulted on the British political and social scene, and the Raja and Rani were sought out as rare and colourful additions to London high society. Indian affairs still occupied them, and between 1871 and 1876 the raja successfully fought off several legal actions by his uncles and cousins to disinherit him, and took steps to assign rights to his wife for various Indian villages that he had received in 1859, before the disagreement. However, the young Rani had died at Elder Road on 1 March 1877, aged 28, and a funeral was arranged by Wilson's undertakers of Norwood High Street. The raja left Norwood in about 1880 and turned his attention to domestic politics; after Gladstone's victory he got adopted as the Liberal candidate for Lincolnshire, though the death of his father cut short his British political career before he could fight for the seat in the next elections.

By June 1885 he had sold most of his British effects (except his three horse-drawn carriages, which became regular landmarks in the classified columns of *The Times*) and moved back to U.P. to take up his Indian title of ta 'alluqdar. He continued his interest in politics and became an activist in the Indian National Congress from its inception in 1885, although he became less reactionary in later years. He was an enlightened ta 'alluqdar and had started a paper *Hindustan*, for which he roped in Madan Mohan Malviya after hearing one of his speech. The speech impressed Raja Ramapal Singh of Kalakankar so much that he requested him to edit the Hindi daily

'Hindustan' brought out by him. In July 1887 relinquishing teaching, he joined the Daily as its editor and the paper became very popular. His editorials and comments on contemporary problems were balanced and inspiring. Observing editorial propriety, supporting truth, asserting national interest, and criticism without personal attack characterized his journalism. In 1905, Sir Chotu Ram worked as the assistant Private Secretary to Raja Rampal Singh of Kalakankar, but left the job because he resented the Raja's attitude towards him on one particular occasion. Chotu Ram went to Bharatpur but returned to Kalakankar because he could not get suitable job there, and again joined as editor of the daily Hindustan.

The Raja died in 1909 and was succeeded by his nephew Raja Ramesh Singh. He had two sons Avdhesh Singh and Kunwar Brajesh Singh. Brajesh Singh was a renowned international Communist. He married 1stly, Kunwarani Laxmi Devi, married 2ndly, Leela (an Austrian lady), married thirdly, Svetlana Alliluyeva, born 28 February 1926 in Moscow, daughter of Joseph Stalin and Nadezhda Alliluyeva, and had issue. He died 31 October 1966 and his cremated remains were returned to Kalakankar. His son is Kunwar Victor Singh (by Leela) who is a photographer in UK.

Raja Ramesh Singh's untimely death in 1910, led to the succession of Raja Avdhesh Singh. Avdhesh Singh married Rani Lakshmi Kumari and had a son – Raja Dinesh Singh, and a daughter who was married to Raja Luv Shah of Khairigarh. Raja Avdhesh Singh was succeeded by his son Raja Dinesh Singh (born 19 July 1925). He was educated at Doon School, Dehradun, Colvin College, Lucknow, and University of Lucknow.

Raja Dinesh Singh after graduating from Lucknow University was sent by the Prime Minister Jawaharlal Nehru, a close family friend, as private secretary to the Indian ambassador in London and later Paris. In 1944 he married Neelima Kumari, princess of Tehri Garhwal, a small principality in the Himalayas. On returning home from Paris in 1951, Singh temporarily became private secretary to Nehru and tried joining the diplomatic corps but was offered a position only in category 'B' of the Indian Foreign Service. He declined, opted for politics and was elected to parliament for the first time in 1957 from Banda in Uttar Pradesh. Singh was appointed deputy foreign minister by Nehru in 1962 and four years later Indira Gandhi promoted him to junior external affairs minister. A year later he attained cabinet status as commerce minister before becoming foreign minister in 1969. After falling from power, Singh discredited himself by refusing, despite widespread media criticism, to move out of the palatial bungalow in Lutyens's New Delhi, which had been allotted to him after he became a minister in the Sixties. He successfully lobbied succeeding housing ministers to permit him to stay. A natty dresser, Singh was a distant and somewhat reserved person who wrote two books, Towards New Horizons (1971, the year he was dismissed by Mrs. Gandhi) and *India and the Changing Asian Scene* (1973). Dinesh Singh married Rani Neelima Kumari of Tehri-Garhwal, and had issue, six daughters. He died 30 November 1995 in New Delhi. His daughters are 1. Maharani Rewa Kumari, married 1967 to Maharaja Indrajitendra Narain Singh of Ramgarh. 2. Rajkumari Ravija Kumari, married Raj Rana Vikram Singh of Delwara. 3. Yuvrani Rajitha Devi, born 11 April 1950 in Narendranagar, Tehri-Garhwal, married 9 May 1974 in Delhi to Yuvraj Anirudh Singh of Barwani. 4. Rajkumari Renuka Devi, born 26 May 1952 in Mussoorie, married 21 January 1979 in New Delhi to Rajkumar Manvendra Singh of Barwani. 5. Rajkumari Ratna Devi, born 29 April 1959.

The representive of the *ta 'alluqa* is Rajkumari Ratna Devi, born 29 April 1959. Educated at Jesus and Mary College, University of Delhi. She has been member of the 11 and 13 Lok Sabha, Member of the Executive Committee, Congress Party in Parliament 1996, Member of the Committee on Communications 1999-2000, Member of the Consultative Committee Ministry of Information Technology 2000; Vice-President of the Raja Avadesh Singh Memorial Educational Society, Pratabgarh; the M.R. Trust; and the Raja Hanumat Rampal Trust, Pratabgarh; Secretary of the Madanmohan Malviya Post Graduate College, Pratabgarh; Manager of the Hanumat Inter College, Pratabgarh, Uttar Pradesh; Chairperson of the Raja Dinesh Singh Krishi Vigyan Kendra, Pratabgarh. She is Member of the Delhi Gymkhana Club; India International Centre; Rotary Club, Garden City, New Delhi; and Cricket Club of India, Mumbai; She was married on 30 May 1987 to Yuvraj Shri Jai Singh Sisodia of Pratabgarh.

The residence of the Raja is Raj Bhawan, Kalakankar, District Pratabgarh.

# 248. Bahlolpur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
248	Bahlolpur	11	54	60	29,245	Raja Bijai Bahadur Singh	Sombansi	List II Devolved upon a single heir as per family custom

The ta 'alluquar belongs to the Sombansi clan, and their migration to this district is traditionally ascribed to the pressure of Muslims in the Allahabad region. The Bahlolpur account relates that Raja Bijai Sen or Bir Sen, son of Ram Deo of Jhusi was killed by the invading Muslims under one Muhammad Tami, the leader of the advance guard in the expedition against Benaras.<sup>764</sup>

The fear of Shekh Taki and Roshan Kamal, two notorious enemies and oppressors, who resided at Jhusi in the Allahabad district and had troops at their command, compelled the pregnant rani of Raja Bir Sibte of the Sombansi clan, forefather of this ta 'alluqdar, to leave her home about 1258 and to settle at Panchasiddhi, a mile and half from the town of Pratabgarh, where she gave birth of a son, Lakhan Sen or Lakhan Sibti. He resided at Hindaur, some 12 miles from Bela on Rae Bareli Road, where he, at one time discovered a considerable amount of some hidden treasure, and way by this means able to entertain the services of a good number of retainers. With the help of these men he got the better of the Bhars and became possessed of an estate. The title of Shah was shortly after bestowed on him by the then Government of Oudh. 765

Lakhan Sen had three sons, Gohanwar Deo, Maluk Singh and Jait Singh. From the elder brother, Gohanwar Deo became the *ta 'alluqdar* of Sujakhar. The second son, Maluk Singh embraced Islam and was killed by both the brothers. The third sons Jait Singh (died 1328) succeeded his father Lakhan Sen at Araol, and most of the Sombansi *ta 'alluqdar*s are from his line. His successors were Kanh Deo (1328–54), Prithi Singh (1354–77), Lodh Singh (1377–1424) and Sultan Shah (1324–1442).

Sultan Shah attained distinction in the service of Firoz Tughluq by reducing to subjugation the rebellious chieftains of Bundelkhand and Baghelkhand; after the campaign he went to Delhi, where he was rewarded with gift of Aror in jagir, and the grant of Allahabad parganas of Soraon, Sikandra, Nahwai, and Kiwai. He was made responsible for escorting the tribute of eastern provinces of Bengal and Bihar. He was succeeded by his son Maniar Shah (1442-64). He had two sons: Ghatam Deo who inherited the gaddi of his father and Murar Singh whose descendants became the ta 'allugdars of Domipur and Baispur. Ghatam Deo (1464-78) entered the services of Bahlol Lodi and was deputed to subjugate the rebellious Raja Hindupal of Sattasi in Gorakhpur, which he successfully effected. His son Sangram Shah (1478-94) waged war against the Bachgoti of Asal in Sultanpur and defeated them. Of his two sons, Raja Ram Chandra inherited the gaddi while Sujan Shah's descendants founded ta 'allugas of Chitpalgarh and Qila Pratabgarh. Sangram Shah was succeeded by Ram Chandra (1494-1526), Lachmi Narain (1526-79), Tej Singh (1579-1628) and Pratab Singh (1628-82). Partab Singh fixed his headquarters at Rampur, and built the great fort of Pratabgarh. He was a great warrior, and he attacked and crushed Raj Shah of Avar. Then, he defeated and slain Kamal Khan, the subedar of Allahabad. Then he defeated Kanhpuria chiefs of Kaithola and Tiloi. He died in 1682 and was succeeded by his son Jai Singh Deo (1682-1719), who defeated Raja of Sariawan and annexed pargana of Mariahu and Bhadoi. He assisted Aurangzeb in subjugating Chattrasal of Bundelkhand, and was given the parganas of Mungra and Garwara in Jaunpur. Piru, the Subedar of Allahabad, laid seize of Pratabgarh for twelve years but

was defeated and slained. He was succeeded by his son Chattradhari Singh (1719–35) and grandson Prithipat Singh (1735–54) who was assassinated by Nawab Sufdarjung at Manikpur, and the estate was dissolute.<sup>766</sup>

The next successor was Raja Duniapat (1754-67). In 1763, Sikandar Shah, a nephew of Raja Prithipat, collected the Sombansis and seized their old capital. Raja Duniapat was able to held it for six months, but was driven out. He died issueless in 1767 and was succeeded by his younger brother Raja Bahadur Singh (1767-1818) in exile. In 1768, Raja Bahadur Singh, who had fled to Rewa, returned and recovered the fort after a severe engagement. He subsequently sided with Lal Barwand Singh, the Bisen of Rampur, and was defeated by the Oudh troops, and Pratabgarh remained in the hand of Nazims till annexation. Bahadur Singh partially established his authority by marrying a Bilkharia lady and son obtained himself with the revenue authorities that in 1798, he obtained the estate of Bahlolpur, to which he subsequently made larger additions. He had no issues, and therefore he agreed to leave his property to Sheoratan Singh of Khartoin and Taraul, a descendant of Sujan Shah, the younger brother of Raja Sangram Shah. The Raja then fell ill and Sheoratan Singh unadvisedly attempted to take possession - an act which so offended the old man that he sent him away and adopted in his place Shamsher Bahadur (1818-84), the son of his wife's sister, who obtained the estate in 1818. Thereupon, Shivratan Singh, who had been adopted by Rani Khushal Kunwar, the widow of Duniapat, and had been recognized as Raja by the clan, attacked Shamsher Bahadur, plundering his property and wresting from him the village of Niwari.

The Oudh authorities, then made arrangements to satisfy Sheoratan Singh, and Shamsher Bahadur was left undisturbed in possession of Bahlolpur under the protection of the great nazim, Darshan Singh. Raja Shamsher Bahadur died in 1884, leaving a son, named Bijai Bahadur, by his wife, who was a Bilkharia of Umri, and an illegitimate son Bhairon Baksh Singh. Raja Bijai Bahadur Singh died in 1886 without issue. His widow, Janaki Kunwar, the daughter of Bisen ta 'alluqdar of Dhingwas, adopted Partab Bahadur Singh, the adopted son of Raja Ajit Singh, but eventually left his whole property to his wife, who already had obtained Dhingwas. Upon her death in 1888, both the estates fell into confusion. Dingwas was seized by the Bisens, while Bhainron Baksh came out of his seclusion, took possession of Bahlolpur, and promptly sued Lal Shankar Singh of Dhangarh for Dhingwas. He was unsuccessful, and soon afterwards had to defend his claim against Raja Pratab Bahadur Singh and Raja Chitpal Singh. He won both the suits eventually, but the litigations ruined this property. The ta 'alluqdar of Chitpalgarh again appealed in Privy Council, which he won. <sup>767</sup>

### 249. Parhat

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
249	Parhat, Mangola	15	54	15	5,800	Raj Mahesh Narain Singh	Durgbansi	List II Devolved upon a single heir as per family custom



The ta 'alluquar belongs to the ancient clan of Durgbansi Rajputs, who were the ancient native of Patti pargana. Tradition tells that about four centuries ago one Drig Sahi, who on account of domestic quarrel left his native place, Kalangarh in Jaipur, came to Delhi, and under orders from the Emperor marched against the Bhars, whom he fought and defeated. He then established his own authority over their possessions and laid the foundation of this estate,

receiving at the same time from the Court of Delhi the title of 'Raja'.

According to District Gazetteer Jaunpur, the Durgbansi are Bilkharias, being descended from Durga Das, a second son of Raja Ramdeo of Kot Bilkhar. Durga Das left Oudh and settled in Garwara region of Jaunpur, which possibly was held by his father. The title of Raja was bestowed by Akbar on one of the descendants, Har Kishan Rai alias Harku Rai on account of his valour at a great tournament held at Jhusi, near Allahabad; and from that time each successor was installed by Raja of Hasanpur. They increased their power till the days of Raja Balwant Singh of Benaras, who took from them Parhat and 110 villages of Ghiswa; and Durgbansi Raja fled to Oudh, leaving his agent in charge of 63 remaining villages that formed their present Raja Bazar estate. The property was divided into Raja Bazar, Bighwat and Pireri, for which separate settlements were made in 1789. The Raja Bazar estate was held by Ratan Sen Singh, the great- grandson of Hari Kishan Rai. He was assigned to collect revenue of ta 'alluga Lal-ka Arua, Chenan and Raja Bazar in 1782 but in 1786 he was arrested by the government for want of arrears. After his death, he was succeeded by Ram Dayal Singh, who became heavily embarrassed bringing large sum of money on security of his estate from Pitambar Mukherjee. The latter sued Sarnam Singh, who had succeeded his father in 1822. Then Sarbjit Singh, Rajpal Singh and Sheomangal Singh, the three brothers of the Raja, claimed that their shares to be exempted from the decree, and ultimately in 1833, a compromise was agreed upon with Pitamber. 768

Thus, litigations and extravagance led to the loss of most of their ancestral

domains, and by the time of the Mutiny the Durgbansi Raja Mahesh Narain Singh was in very reduced circumstances. Raja Mahesh Narain Singh, though stripped of his estates, confirmed to exercise great influence among the Rajputs. He was maternal grandson of Kunwar Singh, who led him to join rebel cause in the Mutiny of 1857. From his antecedents, poverty, and relationship to the famous rebel Kunwar Singh, he might well have been tempted to rebellion; but on the contrary he behaved with conspicuous loyalty,<sup>769</sup> furnishing a contingent and was rewarded with extensive property of Sonaitha in Jaunpur, the *ta 'alluqa* of Parhat, the grant of *ta 'alluqa* Mangoli and the title of 'Raja' as a personal distinction.<sup>770</sup>

After him, his estate was administered by his widow Rani Dharmaraj Kunwar, who lived to a great age. She nominated as her heir Lal Bahadur Singh, the younger son of Rajpal Singh. In 1935 the representative of the *ta 'alluqa* was Raja Lal Bahadur Singh. The present representative of the *ta 'alluqa* is Raja Rudra Dev Singh, who is residing at Raja Bazar, Jaunpur.

250. Kaithola

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
250	Kaithola	36	54	30	16,099	Raja Jogesvar Baksh Singh	Kahnpuria	List II Devolved upon a single heir as per family custom

The Kanhpurias of Kaithola represent the senior branch of the clan, descended from Sahas, the elder son of Kanh, whose younger brother Rahas is the ancestor of the Rajas of Tiloi, Atra Chandapur, Katari and many other ta 'alluquars.

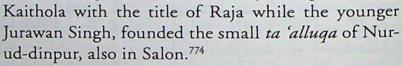
Kanh, the eponymous hero of Kanhpuria tribe, married into a Bais family, abandoned Manikpur, where he had succeeded as his mother's heir to the throne of Manik Chand, to his wife's relations, and founded the village of Kanhpur on the road from Salon to Pratabgarh. The present tribe deity of the Kanhpurias is the *Mahesha Rakshasa* (buffalo demon), to whom they offer one buffalo at every third *Bijai Dasami*, and another for every wedding or birth which has occurred in their chief's family since the last sacrifice.<sup>771</sup>

Kanh's sons, Sahas and Rahas, completed the conquest of the territory to the north-west of Kanhpur by inflicting a decisive defeat on the Bhars, whose kings the brothers, Tiloki and Biloki, were left dead on the battlefield. Their names are preserved in the neighbouring villages of Tiloi and Biloi. Rahas was the eldest son of Kanh, the

assertions of the Tiloi family notwithstanding, and his immediate descendants find their representative in ta 'alluqdar of Kaithola. The Raja of Tiloi is descended from Sahas, the second son, whose posterity in the race for wealth and power very soon outstripped that of the eldest son, Rahas, and so came to be the dominant family. The Chief of Kaithola has long held the title of Raja, but were never so strong as their kinsmen in Rae Bareli and, as a result of the proximity of the powerful Bisen houses, held but a small estate. For this reason the Rajas of Tiloi claimed precedence but this was never admitted by the Kaithola family, which consequently failed to obtain any support from the younger branches and thus, have remained in comparative obscurity.<sup>772</sup>

When Mohan Singh, the sixteenth Raja of Tiloi, married a Bisen, he invited the Raja of Kaithola to the feast, but the latter declined unless his precedence as the senior member of the clan was admitted. Thereupon, the Tiloi Raja gave a large number of Kaithola villages to the Bisens, leaving them to fight for the possessions of the gift.<sup>773</sup>

Sahas was succeeded by Sundar Shah, Madan Singh and Hem Shah respectively. Hem Singh had two sons, Chait Singh of Kaithola and Arjun Singh the founder of the Nain family in *pargana* Salon of Rae Bareli. The next successors were Chet Singh, Kirat Singh, Ghatam Deo, Kasturi Singh, Jaipal Singh, Ram Chandra, Kalpat Singh and Kalyan Singh respectively. Kalyan Singh's elder son, Inderjit Singh retained



Inderjit Singh was succeeded in turn by Ganesh Singh, Ram Singh, Prithipat Singh, Ram Kalandar Singh, Raja Shiv Dutt Singh respectively. His two sons were Raja Jageswar Baksh and Babu Bishesar Baksh Singh.

The sanad for the Kaithola estate was conferred on Raja Jageshar Baksh Singh. He was succeeded by his nephew, Raja Mahesh Baksh Singh who died without issue in 1881, and the property passed to his widow, Rani Jaibans Kunwar. Her right was contested by Beni Bahadur, the brother of the late Raja, but after protected litigation the case was decided in favour of the Rani. The estate was taken over under the Oudh Ta 'allugdars relief Act, but



Raja Mahesh Baksh Singh of Kaithola

was released free in debt in November 1888. The Rani died in May 1905, and was succeeded by Jagatpal Bahadur Singh, son of Beni Bahadur Singh and nephew of the late Raja Mahesh Baksh Singh.<sup>775</sup>

Jagat Pal Bahadur Singh died issueless, and he took Mahesh Prasad Singh from Nurudinpur. He had three sons Kunwar Surya Pratap, Kuwar Chandra Pratap and Kunwar Jagdeo Pratap, the representative of the *ta 'alluqa*.

# 251. Tiroul/Qila Partapgarh

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
251	Tiroul, Deotaha	48	35	59	67,235	Raja Ajit Singh	Sombansi	List II Devolved upon a single heir as per family custom

The ta 'alluqa is the head of the Sombansi Rajputs of Oudh. The tradition says that Raja Vijay Sen or Vir Sen, son of Ram Deo of Jhusi near Allahabad on the north bank of Ganges, went to hunting where he saw a beautiful girl. The raja fell in love with her and married her. After some time the raja died. The widow went to a faqir who blessed her that her son will become a great raja.



Another tradition relates that Raja Bai Sen or Vir Sen one day was visited by a Muslim saint, Shekh Naqi, who very unreasonably requested him to clear out of the castle and leave it to the saint. The raja naturally refused, and was not prevailed on by the entreaties of his rani, who took part with the Shekh. The saint of course killed the raja, and consoled the rani (who was pregnant), with the assurance that she should have a son of great renown. The woman left Jhusi and settled in the north at a place Panchsiddhi, where she gave birth to a son whose name was Lakhan Sen.<sup>776</sup>

Lakhan Sen on coming of age defeated the local Bhars and Raikwars and gained considerable territory about AD 1258. He found a deserted fort near Bela, which he made his headquarters. This place was Araul. Lakhan Sen had three sons – Gohanwar Deo, Maluk Singh and Jait Singh. The elder son Gohanwar Deo desired to give all his property to his son Urdhan Vardhan during his lifetime, which Maluk Singh could not digest. He joined the Delhi court and got converted to Islam. The Sultan married a royal princess to him and made him *Subedar* of Allahabad. Maluk Singh wanted that all his brothers get converted to Islam. To safeguard the traditions of their family, Jait Singh called him at a place Fulwari near Pratabgarh and murdered him.<sup>777</sup>

Jait Singh succeeded to Arore, while the elder brother Gohanwar Deo took the title of Babu and got separated from the parent estate. He conquered the region between Sujakhar and Gonda, and founded a fort near Gonda Bilkharia. Raja Jait

Singh died in c. 1328, and was succeeded by his son Kanhdeo (1328–54). He died in 1354. He had four sons Ram Singh, Kanh Singh, Gyan Singh and Prithvi Singh. The elder son Ram Singh had five sons whose descendants are found in Baniamau, Chatmau, Mahari, Sipah and Barista villages. The four sons of Kanh Singh became the master of Kamaipur, Achalpur, Sahodarpur and Ajgara. Gyan Singh had two sons whose descendants are found in villages Ankodiha and Lakhanpur.<sup>778</sup>

Ram Singh was succeeded by Kanh Singh. He was succeeded by his son Prithvi Singh who founded Prithviganj Bazar. Prithvi Singh died in 1377 and was succeeded by his son Lodh Singh (1377–1424). He was married to the daughter of Bilkharia Thakur of Madhpur. His son Sultan Shah (1324–1442) assisted Firoz Tughluq in his victorious campaigns of Bundelkhand and Baghelkhand. The Sultan granted him his paternal estate of Araour in *jagir* along with the *pargana* of Saron in Allahabad, and villages Sikandara, Nahwai and Kiwai in *muafi*. He was also given the title of 'Rahbardar Khan'. A service was at the same time imposed on him which explains the title. He was required to escort the annual tribute of Bengal to Delhi.<sup>779</sup>

Raja Sultan Singh had three sons – Ramdeo, Deo Rai and Maniar Shah. The first two sons took a share and got them separated, while Maniar Shah (1442–64) succeeded the gaddi in c. 1442. He had three wives. Form the first wife, he had two sons Ghatam Deo who later on succeeded to gaddi; and Murar Singh is noteworthy as having been the husband of five wives and father of fifteen sons – whose descendant founded the ta 'alluques of Domipur and Baispur. From the second wife, he had two sons Bhan Singh who got the villages of Malhaja and Burhani; and Bhuwal Singh who got the villages of Bhuvalpur and Dhaulpur. From third wife his son was Champat Rae who got the villages Kalyan Mukund Rae, which were later on known as Sarai Mukundrae and Sarai Khoji.

Raja Ghatam Deo (1464–78) joined the forces of Bahlol Lodi. He had a battle with Raja Hindupat Singh of Sattasi (Gorakhpur) in which Raja Sattasi was defeated. Raja Ghatam Deo died in 1478. He had nine sons, the elder being Sangram Shah, who inherited the *gaddi*. The remaining eight sons founded different Sombansi principalities. Ram Shah founded Rajapur, Girdhar Shah founded Bhadoi, Vir Shah Ghatampur, Mitrajit founded Tulapur, and Isapur, etc.

Raja Sangram Shah (1478–94) erected a fort in Prithviganj and made it his residence. He was succeeded by his son Raja Ram Chandra (1494–1526) in 1494. He died in 1526 and was succeeded by his son Lakshmi Narain Singh. He was murdered in 1579 while travelling to Prayag. His son was Tej Shah (1579–1628) who erected a fort at Sai River, known as Tejgarh. He had a battle with Sumer Shah of Avar. He died in 1628 and was succeeded by his son Pratab Singh.

Raja Pratab Shah (1628-82) fixed his headquarters at Ramapur where he erected a fort, and named it as Pratabgarh. His first act after succeeding the gaddi was to

avenge his father's defeat by invading Raj Shah, son of Sumer Shah of Avar and killed him. Then he defeated Kamal Khan, the *Subedar* of Allahabad. He then attached the *ta 'alluqdar* of Kaithola and Tiloi and defeated them in the battle of Hindor. He erected a fort at Araul and named it Qila Pratabgarh. He was enter on murdered by

the Subedar of Allahabad in 1682.

Raja Jai Singh succeeded Pratab Singh, his father. He had a chela Bakht Bali Singh, who was deputed to represent him at the court of Delhi. There he was fortunate enough to defeat and capture a Bundela rebel, Chatra Sal, and the emperor conferred on his master the privilege of wearing a 'topi' in darbar (in lieu of the usual 'pagri'), which brought the title of Kulahnaresh (kulah meaning cap in Persian and naresh king in Sanskrit) to the Pratabgarh raja. A more substantial reward was the grant of the parganas Mungra and Garwara in Jaunpur. It is said that the Raja of Garwara opposing the transfer of his property to a stranger, fought the Pratabgarh raja and was beaten. To express the contempt for his foe the victor got a jackal, name it Shivdas, and put it on the gaddi, and kept the unfortunate animal there for twelve years, when the beast died. He conferred the title of raja on the Gautam raja of Benaras. 780



Raja Ajit Singh

During the rule of Raja Jai Singh (AD 1682 to 1718), and after the establishment of a permanent fort, the Governor Piru of the Allahabad Suba arrived in the neighbourhood, and encamping on the land of mauza Mahkini, laid siege to the fort. Though details are wanting in this respect, there can be little doubt but that this was one of those frequent raids made by Government officials against ta 'alluquars of Oudh, which were prompted by the growing wealth, power, and independence of the latter. The siege is asserted to have dragged on its weary length for no less a period than twelve years, and still the raja and his gallant band held out. His patience becoming exhausted, the Governor commenced to run an underground gallery from his camp to the fort as a means of effecting his object. These operations were discovered by the besieged, and no time was lost in countermining, a shaft was sunk on the north side of the besiegers' gallery, and in it were deposited several cases of gunpowder. Just as the attacking force arrived at this spot the match was applied. The results may be imagined. Disappointed in this last act, the governor raised the siege and removed his camp to the neighbouring village of Teonga. Here the raja flushed with his late success determined to give the enemy battle, and fortune still befriending him in the engagement, which ensued, his opponent was killed and his forces dispersed. Vestiges of the gallery above alluded to are still to be seen.<sup>781</sup>

Jai Singh reigned for seventy-five years and added much to the fort of Pratabgarh. His son Chatardhari Singh (1719–35) succeeded him. He had five sons; from the elder rani he had Prithvipat Singh, Hindupat Singh and Dalthaman Singh, while from the second rani he had sons Devi Singh, Medni Singh and Budh Singh. His sons may be traced to various villages in the vicinity. One, Medni Singh, is identified with the large bazaar of Katra Medni Singh close by Pratabgarh. In Chhatardhari's time, the pargana, which, it would appear, has been immediately under the Allahabad authorities, were transferred to the Oudh government, and the new ruler wrested from him the parganas of Nahwai, Kiwai, Mungra, and Garwara, leaving Pratabgarh, Soraon and Sikandra.<sup>782</sup>

Prithipat (1735–54), second son of Chhatardhari, was the next raja. His estate Araul was under the *mansabdar*i of the Nawab of Kusumbpur (Sultanpur). Prathipat Singh did not honour the Nawab, and the Nawab was looking for an opportunity to take revenge. He got the same when Pirthipat cruelly murdered the son of a Manikpur banker, who refused (probably with good reason) to sent him money. The banker had influence enough with the Delhi Court to get an order issued to Mansur Ali Khan, *Subedar* of Oudh (Sufdarjung) to punish the murderer. This was accomplished by treachery near Gutni on the Ganges in this district, the raja being assassinated in the durbar.<sup>783</sup>

The details of this assassination is given in 'Tawarikh Zahur Qutubi', Vol. II. It states that in 1750-51, during the Rohilla Invasion, Ahmad Khan Bangash



Raja Partap Bahadur Singh

of Farukhabad, in revenge for the seizure of his brothers' property by Nawab Sufdarjung, the Wazir, directed Kale Khan, whom he nominated as Naib Subedar of Allahabad, to proceed at once with an army and attack Muhammad Quli Khan, the wazir's nephew, who was in charge of the fort of Allahabad. Accordingly Kale Khan, and Usman Khan, his nephew, proceeded to invest the fort of Allahabad. Raja Pirthipat, whose disposition towards Sufdarjung was anything but friendly, went and allied his forces to those of the Nawab of Farukhabad. Kale Khan succeeded in securing a footing in the city, but failed to obtain possession of the fort. Meanwhile the forces of the Wazir and of Ahmad Khan Bangash had come into collision at Farukhabad, on which occasion the latter had sustained a signal defeat. Hearing this, Raja Pirthipat withdrew with his men from Allahabad and returned to Pratabgarh. 784

Nawab Sufdarjung, greatly enraged at the overt act of hostility on the part of his subject, resolved to be revenged. Accordingly when encamped at Gutni on the banks of the Ganges, he sent word to Raja Pirthipat to come and visit him. Suspecting the Nawab's designs, Pirthipat refused to obey; Thereupon Sufdarjung wrote and declared on oath, that he intended the raja no evil, and at the same time promised, in the event of compliance, to give him the Faujdar-ship of Manikpur, a post that had been long coveted by Pirthipat. Deluded with these specious promises, and by the more substantial bait held out to him, Raja Pirthipat, accompanied by 1,000 sabres, started for Gutni. Nawab Sufdarjung received him with every appearance of cordiality, presented him with a sanad for the coveted post, and, directing a 'khil 'at' to be given him, requested him to go into an adjoining tent and robe himself. At the same time he secretly directed Ali Beg Khan, Charehin, to follow and assassinate him. Accordingly Ali Beg Khan followed the raja into the tent, and on pretence of congratulating him on his good fortune, sprang upon him and endeavoured to throw him down. Pirthipat was the more powerful man of the two, and in the struggle, which ensued, fell uppermost, whereupon Ali Beg Khan, quick as thought, snatched a dagger from the raja's girdle and stabbed him with it mortally. The Raja, after inflicting a severe wound in his adversary's face with his teeth, fell back a corpse.785

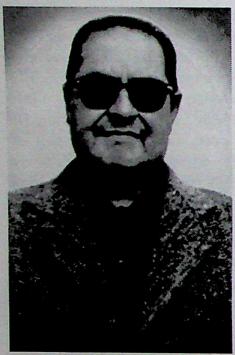
The vast estates were confiscated, and revenue engagements were made with the villagers. Hindupat Singh, the brother of Pirthipat, was given Sarae Khanderae, Kulwaria and Teunga in appendage. After the murder of Pirthipat he joined Lucknow court, where he gave patronage to Acharya Bhikhari Das, the famous poet of *Ritikaal – Hindi*. Sufdarjung gave him the *ilaqa* of Sawansa. He adopted Islam, and was murdered by a fellow Sombansi. Before his conversion to Islam, he had begotten a son Udit Singh, who founded the Sawansa estate.<sup>786</sup>

After the death of Pirthipat Singh, his widow Janaki Kunwar left the fort and took asylum at her paternal home Rewa. When her sons, Duniapat and Bahadur Singh came of age, they invaded Pratabgarh. Duniapat (1754–67), son of Pirthipat, recovered the Pratabgarh *pargana* but Soraon and Sikandra have never since been in the hands of this family. He proved intractable, and two government officials, Ismail Beg Khan and Taqi Beg Khan were deputed to chastise him. They drove him from his estate, and pursuing him hotly killed him at Badwal in the Sikandra *pargana*. 787

After the death of Duniapat Singh, his younger brother Vijay Bahadur Singh (1767–1818) succeeded him, and took his residence at Deoli. He was the last king of his line. He adopted Gulab Singh, son of Raja Dhir Singh, and grandson of Raja Sheoratan Singh. Gulab Singh was a man of great influence and intelligence; he invariably was in high favour of with the revenue officers and was held in high respect

by the Sombansis, in spite of the odium he had incurred by murdering Sarabjit Singh, one of the sons of Audhan Singh, his cousin. Sarabjit Singh had two brothers Ajit Singh and Bishnath Singh. The former was well aware of his claim to the Taraul estate, and set himself to oppose Gulab Singh in any way he could. At the summary settlement of 1856, he sued Gulab Singh for his property, but before the judgment

was give, the Mutiny broke out.



Raja Abhay Partap Singh



Kn. Anil Partap Singh

Gulab Singh had openly joined the rebels, and held his fort of Taraul against the British advance from Allahabad. He had captured 42 Britishers during the battle of Chanda in Sultanpur and handed over to Commander Ajit Singh. Ajit Singh gained the favour of the British by rescuing the Sultanpur fugitives and escorted them to Allahabad. Hereafter, the British forces captured Araul and Bairampur and the outer walls and flanks of the fort of Pratabgarh were knocked down by the British government after the Mutiny. Later on Chitipal Singh, son of Gulab Singh was given nine villages, while the Araul estate was given to Ajit Singh, in addition to Bela cantonments, Deotha estate of Gonda, Harauni Qutubnagar in Hardoi and Chamiani in Unnao. In 1886, the fort of Pratabgarh was auctioned to Raja Ajit Singh for Rs 28,000 who spent a large sum of money on its repair, restoring the palaces of Raja Chatardhari and Pirthipat. The Raja was also confirmed the title of Raja in 1877 Delhi Durbar. He died in 1889, and was succeeded by his nephew Pratap Bahadur Singh, the youngest grandson of his brother Bishnath Singh. He was learned person and had knowledge of Persian and Sanskrit, and was appointed as honourable magistrate of 1st order, and munsif. He was given the title of Raja, and in 1898 it was made hereditary in recognition of his services during the famine of 1897. He was invited on the Coronation function of Emperor Edward VII at London. He died in 1918.788

His only son Shambhu Singh, also died during his lifetime, and thus, he adopted Ajit Pratap Singh, from the brotherhood of Kohlipur. Raja Ajit Pratap Singh joined politics after independence, and was Chairman Zilla Parishad, Member Rajya Sabha, Lok Sabha, Vidhan Sabha and Vidhan Parishad and was Cabinet Minister in UP government. He had four sons Abhay Pratap Singh, Amar Pratap Singh, Arun Pratap Singh and Akhil Pratap Singh. His elder son Abhay Pratap Singh is the present representative of the ta 'alluqa. He is married to the daughter of the Raja of Vijaypur Kantit. He has a son Anil Pratap Singh, who is married to daughter of Chetan Raj Singh of Gabhana, Aligarh. Arun Pratap Singh is married to the daughter of Maharawal of Debugarh. Akhil Pratap Singh is married to daughter of the Thakur of Siswa Bazar, Gorakhpur.

# 252. Raipur Bichaur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
252	Raipur Bichaur	59		83	39,164	Rai Prithipal Singh	Bachgoti	List II Devolved upon a single heir as per family custom

These are Bachgoti and a branch of Patti Saifabad. The ancestor of the house was Diwan Hardatt Singh of Patti Saifabad, whose younger son Chakr Singh became the founder of Raipur Bichaur. His successors were Rae Ugar Sen, Rae Zorawar Singh, Rae Jabar Singh, and Rae Prithipat Singh respectively.<sup>889</sup>

Mir Ghulam Husain (nazim from AD 1809–13), to punish Rae Pirthipal Singh, Ta 'alluqdar of Raepur Bichhaur for the murder of one Bahadur Lal, a Qanungo, invested his fort of Daudpur in 1820, and for nineteen days the battle raged. On the 20th, Pirthipal Singh fled, and for three years the estate was held 'kham' (under the direct management of the Government) Then the ta 'alluqdar's elder son, Jagmohan Singh, took the engagement for the estate for two years. In 1825, Pirthipal Singh recovered it.<sup>790</sup>



Biseshwar Baksh of Raipur Bichaur

In 1847, the nazim, Wazid Ali Khan, quarrelled with Prithipat Singh and allied himself with the ta 'alluqdar's two sons, Drigbijai Singh and Randhir Singh, and

Daudpur was again besieged. After eighteen days of fighting the ta 'allugdar was obliged to flee in British territory of Jaunpur, where he had some landed possessions, and Drigbijai Singh obtained the estate for two months, after which his father was restored to the throne. Prithipat Singh obtained from Government a sanad of this estate, of which during his lifetime he made a disposition in favour of his two sons, Drigbijai Singh and Rai Bisheshwar Baksh. After his death in 1866, a partition of the property was effected between the two brothers, while Randhir Singh was adopted by Thakurain Bilas Kunwar of Patti Saifabad, Hissa IX, and consequently obtained no share in this ta 'alluga. The property was divided in the usual Bachgoti fashion, Rai Jagmohan Singh held by right of inheritance from the said Drigbijai Singh eleven twentieth of share and Bisheshar Baksh held by his own right ninetwentieth. Rae Jagmohan Singh for the greater part of his life was an imbecile; he died leaving his minor son Rae Jagatpal Singh, and the estate was managed by his widow Thakurain Sultan Kunwar. Biseshwar Baksh was succeeded by his widow Thakurain Balraj Kunwar.<sup>791</sup> In 1935 the representative was Rae Krishna Pal Singh. The present representative of the family is Victoria Rae who is residing at Virapur, Post Jamtaal, District Pratabgarh.

### 253. Adharganj/Dalippur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
253	Adharganj (Dalippur)	60	35	99	44,765	Rao Madho Prasad Singh	Bachgoti	List II Devolved upon a single heir as per family custom

The ta 'alluquar of Dalippur represents the eldest line of the Bachgoti Rajputs of Patti pargana. He is the descendant of Bariar Singh, who in the month of Sawan 1252 Samvat (about AD 1200), came with his brother Kanh Singh from Sambhal or Mainpuri, in search of service or of plunder. Kanh Singh proceeded to Bengal; but Bariar Singh entered the service of Raja Ramdeo, the Bilkharia lord of not only Patti but also much other land in the neighbourhood with headquarters at Jalalpur Bilkhar. Bariar Singh rose to be the chief military officer under his master; and his ambition was encouraged by his marriage to Raja Ramdeo's daughter and succeeded his father-in-law.<sup>792</sup>

Bariar Singh had four sons – Asal Singh, Gajraj, Ghatam Rae, and Raj Singh. Though the youngest, Raj Singh succeeded to the title of the paternal estate. Raj Singh had three sons, Rup Singh, Incha Singh and Chakrapati Singh. The latter

succeeded his father at Jalalpur Bilkhar; and was followed by his son, Gosain Singh. This man had four sons of whom the youngest Harbans Rai, obtained the ancestral property. Harbans Rai had two sons, Dingar Singh and Nahar Singh. Up to this time the youngest son had been the usual successor of his father, they may be credited here in the reverse, and henceforth we shall find that the course of nature was followed, and the elder son succeeded to his father's estate and title. Dingar, elder son of Harbans, got 11-20th in the division of the paternal estate, and Nahar Singh got 9-20th, the latter obtaining the Patti estate, now divided between the *ta 'alluqdars* of Patti Saifabad, Uraiyadih, Raipur Bichaur, Madhpur, and Athgawan.

Dingar Singh's grandson, Bharat Rai, had two sons; of whom the elder Gobind Rai obtained Dalippur, while the younger, Madho Singh, founded the Isanpur estate. Sujan Rai, the grandson of Gobind Rai, and his son, Gaj Singh were killed in a fight with the Sheikhs of Machhlishahr in Jaunpur. Gaj Singh had two sons, who again

divided the property; the elder, Rai Budh Singh, retaining Dalippur, or Adharganj as it is now called, and Baz Bahadur taking the Dariapur estate. Budh Singh, who received the title of Rai from the Raja of Hasanpur, followed the fortunes of Shuja-ud-din, being present at the Battle of Buxar in 1775 and also at the subsequent battle of Mahoka where he was killed.<sup>793</sup>

He was succeeded by Rai Bhawani Baksh Singh, who was followed by his son, Milirban Singh; the latter held the whole pargana of Dallippur till 1780, when he fell into arrears and fled to Vindhyachal, south of the Ganges in district Mirzapur, where he died. The Nazim then seized the fort of Kot Bilkhar and destroyed it. He had three sons Rae Bindesuari Baksh, Chauhara Bakksh and Sitla Baksh. These brothers commenced a course of plunder and made themselves so troublesome to the revenue officials



Rae Madho Prasad Singh of Adhargani

that they were eventually allowed to return to their home. The eldest was Rai Bindeshwari Baksh, who acquired Adharganj ilaqa of 36 villages, Haveli ilaqa of 12 villages, Kharar ilaqa of 22 villages and Wari ilaqa of 21 villages. In Taj-ud-din Husain Khan's (nazim from AD 1813 to 16) term of office, a notable fight took place between Rae Bindeshuri Baksh of Dalippur and Diwan Pirthipal Singh of Urayyddih and Jamtali, for the possession of some border land in Lohar Tila. The Dalippur ta 'alluqdar was killed, and his tomb is to be seen in Lohar Tila. Hence there is 'har' (grudge or feud) between the Dalippur ta 'alluqdar, and some of the Patti families,

who are closely connected with the Urayyidih ta 'alluqdar, and they neither eat nor drink, nor halt in each other's villages. 794

He died childless in 1824, and was succeeded by his brother, Chauhrja Baksh who recovered a number of the old villages before his death in 1844. The estate then passed to the third son of Miharban Singh, Rai Sitla Baksh who died in 1852. He also got the village of Phenhan by fighting the Madhopur ta 'alluqdar for it. The zamindar of Phenhan and Horilpur, which villages were in the Dalippur estate, took on himself to mortgage his lands to Debi Singh of Madhopur; Sitla Baksh of Dalippur at once resented the liberty, and the bands were mustered on each side. They met in Phenhan. The fight was determined by the capture of a Madhopur cannon by Sitla Baksh's men, and the villages remained as they were.<sup>795</sup>

Rae Sitla Baksh's elder son, Rai Kalka Baksh, was accidentally killed in the same year, by an accidental discharge of a pistol by his own hand; and the property passed to his brother, Rai Madho Prasad Singh, who obtained the *sanad* for the estate.<sup>796</sup>

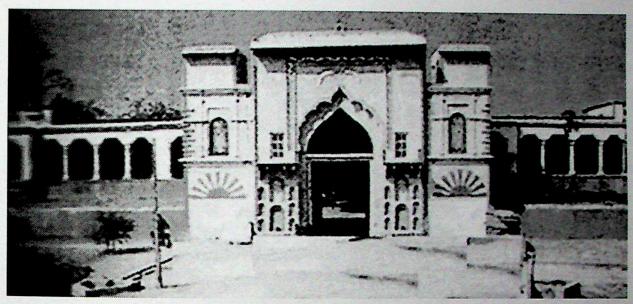
He added largely to his possessions and died in 1897, being succeeded by his adopted son, Rai Amarpal Singh.<sup>797</sup>

Rae Amar Pala Singh had two ranis, one from Malethu and other from Nepal. He was succeeded by his elder son Pashupati Pratap Singh, who was married to the daughter of Maharaja Bhupendra Singh of Patiala. His son Raja Arun Pratap Singh is the representative of the family and is residing at Dalippur Complex, Lucknow. He has five daughters of which Rajkumari Bhawana is married to Shani, son of Niraja Guleri. The second daughter Manisha is married to Major Gorakh Singh Karki. The third Rajkumari Kavita is married to the family of Naval Kishor Bhargava.

#### 254. Bhadri

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
254	Bhadri	62	20	98	76,406	Rae Jagat Bahadur Singh	Bisen	List II Devolved upon a single heir as per family custom

This family is an important family of Bisens of Rampur Dhaurupur (Kalakankar). Rae Raghu settled at Derwa. He had three sons – Rae Askaran, Kashi and Khemkaran, of which Khemkaran got the region of Derwa including villages – Khemkaran, Khatwara, Hardi, Kashipur, etc. He had five wives from which he had numerous progeny. His eldest son Kalyan Shah succeeded after him. He had five sons in which the property was shared equally. The eldest son Rae Sabal Shah succeeded to Derwa



Bhadri Palace

where he founded the Sabalpur mauza. He was succeeded by his son Vikram Shah. He left Derwa and settled at Bhadrakali near Kali Kunj forest. The place Bhadrakali was corrupted as Bhadri. Here he erected a fort, which was named Kot Vikramgarh. He was succeeded by his son Rae Chatur Singh, who erected Kot Chaturgarh. He had two sons Rae Ram Singh and Rae Tilak Singh. The later was given mauza Rasulpur, while Rae Ram Singh succeeded to gaddi. Rae Ram Singh was succeeded by his son Rae Gandharva Singh. Since he died issueless, his younger brother Rae Jeet Singh who had joined the services in Delhi Court, returned back and succeeded the gaddi. The Delhi Emperor granted him five villages in muafi, the title of Rao along with Khil 'at about 1748. He founded a fort at Shakardaha and started living there. After his death, his younger brother Rae Girvar Singh succeeded, followed by his son Rae Diljeet Singh. He invited Safdarjung at Bhadri who gave villages in muafi. Rae Diljeet Singh erected the fort of Dhumni. He had a battle with nazim Mirza Jaani when the latter demanded a higher revenue, in 1748 in which he died. 798

Nazim Mirza Jaan, visited Bihar and encamped in Sarae Kirat, close to the ta 'alluqdar's fort, with a small force. The ta 'alluqdar was summoned and questioned regarding his revenue, with a view to revision of the demand. A quarrel and encounter ensued, and Daljit Singh was killed. Rao Zalim Singh, son of Daljit fled, but was afterwards allowed to return and hold the estate.<sup>799</sup>

In 1810, for non-payment of revenue, he was arrested and send to Lucknow, and the estate was held *kham*. While her husband was a prisoner in Lucknow, Thakurain Shivraj Kunwar, visited Bhadri, under pretext of performing rites of worship, and getting the clan together, found means to stop there and collect rents. The *Chakladar*, Jagat Kishor, invested the fort of Bhadri, and for eight days besieged her. This



Lal Sarabjit Singh of Bhadri

energetic proceeding on his part was stopped by the orders from Lucknow and the courageous lady was permitted to occupy the castle. In 1815, Rae Jalim Singh was released and recovered the estate. Rae Jalim Singh had three sons, and he had appointed the elder son Rae Gopal Singh as heir apparent. On this, his younger son Jagmohan Singh got annoyed and joined the court of Maharaja Ranjit Singh of Lahore. Soon, he rose to high favour of the Maharaja and was appointed as *Subedar* of Kashmir.

After the death of Raja Jalim Singh, the rani went to Kashmir and brought back his son to Bhadri. About 1833, for non-payment of revenue, the *nazim* Ihsan Hussein invaded Bhadri but was defeated by the three brothers. The *nazim* returned back with reinforcement comprising 50,000 men and guns and beleaguered the fort of Bhadri for twelve days. 800

This time, Rae Gopal Singh, Jagmohan Singh and Vishwanath Singh instead of fighting entered the British territory of Ram Chaura. The *nazim* entered the British region and killed them, leading to the strained relations between the Oudh and British. The Resident intervened and the *nazim* was removed from the services. Gopal Singh was succeeded by his son Rae Amarnath Singh. Thakurain Shivraj Kunwar acted as reagent. As the Rae died childless, a near relative Rae Jagat Singh of Rasulpur was adopted but he too died issueless on 15 February 1878. Again a near relative Lal Sarabjit Singh was adopted. He was born on 10 December 1853, succeeded 15 February 1878. After a long reign, he was succeeded by Rae Krishna Pratap Singh. He had three sons – Rae Bajrang Bahadur Singh, Kunwar Trilochan Pratap Singh, and Kunwar Bhadreshwar Pratap Singh. Kunwar Trilochan Pratap Singh had a son Uday Pratap Singh.

Rae Bajrang Bahadur Singh was born about 1905; married Rani Girija Devi, third daughter of H.H. Sawai Maharaja Punya Pratap Singh of Ajaigarh. He remained as Governor of Himanchal Pradesh 1955–63, Board of Director of RBI and Vice Chancellor of GB Pant University. He founded the flying Club, and donated to the government of India along with staff and planes. He has written a book, 'How to train your Dog'. He died about 1970.

He was issueless, and was succeeded by his nephew Raja Udai Pratap Singh, the present representative of the house of Bhadri. He was born 1946, educated at Doon School, Dehra Dun and is married to Manjul Raje of Samthar State. He has a son Kunwar Raghuraj Pratap Singh (Raja Bhaiyya), born 1969. He is married to

Rajkumari Bhanavi Kumari of Basti estate. He has two daughters and twin sons. He has been Minister for Sports and Youth Affairs in 1997, and recently he was Minister for Food and Supplies in UP government.

Other family member is Kunwar Akshay Pratap Singh [Gopal Bhaiya/Gopalji], born 14 April 1970, cousin of Kunwar Raghuraj Pratap Singh; elected to the 14th Lok Sabha in 2004; Member of the Committee on Chemicals and Fertilizers. He resides at Village Benti, Kunda, district Pratabgarh.

### 255. Patti Saifabad Hissa XI

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
255	Patti Saifabad (Hissa XI)	69	35	170	59,352	Diwan Ranjit SIngh	Bachgoti	List III Primogeniture opted.

The ta 'alluqa' is a branch of the Bachgoti family of Dalippur. Bariar Singh – the ancestor of all the Bachgotis of Oudh, gained Kot Bilkhar and the neighbouring territories from the Bilkharia Rajputs. He had four sons – Asal Singh, Gajraj, Ghatam Rae, and Raj Singh. The elder sons got their shares while the youngest son, Raj Singh succeeded to the title of the paternal estate. Raj Singh had three sons, Rup Singh, Incha Singh and Chakrapati Singh. The latter succeeded his father at Jalalpur Bilkhar; and was followed by his son, Gosain Singh. This man had four sons of whom the youngest Harbans Rai, obtained the ancestral property. Harbans Rai had two sons, Dingar Singh and Nahar Singh. Up to this time the youngest son had been the usual successor of his father, they may be credited here in the reverse, and henceforth we shall find that the course of nature was followed, and the elder son succeeded to his father's estate and title. Dingar, elder son of Harbans, got ll-20th in the division of the paternal estate, and Nahar Singh got 9-20th, the latter obtaining the Patti estate, <sup>801</sup> now divided between the ta 'alluqdars of Patti Saifabad, Uraiyadih, Raipur Bichaur, Madhpur, and Athgawan.

Jai Singh Rai, the eldest of Hirda Singh, the fifth in descent from Nahar Singh of Patti, obtained as his share Patti Saifabad, with the title of *Diwan*, which was always recognized by the Oudh government. He was succeeded by his son Mitarjit Singh, whose elder son, Diwan Dhir Singh, received Patti Saifabad, while the younger Bhir Singh, founded a new estate of Uraiyadih, retaining for himself and his descendants the title of *Diwan*.<sup>802</sup>

Dhir Singh was followed by Summer Singh. He increased the Patti ta 'alluqa by the annexation of six villages known as Mahal Sonpara on the extreme east of the

district in 1787. Fifteen other Bais villages of Bichaur were acquired by him and the estate of Saifabad, fifty-two villages were wrested from the Maliks. His two sons, Amar Singh and Zebar Singh lived together in peace; the former made over the management of the estate to his brother. Raja Hulas Rae (nazim from AD 1784 to 1786) endeavoured to arrest Diwan Zabar Singh of Patti ta 'alluqa in 1786, and an encounter took place in Jaisingarh, where the chieftain's fort was. Zabar Singh fled, and a Pande Brahman, named Deoman of Asapur, engaged for the payment of the revenue of the whole pargana for 1788-89. In 1790, Zabar Singh recovered his position.<sup>803</sup>

Diwan Sarabdawan Singh, son of Amar Singh, succeeded to the estate but died without issue. His mother adopted Ranjit Singh, a younger son of Pirthipal Singh of Uraiyadih; but the widow of Zabar Singh also claimed the right to adopt, and selected Randhi Singh, a son of Rai Pirthipal Singh of Raipur Bichaur. A violent quarrel ensued and blood was shed on either side, so that in 1819 the *Nazim* was compelled to intervene. The estate was divided in the usual Bachgoti fashion. Diwan Ranjit Singh obtaining eleven twentieths and Randhir Singh nine-twentieths (Hissa IX), and the *sanads* were conferred to both *ta 'alluqdars* separately.<sup>804</sup>

Ranjit Singh, a constant invalid, died in 1861, leaving an infant son, Ran Bijai Bahadur Singh. The estate was managed by the Court of Wards till 1874. When it was handed over in a most flourishing condition. The Diwan however soon became hopelessly embarrassed by reason of litigation over the Dasrathpur and Saifabad estates and when his son, Diwan Rajendra Bahadur Singh succeeded in 1900, the debts had accumulated to an enormous sum. Rajendra Bahadur Singh died in 1901, leaving a widow, Thakurain Gajraj Kunwar. The estate was again taken over by the Court of Wards, but on this occasion it was found necessary to sell a considerable portion of the property; the chief purchases being the Maharaja of Balrampur, the Raja of Tiloi, and the *ta 'alluqdar* of Bhadri. The estate was released in favour of Thakurain Gujraj Kumar on the 15 December 1913 and was being managed by her.<sup>805</sup>

#### 256. Patti Saifabad Hissa IX

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
256	Patti Saifabad (Hissa IX)	70	35	116	51,768	Thakurain Ajit Kanwar	Bachgoti	List III Primogeniture opted.

Randhir Singh of 9-20th Patti ta 'alluqa, and son as aforesaid of Rae Pirthipal of Raepur Bichaur got the sanad of Hissa IX. He was bearing ancient hostility to

Mangal Parshad, a zamindar in his ta 'alluqa, seized him one day in Kishunganj in the Sultanpur district when off his guard, and tortured him to extort money. After a month of this work he let him go. Mangal Parshad applied to the nazim, Agha Ali Khan, for redress, which Randhir Singh did not wait to see administered; but fled the country and remained under the guise of a merchant for many months travelling from place to place. At last spies tracked him to Kasota in Allahabad, where the magistrate of the district arrested him. He was made over to the nazim who went to Allahabad to take him. He was very properly kept in painful confinement at Lucknow, and was released only when the British Government was established in Oudh. 806

After his death, the younger branch was represented by Thakurain Ajit Kunwar, who was also in a plight as much of the property had to be sold. She adopted Indra Pal Singh, whose extravagance led rapidly to hopeless embarrassment, and he gave over the estate to his infant son, Lal Jagendra Partab Bahadur Singh, in order to have it taken under the Court of Wards. The child died soon after and the estate passed to the mother of the deceased owner, Thakurain Chabraj Kunwar. 807

## 257. Pawansi/Dingwas

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
257	Pawansi	71	35	94	43,498	Thakurain Kailash Kunwar	Sombansi	List II Devolved upon a single heir as per family custom

The ta 'alluqa was a branch of the Rampur Dharupur family and are of Bisen clan. Risal Singh, the brother of Ausan, obtained the Pawansi estate as his share in Dhangarh and was succeeded by his son, Jham Singh. The latter had four sons, of whom the youngest, Lal Mahipal Singh, ultimately succeeded to the estate.<sup>808</sup>

An interesting event marks the history of his ta 'alluqa. The large village of Raegarh, six or seven miles north of Bihar, is in the ilaqa of Pawansi. In an unwise moment the zamindars took on themselves to mortgage it to the Bhadri ta 'alluqdar without the consent of the lord paramount, Lal Mahipal Singh, ta 'alluqdar of Pawansi. Indignant at such freedom, he called out his vassals and summoned his men. Rae Amarnath Singh of Bhadri did likewise, and appeared with 1,200 fighting men. A pitched battle ensued in Jagapur. Mahipal Singh was beaten and lost two guns: a hundred men were killed on both sides, and the village appeared lost. What he could not do by force he effected by treaty. The chiefs of the clan assembled, Mahipal Singh paid the mortgage money to the ta 'alluqdar of Bhadri, who resigned the village. His assertion of his

dignity and the rights of a ta 'alluquar' is said to have cost Mahipal Singh Rs 80,000 or Rs 90,000 in one way and another. It is significant, as showing the popular idea of the position of a ta 'alluquar' and that of a zamindar, that the brotherhood deemed it improper for the latter to mortgage his rights to the chief of another estate. This estate has never been held 'kham' since 1798, when the nazim, finding the ta 'alluquar' a minor, made his arrangements for the payment of revenue with the villagers for six months, and then made over the estate to the owner.<sup>809</sup>

The sanad of the ta 'alluqa was conferred to Rani Kailash Kunwar. She was followed by her daughter Thakurain Janaki Kunwar. The latter married Raja Bijai Bahadur, the Sombansi of Bahlolpur, and adopted as heir to Pawansi, Lal Sheo Partab Bahadur Singh of Dhingwas.<sup>810</sup>

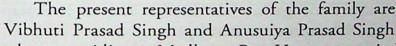
The next heir was Lal Mahipal Singh. In 1935, the ta 'alluqa was represented by Lalji Singh Bahadur Singh. After that the ta 'alluqa was sold out.

## 258. Amar Madhpur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
258	Amar Madhpur	78	35	83	25,204	Dahna Singh, Jagat Singh, Hanuman Singh, Sultanat Singh, Sheodayal Singh, Chaurahja Singh	Bachgoti	List IV Section 23 (succession as per custom)

This ta 'alluqa' is a branch of Patti Saifabad family. The fourth son of Hirde Shah was Fateh Singh, whose share in the inheritance was the estate of Madhpur. He had two sons, who are said to have divided the estate in 1614 into the usual Bachgoti share of eleven twentieth and nine-twentieth. Hindu Singh, one of the brothers was killed by the other, Beni Parshad, who was consequently expelled by the family, and the property again became an undivided estate held by the whole family under the headship of Dalganjan, soon of Hindu Singh. At annexation, the ta 'alluqa was settled with Jagat Narain Singh. The Madhpur family was constantly at war with their Bilkharia neighbours, and in 1831 Udai Singh of Antu attacked the Nazim's camp and slew Gambhir Singh, the grandfather of Jagat Narain Singh. He had two sons Devi Singh and Dhana Singh, of whom the first died without issue. Dhana Singh had six sons, who divided the bulk of the property between his six sons – Sitala Baksh, all Bahadur Singh, Kalka Baksh Singh, Udit Narain Singh, Nageswar Baksh Singh and Chauraja Singh. Since then the ta 'alluqa came under joint partnership of these six families. The sanad of the ta 'alluqa was conferred jointly to Dahna Singh,

Jagat Singh, Hanuman Singh, Sultanate Singh, Shiv Dayal Singh and Chauharaja Baksh Singh. The eldest Sitla Baksh had two sons, of whom Jagannath Baksh, the elder held the estate of Umar-Madhpur, consisting of three villages and nine mahals, and Ramapur, four mahals; and the younger, Parsiddh Narain Singh, had two mahals of Sarai Jamwari and a small share in Kandhai Madhpur. Lal Bahadur's son, Shankar Baksh Singh owned six villages and 21 mahals; Kalka Baksh had a son Interwar Baksh, owning ten villages and 22 mahals; Baijnath Parshad, son of Udit Narain Singh, had eight villages and 21 mahals; Nageswar Baksh died leaving a widow, Subhraj Kunwar, owning eight villages and 12 mahals, and Chauharja Baksh the youngest son of Dana Singh, with four villages and two mahals.811





Sitla Baksh of Madhpur

who are residing at Madhpur, Post Hanumanganj, district Pratabgarh.

# 259. Kandrajit

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
259	Kandrajit	89	35	68	43,574	Thakurain Baijnath Kunwar, Chatrapal Singh, Surajpal Singh, Chandrapal Singh	Bisen	List IV Section 23 (succession as per custom)

This estate is a branch of ta 'alluqa Rampur Kalakankar, and fell to the share of the founder of this branch of Rai Homepal's house at a partition of the family inheritance among the descendants of the latter. Kalyan Shah, the second son of Khem Karan had three sons, Joghar Rae, Himmat Shah and Darshan Shah. From the first came the ta 'alluqdar of Kandrajit in pargana Bihar. With the rest of the Bisens, they were in constant opposition to the government officials, and in consequence the ta 'alluqa was held in direct management from 1821 to 1827 and again in 1850. The ta 'alluqa at the time of annexation was given to Lal Lakshman Singh's son Bisheswar Baksh Singh, eight in descent from Joghar Rae. Since he died issueless, the Thakurain Baijnath Kunwar kept a portion with her and the rest three portions were



given to nearest relatives Chatrapal Singh, Surya Pal Singh and Chandra Pal Singh. These portions were known as Mohal Kanti, Samaspur, Bargaon and Taajpur. However, all are spoken of as ta 'alluqa Kandarajit. The sanad of the ta 'alluqa was conferred to Thakurain Baijnath Kunwar, Chatrapal Singh, Surya Pal Singh and Chandrapal Singh. Thakurain Brijnath Kunwar was succeeded at her death in Dec 1879, by her adopted son, Lal Raghuraj Singh, the younger brother of Surajpal Singh. Chatrapal Singh, who had unsuccessfully contested Raghuraj Singh's adoption up to the Privy Council, was succeeded by his son, Lal Ram Kinker Singh.<sup>812</sup>

Chatrapal Singh of Kandrajit The representatives of the ta 'alluqu' in 1935 were Rae Sahab Lal Rudrabhan Singh, Lal Baijnath Singh, Lal Srisaran Singh. The present representatives are Kunwar Kamlendra Pratap Singh, Kunwar Surendra Pratap Singh, Amresh Singh, Oudhesh Bahadur Singh, Rajesh Singh and Kunwar Devendra Pratap Singh are residing at Kandarajit, district Pratabgarh, while Kunwar Bhartendu Pratap Singh is residing at Samaspur, Tehsil Kunda, district Pratabgarh.

#### 260. Dandi Kachh

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
260	Dandi Kachh	92	35	31	14,849	Babu Sripat Singh	Kalhans	List II Devolved upon a single heir as per family custom



Dan Bahadur Pal Singh

The ta 'alluquar resides at Himmatpur PO Panwara, district Jaunpur. This was originally a ta 'alluqu of Sombansis connected to Bahlolpur branch. Raja Duniapat Singh, the eldest son of Prithipat, managed to recover the Pratabgarh pargana, but Saroan and Sikandra were lost to the house forever. He soon began to meditate revenge, but on the first sign of dissatisfaction he was attacked in 1759 by Ismail Beg and Taqi Beg, who drove the Raja from Pratabgarh and pursued him to Bahdawal near Sikandra, where he was overpowered and slain about 1767. He left a son, Sarup Singh, who afterwards secured the property of Dandikachh of Tejgarh in 1784. To this he added from

time to time, and at length held all the north-west portion of Pratabgarh pargana. He was succeeded by his son, Sripat Singh, who further increased his estate. Sripat Singh left a daughter who married Dan Bahadur Pal Singh, a Surajbansi of Basti, whom Sripat Singh adopted. The sanad of the ta 'alluqu was conferred to Sripat Singh, who by his last will and testament, bequeathed it to his son-in-law, Dan Bahadur Singh.813

He was succeeded by Aditya Baksh Singh. He was succeeded by his minor son Thakur Ram Pratap Singh who was initially under the guardianship of his mother Babuain Surajpal Kunwar in 1935.

# 261 Auraiya Dih

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
261	Auraiya Dih (Jamtali)	126	-	53	16,535	Diwan Harmangal Singh	Bachgoti	List II Devolved upon a single heir as per family custom

This family is a younger branch of the Bachgoti house of Patti Saifabad. It was founded by Bhir Singh, the brother of Diwan Dhir Singh though for some generations no separate estate existed. Rae Prathipat Singh, fifth in descent from Bhir Singh, seems to have acquired a considerable property, and in 1825 fought with Rai Bindeshri Baksh of Dalippur about some borderland in Lohar Tara. A battle ensued resulting in the death of the Dalippur ta 'allugdar, and has left its traces in a feud between the two houses. Pirthipal Singh had two sons, Sarabjit Singh, who in 1839 established his claim to sixty-four villages of the Patti Saifabad Hissa IX estate and became Diwan of Uraiyadih; and Ranjit Singh, who was adopted by Gulab Kunwar of Patti Saifabad. 814



Har Mangal Singh of Auraiya Dih

Sarabjit Singh was succeeded by his son, Diwan Har Mangal Singh, who obtained the sanad for the ta 'alluga and died in 1879. His son was Rudra Pratab Singh, and his claim to the title was recognized in 1883. Diwan Rudra Pratab Singh died on 11 March 1908, and his estate was held by Thakurain Shahzad Kunwar. The ta 'alluga consisted of 53 villages and two mahals, but Thakurain Shahzad Kunwar held only 23 villages and two mahals, paying Rs. 10,772

as land revenue. Her daughter-in-law Sri Raj Kunwar held three paying Rs 1,010 as revenue by virtue of a gift with full proprietary rights. Twenty-seven villages paying an aggregate revenue of Rs 10,920 were sold, the principal purchaser being Umanath Baksh Singh, son of Rana of Khajurgaon (Rai Bareli).<sup>815</sup>

## 262. Dariapur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
262	Dariapur	127	20	37	12,935	Bisesar Baksh, Jagmohan Singh, Arat Singh	Bachgoti	List IV Section 23 (succession as per custom)



Rae Bhagwant Singh of Dariapur

The ta 'alluga has its headquarters at Dariapur PO which is 3 miles from Raniganj Railway Station. It is a branch of Patti Saifabad. In 1821 Rai Drigpal Singh, father of Rae Sarabjit Singh, was killed by Chauharja Baksh of Dalippur. Prior to annexation the property was held by a single owner, but at the summary settlement Rae Bhagwant Singh, the son of Sarabjit Singh was a minor, and his uncle, Jagmohan Singh, and Arath Singh and Bishweswar Baksh Singh, his cousins, also obtained shares. The sanad of the ta 'alluga was conferred in the joint names of Bhagvant Singh, Bisheswar Baksh Singh, Jagmohan Singh and Arth Singh. Rae Bhagwant Singh died, and his share was held by his widow, Thakurain Jaipal Kunwar, who adopted Satya Narain Singh, son of Babu Jang Bahadur Singh. Biseswar Baksh Singh was succeeded by his sons Babu Jang Bahadur and Raghunath Singh. Arath Singh was succeeded

by his son Biswanath Singh and grandson Mahadeo Singh.816

The present representatives of the family are Babu Krishnakant Singh, Jaipal Kunwari, Naina Kumari Devi and Sher Bahadur Singh who are residing at Dariapur, Post Rani Ganj, district Pratabgarh.

# 263. Dahiyawan

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
263	Dahiyawan	149	0	10	7,845	Lal Shivdatt Singh	Bisen	List II Devolved upon a single heir as per family custom

This is another section of the house of Rampur Kalakankar, and was founded by Rai Homepal and forms a subdivision of the Dhingwas branch. Of the seven sons of Rae Khemkaran, the second was Himmat Shah. He got the share of Dahiyawan. He was succeeded by Rae Baksh Singh, Bhairav Baksh Singh, Babu Ajit Singh and Babu Shiv Dutt Singh respectively. Shiu Dat Singh, was conferred the sanad of the ta 'alluga by the British Government. He was an intelligent nobleman, a good English scholar, and had acquired much legal knowledge. All this had secured for him the position of an Assistant Commissioner in the province. He was succeeded by Babu Mahesh Baksh Singh, Babu Randhir Singh and Babu Rajendra Bahadur Singh respectively. The present representative of the ta 'alluga is Babu Surendra Bahadur Singh who is residing at Dahiyawan, district Pratabgarh.



Babu Mahesh Baksh Singh of Dahiyawan

# 264 Shekhpur Chauras

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
264	Shekhpur Chauras, Sandi	150	20	12	5,754	Lal Dhaukal Singh	Bisen	List II Devolved upon a single heir as per family custom

This is another section of the house of Rampur Kalakankar. The ancestor was Darshan Shah, the third son of Kalian Shah. The next descendant was Babu Shiv Prasad Singh who was succeeded by Indra Bhushan Singh, Raj Rup Singh, Babu Sevak



Sarabjit Singh of Shekhpur

Singh, Bhagvant Singh and Dhokul Singh respectively. The present *ta 'alluqa* comprises a share of the original inheritance, supplemented by Government grants bestowed in recognition of services rendered during the mutiny on Dhoukal Singh, who also received a *sanad* of title. Dhoukal Singh was succeeded by Babu Sarabjit Singh and Babu Sarvadaman Singh respectively.<sup>817</sup>

The present representative of the *ta 'alluqa* is Thakur Satya Vinayak Pratap Singh who is residing at Shekhpur Chauras, district Pratabgarh.

## 265. Domipur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
265	Domipur	167	20	47	17,313	Babu Hanuman Baksh Singh	Sombansi	List II Devolved upon a single heir as per family custom



Hanuman Baksh Singh of Domipur

This ta 'alluqa lies with headquarters near village Bikrampur, and is 7 miles from Pratabgarh. This is an estate of 600 years standing and is a branch of ta 'alluqa Bahlolpur. The ta 'alluqaar descends from Murar Singh, the younger brother of Raja Ghatam Deo. Two of the sons of Murar Singh were Dharmangal Rae and Ranjit Singh, from whom come the ta 'alluqdar's of Domipur and Baispur respectively. Durga Baksh, fifth in descent from Maurar Singh, obtained the village of Domipur, as well as some adjacent lands, from the Nawab of Oudh, and added them to his ancestral estate, which comprised some of the villages left by Murar Singh to his fifteen sons. Raja Bahadur Singh afterwards gave him Bikhampur near Pratabgarh in reward for his loyal services. Babu Durga

Baksh was succeeded by his son, Sheo Shankar Singh, who died in prison in the Pratabgarh fort; after him came Hanuman Baksh, the founder of Hanumanganj. He was given the *sanad* of the *ta 'alluqa* by the British government. He was succeeded by Babu Jagmaohan Singh.<sup>818</sup>

In 1935, the ta 'alluqdar was Babu Digvijay Singh. The present representative of the family is Lal Bhagat Singh who is residing at Domipur, district Pratabgarh.

# 266. Prithiganj

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given Ao 1860	Caste	Succession as per Section 8 of Act I of 1869
266	Prithiganj	168	20	34	12,660	Babu Beni Prasad	Sombansi	List II Devolved upon a single heir as per family custom



This ta 'alluqa is six centuries old of Sombansi Rajputs. Mohkam Singh, the third son of Raja Pirthipat Singh by Chattarsen Kunwar, fled at his father's death to Rewa. On the return of Bahadur Singh, he was given a small allowance

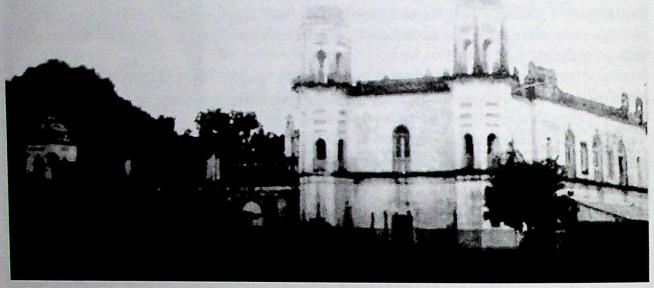
for maintenance. He had five sons, of whom Gurdutt

Singh, the eldest gained the favour of the nazims and was awarded the eastern portion of Bahlolpur under the name of Awar Prithiganj. Gurdutt Singh died childless and was succeeded by his brother Bakhtawar Singh, who added largely to the ta 'alluga. He had three sons, of whom Beni Parshad succeeded him. The latter was followed by his son, Hardatt Singh who by careful management and by selling a portion, cleared off the debts of the estate. He died and was succeeded by his eldest son, Shankar Parsad. He was given the sanad of the ta 'alluga. He was succeeded by Raja Nagendra Bahadur Singh who was born on 10 Aporil 1893. Since he was a minor, hence Babu Chandrika Baksh, brother of Babu Shankar Prasad Singh succeeded as regent. Babu Nagendra Bahadur Singh succeeded the ta 'alluga in 1911.819



Hardatt Singh of Prithiganj

#### Ta 'allugdars of Oudh



Prithigunj Fort

He was educated at Colvin College, and was honorary Megistrate throughout his life. He erected the new Kothi known as Prithviganj Kot in 1918, and increased the number of villages of his ta 'alluqa to 56. He visited England, Germany, Switzerland and Italy during 1928–30. His wife and children died during his lifetimes. He adopted his nephews Shri Narendra Pratap Singh and Devendra Pratap Singh, sons of cousin Rajendra Bahadur Singh, and started living at 18, Kaiserbagh, Lucknow, before his death on 17 April 1969.

The present representatives of the ta 'alluqa are Lal Narendra Pratap Singh and Devendra Pratap Singh. Lal Narendra Pratap has four sons Dinesh Pratap Singh, Dhananjaya Pratap Singh, Manish Kumar Singh and Umesh Kumar Singh. They are residing at Kaisarbagh, Lucknow.

# 267. Baispur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
267	Baispur	184	9	29	14,915	Babu Saltanat Bahadur Singh	Sombansi	List II Devolved upon a single heir as per family custom

The ta 'alluqu' lies with headquarters at village Srinagar, near Mandhata PO, and is 6 miles from Bisunathganj. This is an estate of 600 years standing and is a branch of ta 'alluqu' Bahlolpur. The ta 'alluqu' descends from Murar Singh, the younger brother

of Raja Ghatam Deo. Two of the sons of Murar Singh were Dharmangal Rae and Ranjit Singh, from whom come the ta 'allugdars of Domipur and Baispur respectively. From Ranjit Singh, came Pancham Singh in the fourth generation. This man originally paid revenue to Bahadur Singh, but enlisted the help of the revenue authorities to have the engagement entered in his own name. To his village of Ahna, he added Baispur, Sarai Har Narain and others, and left to his son, Umed Singh, a ta 'alluga which has since remained intact under the name of Baispur. During the advent of British rule in Oudh, the ta 'alluga was with Sultanat Bahadur Singh, the grandson of Umed Singh. The sanad of the ta 'alluqa was given to him. He was succeeded by his son Bajrang Bahadur, who died in 1901, leaving his widow Harnath Kunwar, 820



Babu Bajrang Bahadur of Baispur

She was succeeded by Babu Har Baksh Singh.

The present representative of the ta 'alluqa is Ram Pratap whose residence is at Srinagar, Post Mandhata, district Pratabgarh.

# 268. Sujakhar

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
268	Sujakhar	193	9	52	14,465	Babu Balbhadra Singh	Sombansi	List II Devolved upon a single heir as per family custom

The ta 'alluqua lies near Sangipur Post Office, and is 12 miles from Amethi Railway Station. The ta 'alluquar belongs to the Sombansi clan, and their migration to this district is traditionally ascribed to the pressure of Muslims in the Allahabad region. The Bahlolpur account relates that Raja Bijai Sen or Bir Sen, son of Ram Deo of Jhusi was killed by the invading Muslims under one Muhammad Taqi, the leader of the advance guard in the expedition against Benaras. The fear of Shaikh Taki and Roshan Kamil, two notorious enemies and oppressors, who resided at Jhusi in the Allahabad district, and had troops at their command, compelled the pregnant rani of Raja Bir Sibti of the Sombansi clan, forefather of this ta 'alluquar, to leave his home about AD 1258 and to settle at Panchsiddhi, a mile and half from the town of Pratabgarh, where

she gave birth of a son, Lakhan Sen or Lakhan Sibti. He resided at Hindaur, some 12 miles from Bela on Rae Bareli Road, where he, at one time discovered a considerable amount of some hidden treasure, and way by this means able to entertain the services of a good number of retainers. With the help of these men he got the better of the Bhars and became possessed of an estate. The title of Shah was shortly after bestowed on him by the then Government of Oudh. 821

Lakhan Sen had three sons, Gohanwar Deo, Maluk Singh and Jait Singh. From the elder brother, Gohanwar Deo are descended ta 'allugdars of Sujakhar. Gohanwar Deo set about extending his possessions, and acquired all the lands lying between the villages of Sujakhar and Gonda, a distance of some twenty miles. He built the fort of Gonda on the eastern extremity of his dominions, to keep off the Bilkharias. He had two sons, Bikram Shah and Gandhar Deo, between whom he divided the estate. The former built the fort of Gauradand and was succeeded by his son, Rudra Partab, and then by his grandson, Rajpal Singh, whose elder son Bhoj Shah obtained the estate, while the younger, Maluk Singh received two villages for maintenance, and from him are descended the Sombansis of Arjunpur, Adharpur, Kol and few other villages. Makrand Shah, the son of Bhoj Shah, had two sons, Shah Mal and Udai Karan, from the latter comes the Sombansi family of Gouradand. Kirat Shah, the grandson of Shah Mal, again had two sons, Bhawan Shah and Kalyan Shah, of whom the former succeeded to the estate, while the latter was the ancestor of the Sombansis of Pachkhara, Khajwari and other villages. Bhawan Shah's son Lal Shah built the fort of Sujakhar, and his descendants continued to hold the estate of that name in a direct line. Sixth in descent from him came Babu Daljit Singh, who was in high favour with the revenue officers and by their help annexed many of the adjoining villages, such as the Paharpur and Pachchimgaon estates, and thus become one of the largest landholders of the district. He had two sons, Balbhadra Singh and Bikramjit Singh. The former succeeded to the ta 'alluqa, while the latter became famous as a soldier. Up to the mutiny the family was very powerful and was said to have been able to muster 10,000 men. The Sombansis on one occasion fought and defeated the Raja of Amethi, pursuing him to the gates of his stronghold. After the mutiny, half of the estate was confiscated for the concealment of cannon and bestowed on Asaf Ali Khan and Jokhu Singh. Balbhadra Singh was left with 43 villages. 822

The sanad of the ta 'alluqa was given to Balbhadra Singh. He was succeeded by his widow Babuain Sukhraj Kunwar who adopted Bhopal Singh. He was succeeded by Babu Sheo Darshan Singh. The present representative of the ta 'alluqa is Gajendra Bahadur Singh whose residence is at Sujakhar, Post Beni Madho Nagar, district Pratabgarh.

## 269. Isanpur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
269	Isanpur	194	9	15	4,185	Ghasyavan Singh	Bachgoti	List III Primogeniture opted.

This ta 'alluqu' lies near Tala PO, and is six miles from Pratabgarh Railway Station. The family is a branch of the Bachgotis of Dalippur. It was founded by Madho Singh, son of Bharat Rae of Dalippur, and brother of Rae Gobind Rae. In the eighth generation came Ranjit Singh, who had two sons, of whom the elder, Ghisyawan Singh, succeeded and obtained the sanad. He died without issue and the property descended to Umed Singh. He was succeeded by his son Raghunath Singh. Raghunath Singh was made honorary Munsif by the British government. Be was succeeded by Thakur Rudra Pratab Singh.

The present representative of the *ta 'alluqa* is Thakur Rudreshwar Pratap Singh whose residence is at Isanpur, Post Tala, district Pratabgarh as well as in Vishalkhand, Gomti Nagar, Lucknow.



Babu Umed Singh of Isanpur

# 270. Dasrathpur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
270	Dasrathpur	208	9	19	8,285	Hanuman Singh	Bachgoti	List II Devolved upon a single heir as per family custom

The ta 'alluque is at village Birapur, Jamtali PO, and is 8 miles from Pratabgarh. This family is a younger branch of the Bachgotis of Patti, the eldest line of descent being that of Rai Amarpal Singh of Dalippur. Harbans Rai of Jalalpur Bilkhar had two sons, Dingar Singh, from whom come the ta 'alluque's of Dalippur, Dariapur, and Isanpur; and Nahar Singh, whose descendants became the ta 'alluque's of Patti, Uraiyadih, Raepur Bichaur, Madhpur and Dasrathpur. 824

Fifth in descent from Nahar Singh came Hirde Singh, who had seven sons at least five of these obtaining a share of the ancestral estate. The eldest was Jai Singh Rai, the founder of the Patti Saifabad and Uraiyadih Houses. The second was Ugarsen of Raipur Bichaur; the third Piran Singh of Dasrathpur; the fourth Fateh Singh, the ancestor of the Madhpur *ta 'alluqdars*; and the fifth Chain Singh, the first to hold the small estate of Athgawan.<sup>825</sup>

The Dasrathpur ta 'alluqa was originally the share of Piran Singh or Piransukh, the third son of Hirda Singh of Patti, and at first consisted of twelve villages, which were subsequently increased to nineteen. The owners were peaceful folk and rather suffered than gained from their neighbours. For many years they paid their revenue direct into the treasury at Lucknow and so escaped the extortion of the revenue officers. Fourth in descent from Piran Singh came Kunjal Singh, whose son Hanuman Singh, obtained the ta 'alluga at annexation. The latter's young son died young, leaving an infant son, Rudra Narain Singh, who died a minor intestate and unmarried on May 1869. The estate was held by his mother Kharag Kunwar, till her death in July 1879. She was succeeded by Shagunath Kunwar, stepmother of Rudra Narain, who held it till November 1881. Then Diwan Ran Bijai Bahadur of Patti Saifabad took possession under a will, but in 1882 Sultan Kunwar, widow of Rae Jagmohan Singh of Raepur Bichaur, instituted a suit for the estate as the nearest heir and won it on appeal to the Privy Council in April 1890. Thereupon, Jageswar Baksh Singh, a descendant of Pahalwan Singh, brother of Rae Zabar Singh of Raepur Bichaur, and Diwan Rajendra Bahadur Singh of Patti Saifabad, brought a suit against Jagatpal Singh for recovery of possession in July 1891. The suit came upon appeal to Privy Council in 1902 and was decided in favour of Jagatpal Singh as legal heir. He died in 1907 and was succeeded by his son, Kishan Pal Singh. Before 1935 this ta 'alluga was merged with Raepur Bichaur. 826

#### 271. Antu

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
271	Antu	215	9	5	3,796	Sarbadon Singh	Bilkharia	List II Devolved upon a single heir as per family custom

This ta 'alluqu is a branch of the Bilkharia Rajputs of Umri. The ta 'alluqu was founded by Ghaibar Shah, younger son of Thakur Jaswant Singh of Parenda. The elder branch of the clan is known as Dikhit. The tradition of their migration from

Unnao to Pratabgarh is thus: The village Yahiapur in pargana Patti on the bank of Sai River was formerly in the possession of the Bhars; they killed the whole family of the quanungo except one pregnant woman who fled to Delhi and complained. Her son when come to years of discretion again urged the complaint. Ghaibar Shah, fourth son of Jaswant, and great grandson of Balbadhra of Simauni in Banda, was sent against the Bhars. He came from headquarters with Asajit, ancestor of the Patti Qanungos, armed with instructions to exterminate the Bhars, and provided with a title deed bestowing on him the zamindari of the entire pargana. Having successfully performed the former part of his mission, Ghaibar Shah took possession of the broad lands of the pargana, and, established himself in mauza Bilkhar. His descendants were known as Bilkharia Dikhits. Ghaibar Shah, while digging the foundations of a new fort, found an idol, Bilkhar Mahadeo, now a celebrated object of worship. The ruins of the fort can still be seen in Yahiapur ono the banks of the Sai river, and is the historical rallying point of the Bilkharias.<sup>827</sup>

The fort of Bilkhar was successively occupied by the descendants of Ghaibar Shah down to Raja Ramdeo Singh, with whose rule the supremacy of the Bilkharias terminated. Ramdeo Singh and rose to be the chief military officer under his master; and his ambitions were encouraged by his marriage to the raja's daughter. It is said that the raja, on the approach of death, advised his son, Dalpat Singh, to rid himself of so formidable a subject; but the letter containing this advice fell into Bariar Singh's hand, and he anticipated the treacherous counsel by putting Dalpat Singh to death, and seizing the estate for himself. Ramdeo Singh to death, and seizing the estate for himself.

The sons of Dalpat Shah left Kot Bilkhar and settled at Raza Bazar and Parhat. The sons and grandsons of Dalpat Shah were Raghuchandra, Dilip Shah, Madhukar Sen, Mangal Singh and Bhairav Singh. Bhairav Singh had two sons Bharang Singh and Navrang Singh. Navrang Singh became the *ta 'alluqdar* of Para and Hamidpur while Bhurang Singh got the ancestral estate. Bhurang Singh's son was Ban Singh. His son Shalivahan became the *ta 'alluqdar* of Sarai and Mangapur. Of the two sons of Bana Singh, the elder son Raja Khadag Singh remained at Umri while the younger son Najan Deo founded the Antu *ta 'alluqa*.<sup>830</sup>

The sanad of ta 'alluqa Antu was given to Sarvadaman Singh. He had two sons, Lal Bahadur Singh and Suraj Pal Singh. After the death of Lal Bahadur Singh, his brother Suraj Pal Singh succeeded to the ta 'alluqa. He held the four villages of Antu estate and single village of Kanpa estate in Pratabgarh district and Amarpur in Sultanpur.<sup>831</sup> In 1935, the ta 'alluqdar was Babu Venkateswar Sen Bahadur Pal Singh.

### Ta 'alluqdars of Oudh

## 272. Athgawan

	S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
Charles and the	272	Athgaon (Athgawan)	220	9	7	2,140	Hindupat Singh	Bachgoti	List III Primogeniture opted



Babu Drig Vijay Singh of Athgawan

This ta 'alluga is a branch of the Bachgoti clan of Patti. Bariar Singh Chauhan in 1248 entered the services of Raja Ramdeo Bilkharia of Jalalpur Bilkhar, and somehow acquired the vast estates of the Bilkharias. He had four sons, of whom Rai Singh the youngest inherited Jalalpur Bilkhar in Patti tehsil. Raj Singh had three sons, of which again the youngest, Chakrasen succeeded to Jalalpur Bilkhar. Again, of his two sons, the younger son Goshain Singh succeeded the ancestral estate. He had four sons, and again the youngest Harbans Rai succeeded to the gaddi. On the death of Harbans Rai, the rule of primogeniture, but in a different Bachgoti manner, prevailed in the family. Among his two sons, Dinger Shah and Nahar Singh, the elder obtained eleven-twentieth of the estate called Dalippur, while the younger son got the remaining nine-twentieth, which became known as Patti estate.

The estate of Patti Saifabad continued to be held in a direct line till the days of Hirde Singh, fifth in descent from Nahar Singh, who had seven sons.<sup>832</sup>

The youngest surviving son of Hirde Singh was Chain Singh, who received the small estate of Athgawan. During the advent of British rule in Oudh, the *ta 'alluqa* was with Drig Vijay Singh. The *sanad* of the *ta 'alluqa* was given to Thakur Hindupati Singh. He was succeeded by his grandson Lal Bahadur Singh. 833

In 1935, the ta 'alluqa was represented by Thakur Shyam Sundar Singh.

#### 273. Umrar

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given ao 1860	Caste	Succession as per Section 8 of Act I of 1869
273	Umrar	222	9	6	6,065	Babu Iswari Baksh	Kanhpuria	List III Primogeniture opted

This ta 'alluqa is a branch of the Kanhpuria clan of Kaithola. This was founded by an uncle of Jham Singh, after whom came Isri Baksh, who was succeeded by Mahipal Singh. During the advent of British rule in Oudh, the ta 'alluqa was with Mahipal Singh. The sanad of the ta 'alluqa was given to Thakur Isri Baksh Singh. The latter was succeeded by Balwant Singh, who sold most of his five villages which lie in pargana Ateha. 834

The present representative of the *ta 'alluqa* is Thakur Balwant Singh whose residence is at Umrar, Post Tala, district Pratabgarh.



Thakur Mahipal Singh of Umrar

## 274. Nurpur Chitpalgarh

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
274	Nurpur Chitpalgarh	35	9	15	5,980	Raja Chatrapal Singh	Sombansi	List III Primogeniture opted

The Raja belongs to a younger branch of the Sombansi family of Pratabgarh. This clan is said to have come from Jhusi near Allahabad. The first of the race to settle in Pratabgarh being Lakhan Sen, who traditionally established himself at Hindaur in 1258. He had three sons, Raja Gohanwar Deo, Maluk Singh and Jait Singh. His eldest son, Gohanwar Deo, took up his residence at Gonda and from him are descended the Sombansis of Sujakhar, Gonda Gauradand and other places. Malluk Singh was converted to Islam and was separated from the clan. The third son, Jait Singh, assumed the title of Raja, residing in Aror – the old name of Pratabgarh in AD 1328.

Raja Jait Singh's descendants increased their estates, and in the fifth generation Raja Sultan Shah is said to have obtained the whole of *pargana* Pratabgarh and the northern portion of Allahabad in reward for his military services in 1442. Sultan Singh was succeeded by Maniar Shah in 1464. His elder son, Ghatam Deo, obtained the title and estate in 1478, while the younger, Murar Singh became the ancestor of the *ta 'alluqdars* of Domipur and Baispur.

After Ghatam Deo came Sangram Shah in 1494. He had two sons, the elder, Ram Chand who succeeded his father in 1526 at Arore; while the younger Sujan Shah, was given a few villages. Sujan Shah was the ancestor of the Rajas of Nurpur and Qila Pratabgarh. He obtained a small property, which passed to his descendants



Thakur Chitpal Singh of Nurpur

who were Gambhir Shah, Loke Singh, Narayan Singh, Dina Rai and Mihirban Singh. Mihiraban Singh was given the title of Babu by the Nawabi government. By 1833, he regained and enlarged his estate and left it to his two sons Sarnam Singh and Abhiman Singh. The latter gained possession of Tiraul and with the help of the revenue officials formed a considerable estate.

Sarnam Singh, the elder son of Mihirban Singh, had two sons Gulab Singh and Sheoratan Singh. The latter was adopted by the Raja of Bahlolpur, but subsequently rejected in favour of Shamsher Bahadur. He had already been recognized as Raja by the Sombansis, and in order to prevent disturbance he was awarded a *nankar* of cash allowance of Rs 1,500 by the King of Oudh. He died in 1840 and was succeeded by his son, Dhir Singh in whose time the allowance was replaced by a grant of twenty

villages of Tiraul, known as the Nurpur estate by King Amjad Ali Shah of Oudh.835

Dhir Singh died in 1849, leaving an infant son, Chitpal Singh. The estate was confiscated after the Mutiny, but was subsequently restored; and in 1864, Chitpal Singh was awarded the personal title of Raja. In 1881 he entered Government service as a Statutory Civilian. The Raja on his deathbed adopted Thakur Bhagwati Prasad Singh. He died in 1901, but the adoption was disputed by the Rani, whose son Bhairandin Singh was a minor. The Rani lost the case but appealed in the Privy Council. The estate after this was occupied by two parties, viz., the sons of Bhairondin Singh and Bhagwati Prasad Singh. In 1935, Thakur Bhagwati Prasad Singh was the ta 'alluqdar.836

The present representatives of the ta 'alluqu' are Lal Rudra Narain Prasad Singh and Kunwar Man Singh who are residing at Hansy, post Mandhata, district Pratabgarh.

# 275. Dhangarh

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
275	Dhangarh	101	9	45	15,549	Sitla Baksh, Sankar Singh	Bisen	List IV Section 23 (succession as per custom)

This ta 'alluga is near Sangramgarh PO, about 16 miles from Harnamganj Railway Station, and is a branch of the Bisen clan of Majhauli Raj. Maharaja Raghubans Mal of Majhauli had two sons, Ratan Mal and Rup Mal; the former was imprisoned by Jaya Chandra, the Gaharwar King of Kannauj about the last quarter of the twelfth century and his younger brother reigned in his stead. Ratan Mal however, soon reconciled with the Kannaui King and was subsequently employed by his sovereign in the military service and had achieved great success. He married the daughter of Raja Manik Chand of Manikpur, the younger brother of the last Kannauj King; and thereby obtained land in Pratabgarh district which descended to his son, Rai Hum, the founder of the Pratabgarh family of Bisens. The traditional date of Rai Hum's accession is AD 1193,



Thakur Sitla Baksh of Dhangarh

and his home was at Baragaon in *pargana* Dhingawas. Fourth generation from him came Rao Raghav Mall or Rai Raghu, who made friendship with the Gardezis of Manikpur and obtained from them twelve villages, with headquarters at Derwa. Rai Raghu had three sons, Rai Askaran, the founder of the Rampur family and the builder of the Rampur fort; Kashi, from whom are descended the *ta 'allugdars* 

of Dhangarh and Dhingwas; and Khem Karan from whom are descended the owners of Bhadri, Kundarjit, Dahiawan and Sheikhpur Chauras.<sup>837</sup>

Rae Kashi Singh was succeeded by Rae Hem Singh and Sultan Shah respectively. Sultan Shah had two sons of which the elder one Rae Bharat Singh's son was Rae Lakshman Singh. Lakshman Singh had six sons. The fourth son was Manju Rae who founded the principality of Dhangarh. Manju Rae was succeeded by Ausan Singh and Rae Debi Baksh Singh respectively. He was killed by Lal Barisal Singh, the father of Raja Hanwant Singh of Rampur in AD 1808 during a border dispute.<sup>838</sup>

Rae Debi Baksh Singh was succeeded by his son Raghunath Singh. He had four sons, of which first two, Prithipal Singh and Sheopal Singh died without issue before their father. The other two sons



Thakur Shankar Singh of Dhangarh

were Sitala Baksh Singh and Shankar Singh, between whom he partitioned the *ta 'alluqa*. Shitala Baksh Singh got nine-sixteenths of the share while Shankar Singh got remaining seven-sixteenths share. Thus, the *sanad* of the *ta 'alluqa* was given to Rae Sitala Baksh Singh and Shankar Singh. At Dhangarh Hissa IX, Shitala Baksh Singh was succeeded by Balbhadra Singh, Bajrang Bahadur Singh and Lal Jagdish Bahadur Singh respectively.<sup>839</sup> Lal Jagdish Bahadur Singh had eight sons, who are the present representatives of the *ta 'alluqa*. They are Lal Vijay Bahadur Singh, Narendra Bahadur, Bhagvati Prasad Singh, Ambika Prasad Singh, Gulab Singh, Sharda Pratap Singh, Rajeshwari Prasad Singh and Vindhyavasini Prasad Singh. They are residing at Dhangarh, Pratabgarh.

Dhangarh Hissa VII was with Shankar Singh. His son Lal Sheo Partab Singh was adopted as heir to Dingwas, hence ownership of Dhangarh passed onto his son Lal Chattardhari Singh.<sup>840</sup>

He was succeeded by Lal Jai Singh Bahadur Singh, who got the estate of Dhingwas and Dhangarh Hissa VII. Lal Mahendra Pratap Singh, Hari Pratap Singh and Prabhat Singh are the present representatives residing at Dhangarh.

## 276. Rajapur

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
276	Rajapur	222	9	9	6,199	Shiv Ambar Singh	Kanhpuria	List III Primogeniture opted



Thakur Shiv Ambar Singh of Rajapur

This ta 'alluqu lies near PO Ateha, 18 miles from Railway Station Amethi, and is a branch of the Kahnpuria clan whose ancestor was Kanh. In the seventh generation from Raja Kanh, through Rahas came Thakur Man Singh who founded Ateha ta 'alluqua. During the reign of Bahadur Shah I at Delhi, Thakur Durjan Singh was the ta 'alluqua' of Ateha. His son was Baldev Singh who died issueless. The succession went to his brother Shiv Singh. He was succeeded by his grandson Thakur Jham Singh in 1763. The ta 'alluqua' of Ateha at that time was in Rae Bareli district and was the jagir of Bahu Begum of Faizabad. Due to non-payment of revenue, Jham Singh came into conflict with Bahu Begum and in the fight, he was captured in 1777 and imprisoned

at Fyzabad for twelve years while his mother was allowed the village of Rampur Kasia on the Sai river for her maintenance. His ta 'alluqa was given to Vijay Singh of Lakhera, who held the estate up to 1798. Jham Singh died in 1807. When the ta 'alluqa was confiscated, Jham Singh's son Drigpal Singh, on coming to age created such a disturbance in the country that it was found necessary to keep him quite by giving him three villages. He then enlarged his estate and founded a new ta 'alluqa at Rampursingh. He, along with Barwand Singh – his younger brother, annexed Rajapur ta 'alluqa, which was six miles from Ateha and was the property of Mohammad Raza Khan. The Rajapur ta 'alluqa was given to Barwand Singh. The sanad of the ta 'alluqa was given to his son Shiv Ambar Singh. He was succeeded by Lal Swayambar Singh in 1880. His son was Lal Sripati Singh and grandson Lal Ambikeswar Baksh Singh, who succeeded the gaddi. 841

Lal Ambikeswar Singh was succeeded by Lal Shashi Shekhar Pratap Bahadur Singh. He had three sons, Lal Urmila Pratap Singh, Lal Suresh Kumar Singh and Lal Brijendra Kumar Singh. Lal Urmila Pratap Singh has two sons, Lal Chakradhar Singh and Lal Pakshdhar Singh. The former's son is Lal Kosthubh Singh Vaibhav and the latter's sons are Lal Chandradhar and Lal Indradhar. The combined family is residing at Rajapur, district Pratabgarh.

#### 277. Boundi

per L Secti	Vo. as List I of ion 8 of of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
2	277	Ikauna & Baundi	1	122	445	1,73,058	Maharaja Kharak Singh of Kapurthala	Sikh	List V Primogeniture opted

The ta 'alluqa was given by the Maharaja Randhir Singh of Kapurthala to his younger son Raja Sir Harnam Singh Ahluwalia.

#### 278. Umri

S. No. as per List I of Section 8 of Act I of 1869	Name of the Estate (ta 'alluqa)	Darbar Number	Mohur for Nazar	No. of Village	Revenue (jama) in Rs	Name of Ta 'alluqdar to whom Sanad was given AD 1860	Caste	Succession as per Section 8 of Act I of 1869
278	Umri	3	9	6	6,065	Raja Mahipal Singh	Bilkharia	List II Devolved upon a single heir as per family custom

This ta 'alluqu' is a branch of the Bilkharia clan of Raza Bazar, whose ancestral fort and estate was Kot Bilkhar founded by Ghaibar Shah Dikhit, the younger son of

Jaswant Singh. The elder son became the Raja of Parenda in Dikhitana, Unnao. The fort of Bilkhar was successively occupied by the descendants of Ghaibar Shah down to Raja Ramdeo Singh, with whose rule the supremacy of the Bilkharias terminated.<sup>842</sup>

It was wrested by Bariar Shah Bachgoti. It is said that Raja Ramdeo Singh, on the approach of death, advised his son, Dalpat Singh, to rid himself of so formidable a subject; but the letter containing this advice fell into Bariar Singh's hand, and he anticipated the treacherous counsel by putting Dalpat Singh to death, and seizing the estate for himself. 843

Raja Ramdeo had two sons, Dalpat Shah and Durga Das. The former took his abode with the Sombansi rajas of Pratabgarh, while the latter went into Jaunpur region and became the founder of the Raja of Raja Bazar and Parhat. The Durgbansis under Dalpat Shah established themselves at Antu in the north of the *pargana* and never forgot the old grudge against the Bachgotis, with whom they were constantly fighting. The successors of Dalpat Shah were Raghuchandra, Dilip Shah, Madhukar Sen, Mangal Singh and Bhairav Singh respectively. Bhairav Singh had two sons Bharang Singh and Navrang Singh. Navrang Singh became the *ta 'alluqdar* of Para and Hamidpur while Bhurang Singh got Umri. The latter's son was Ban Singh. His younger brother Shalivahan became the *ta 'alluqdar* of Sarai and Mangapur. Of the two sons of Bana Singh, the elder son Raja Khadag Singh remained at Umri while the younger son Najan Deo founded the Antu *ta 'alluqaa*. 844

The successors of Raja Khadag Singh of Umri were Raja Mohan Singh, Raja Bhikam Singh, Raja Makhdum Singh, Raja Durga Prasad Singh, Raja Mahipal Singh, Raja Jagat Bahadur Singh and Raja Krishnapal Singh. During the annexation of Oudh, Raja Jagat Bahadur Singh was the master of this ta 'alluqa. The sanad of the ta 'alluqa was given to his son Raja Mahipal Singh. Their ancient title of Raja was recognized as hereditary in 1864. In 1872, Raja Mahipal Singh was succeeded by his son Raja Jagat Bahadur Singh. The family is highly respected and has frequently given its daughters tin marriage to the Sombansi rajas of Pratabgarh. 845

Raja Jagat Bahadur Singh died in 1910 and was succeeded by his son Raja Kishan Pal Singh. His son and successor was Sant Bahadur Singh.

#### **ENDNOTES**

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- 2. Gazetteer of Oudh, ed. W.C. Benett (Delhi, Low Price Publications, 1993 [1877-78]), I, 376.
- 3. District Gazetteer Lucknow, 102.
- 4. Ibid., 93-94.
- 5. Gazetteer of Oudh, III, 29.

- 6. District Gazetteer Lucknow, 101.
- 7. Gazetteer of Oudh, III, 29.
- 8. District Gazetteer Lucknow, 101.
- 9. Gazetteer of Oudh, II, 513-14.
- 10. Ibid., II, 514.
- 11. District Gazetteer Lucknow, 94.
- 12. Gazetteer of Oudh, II, 515-16.
- 13. Ibid.
- 14. Ibid., 295.
- 15. Ibid., 514.
- 16. Ibid., 512-13.
- 17. Ibid., 513.
- 18. Ibid.
- 19. District Gazetteer Lucknow, 91.
- 20. Harsola (Ahmadabad district, Gujarat) Plate. EI, XIX, 237.
- 21. Harsola Copper Plate issued by Siyaka II in AD 949 informs about the origin of Parmaraas as a branch of Rastrakutas of Lata, and give names of first six kings of the Dhara dynasty.
- 22. Kelvan Copper Plates of Bhojdeva gives ancestry of Bhoj from Siyaka II.
- 23. Nagpur Museum Stone Inscription of Narvarman dated 1104, that gives the legend of fire-pit origin, and genealogy from Parmara (1st ancestor) to Narvarman.
- 24. Pipalia Nagar Inscription of Arjunvarman dated AD 1210 gives geneology of Malawa Paramaras from BHoja Deva to Arjunvarman (RJAS, V, 378).
- 25. Udaipur Prasasti of Devapala dated 1229 (EI XX, 83).
- 26. Godarpur Copperplate Inscription dated 1260 issued from Mandapagarh or Mandu. (EI IX, 120).
- 27. Udaipur Inscription of Jaysimha III dated 1310 (EI XX, 84).
- 28. Tawarikh-i-Firaozshahi, Vol. I, 361-62.
- 29. Gazetteer of Oudh, II, 413. The information of Gazetteer is based on the Survey report of Mr H. Britts, Settlement Officer of the Land revenue settlement of *pargana* Mahona, district Lucknow in the year 1878.
- 30. Ibid., II, 413-14.
- 31. Ibid., II, 414.
- 32. Ibid., II, 414-15.
- 33. Ibid., II, 415.
- 34. Ibid., II, 415.
- 35. Sir Roper Lethbridge, Golden Book of India (London, 1900), 107.

- 36. Gazetteer of Oudh, II, 415-16.
- 37. Ibid., 416.
- 38. Extracts from Dy Commissioner, Lucknow respecting Raja Drigbijai Singh, Trial Proceedings, Government vs Raja Drigbijai Singh. *Lucknow Chief Commissioner Mutiny Basta*, UP Archives, FSUP, II, 380, Lucknow.
- 39. Gazetteer of Oudh, II, 416-17.
- 40. Article 'A Land of Legends' by Dr. Navras Jaat Afreedi, Saturday, 3 May 2008, Azad Academy Journal, XXI, 8.
- 41. Gazetteer of Oudh, II, 430.
- 42. Ibid.
- 43. Article 'A Land of Legends' by Dr. Navras Jaat Afreedi, Saturday, 3 May 2008, Azad Academy Journal, XXI, 8.
- 44. Gazetteer of Oudh, II, 430.
- 45. District Gazetteer Lucknow, 93.
- 46. Ibid., 100.
- 47. Hazi Ali Abbas Daroga, IllustratedHistorical Album of the Rajas and Taaluqdars of Oudh. A Short Memoirs of Every Taaluqdar in Oudh (Allahabad, Oudh Government Press, 1880), 91.
- 48. Hazi Ali Abbas Daroga, 1880-Short Memoir of Every Ta 'alluqdar in Oudh, 91.
- 49. As per family records available with Nawab Jafar Mir Abdullah.
- 50. District Gazetteer Sitapur, 67.
- 51. As per family records available with Nawab Jafar Mir Abdullah.
- 52. District Gazetteer Sitapur, 67.
- 53. Ibid.
- 54. As per family records available with Nawab Jafar Mir Abdullah.
- 55. District Gazetteer Sitapur, 67.
- 56. As per family records available with Nawab Jafar Mir Abdullah.
- 57. W. Crooke, The Tribes and Castes of the North Western Provinces of Agra and Oudh (Delhi, Low Price Publications, 2005 [1896]), II, 312.
- 58. C.A. Elliot, Chronicles of Oonao, 45.
- 59. Ibid., 47.
- 60. Ibid., 47-48.
- 61. Ibid., 48-49.
- 62. Ibid., 49.
- 63. Ibid., 50.
- 64. Ibid., 47.
- 65. Ibid., 51.

- 66. Hazi Ali Abbas Daroga, 1880-Short Memoir of Every Ta 'alluqdar in Oudh, 74.
- 67. District Gazetteer Barabanki, 111.
- 68. Ibid., 111-12.
- 69. Ibid., 112.
- 70. Ibid.
- 71. Ibid.
- 72. Gazetteer of Oudh, II, 294.
- 73. District Gazetteer Barabanki, 112.
- 74. District Gazetteer Lucknow, 91.
- 75. Gazetteer of Oudh, II, 489-90.
- 76. Ibid., 490-91.
- 77. Ibid., 491-92.
- 78. Hazi Ali Abbas Daroga, Short Memoir of Every Ta 'alluqdar in Oudh, 31.
- 79. The name of the clan in Sanskrit inscriptions of Bauka (Mandor inscription dated AD 837) and Kakkuka (Ghatiala Inscription dated AD 861) is Pratihara while as in Apbhramsa inscription of Kakkuka (Ghatiala Inscription dated AD 861), it is Parihara.
- 80. District Gazetteer Jhansi.
- 81. C.A. Elliot, The Chronicles of Oonao, 58.
- 82. Ibid., 58-59.
- 83. Elliot refers to an interesting belief among the Parihars of Sarausi. Gulab Singh ta 'alluqdar told him that it is unlucky for any one in his family to learn the Persian language, and it was the reason why out of Hira Singh's five sons, four died childless. But he saw no objection to their learning of English, for as that language has never been acquired before by any one, there cannot possibly be a precedent against it. Elliot, *Chronicles of Oonao*, 61.
- 84. Ibid., 60-61.
- 85. C.A. Elliot, The Chronicles of Oonao, 61.
- 86. Hazi Ali Abbas Daroga, Short Memoir of Every Ta 'alluqdar in Oudh, 63.
- 87. Ibid., 41.
- 88. Ibid.
- 89. Ibid., 62-63.
- 90. Ibid., 92-93.
- 91. C.A. Elliot, Chronicles of Oonao, 53-54.
- 92. Ibid., 54-55.
- 93. Ibid., 55.
- 94. Hazi Ali Abbas Daroga, Short Memoir of Every Ta 'alluqdar in Oudh, 74.
- 95. C.A. Elliot, The Chronicles of Oonao, 92.

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### Ta 'allugdars of Oudh

- 96. Ibid., 95-96.
- 97. Ibid., 97.
- 98. Ibid., 97-98.
- 99. Ibid., 98.
- 100. Ibid., 98-99.
- 101. Ibid., 99-100.
- 102. Talib Ali wrote a chronicle of his family, and the greater part of the history of Sayyads of Unnao written by Elliot is derived from it. See, footnote, C.A. Elliot, *The Chronicles of Oonao*, 97.
- 103. Hazi Ali Abbas Daroga, Short Memoir of Every Ta 'alluqdar in Oudh, 77.
- 104. C.A. Elliot, Chronicles of Oonao, 34-35.
- 105. Ibid., 35-37.
- 106. Ibid., 37.
- 107. Ibid., 37-39.
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- 109. Ibid., 39-40.
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- 114. District Gazetteer Rae Bareli, 1890.
- 115. Gazetteer of Oudh, III, 545.
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- 118. Accounts and Papers of the House of Commons, British Parliament (Oxford, 1865).
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- 120. Family blog (asiwan-unnao.blogspot.in) by Khalid bin Umar, 5 March 2011.
- 121. District Gazetteer Unnao, 80.
- 122. Gazetteer of Oudh, II, 97.
- 123. Barabanki District: A Gazetteer, Vol. XLVII (District Gazetteers of the United Provinces, ed H. Neville, 1903), 110.
- 124. District Gazetteer Barabanki, 110.
- 125. Ibid., 110.
- 126. Ibid., 107.
- 127. Ibid.
- 128. Anis Kidwai, Ghubar-e-Karawan, 29.

- 129. Article of Zarina Bhatty, Status and Power in a Muslim Dominated Village of Uttar Pradesh in Imtiaz Ahmad (ed.), Caste and Social Stratification Among Muslims in India (New Delhi, 1978), 212.
- 130. Habibullah ABM, The Foundation of Muslim Rule in India (Allahabad, 1961), 104.
- 131. District Gazetteer Barabanki, 1904, 155.
- 132. Amritlal Nagar, *Gadar Ke Phool* (Lucknow, Deptt of Information, UP Government, 1957), 28-29.
- 133. District Gazetteer Barabanki, 101.
- 134. Ibid., 101-02.
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- 136. District Gazetteer Barabanki, 107.
- 137. Ibid., 115.
- 138. Ibid., 115-16.
- 139. Ibid., 96.
- 140. Ibid., 115.
- 141. Ibid., 115.
- 142. Hazi Ali Abbas Daroga, Short Memoir of Every Ta 'alluqdar in Oudh, 66.
- 143. Gazatteer of Oudh, I, 373.
- 144. Anis Kidwai, Ghubar-i-Karawaan, 29.
- 145. Gazetteer of Oudh, I, 373-74.
- 146. Ibid., I, 373-74.
- 147. Ibid., I, 374.
- 148. Amritlal Nagar, Gadar ke Phool, 27.
- 149. Gazetteer of Oudh, I, 374.
- 150. District Gazetteer Barabanki, 103.
- 151. Francis Robinson, Separatism Among Indian Muslims: The Politics of United Provinces' Muslims 1860-1923 (New York, Cambridge University Press, 1974), 401.
- 152. District Gazetteer Barabanki, 96-7.
- 153. Ibid., 108.
- 154. Ibid.
- 155. Francis Robinson, Separatism Among Indian Muslims: The Politics of United Provinces' Muslims 1860-1923 (New York, Cambridge University Press, 1974), 396.
- 156. Ibid., 397.
- 157. District Gazetteer Barabanki, 102.
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- 159. C.M. Naim, Ambiguities of Heritage: Fiction and Polemics (Karanchi, 1999), 76-85.
- 160. District Gazetteer Barabanki, 105-06.
- 161. Privy Council Cases, Mohammad Imam Ali Khan vs Hussain Khan.
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- 265. District Gazetteer Sitapur, 82.
- 266. Ibid., II, 413-14.
- 267. Settlement Report, District Sitapur 1859 AD.
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- 273. District Gazetteer Sitapur, 63.
- 274. Ibid., 64.
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- 283. District Gazetteer Sitapur, 78.
- 284. Hazi Ali Abbas Daroga, 1880-Short Memoir of Every Ta'alluqdar in Oudh, 102.
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- 289. Ibid., 70.
- 290. Golden Book of India, 128.
- 291. District Gazetteer Sitapur, 70.
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- 293. Gazetteer of Oudh, II, 116.
- 294. Pehowa Prasasti of the Pratihara emperor Mahendrapala (c. AD 893-907) shows the settlement of Tomaras in the Karnal district of Punjab. Verses 6-19 gives the account of a local Tomara family who were the feudatories of the Pratihara emperors. It says that Raja Jaula 'obtained prosperity by looking after the affairs of a king,' which indicates that he was either a feudatory or an official of the Pratiharas. The inscription says that Jaula's race continued to be the 'home of joyful prospering intimates of princes' which means that the successors of Jaula continued to prosper. The next mentioned prince is Vajrata, who 'gained a lofty exaltation through the most pure buiseness transactions.' Vajrata was married to Mangaladevi (Vs. 9-10) and through her he had three sons Nayika, Jajjuka and Chandra. Jajjuka with his three sons entered the military service of their Pratihara sovereign. The inscription next says that Jajjuka's three sons were Gogga bhunath, Purnaraja and Devaraja, who founded at Prthudaka, on the bank of the Saraswati, a triple temple of Visnu, in the reign of Mahendrapala Pratihara. EI, Vol. I, 242 ff.
- 295. Harsa Stone inscription of Vigraharaja, dated in VS 1030 (AD 973) says that his great-grandfather Chandana (c. 900 AD) secured the fortune of victory by slaying on the battlefield the proud Tomara lord (*Tomaresha*), king (*bhupa*) Rudrena. It is further told in the same inscription that Simharaja (c. AD 950) who was Vigraharaja's father, defeated another Tomara leader (*Tomara-nayaka*). EI, Vol. II, 116 ff.
- 296. For the Tomaras at Gopachal (Gwalior) see the stone inscription of Mitrasena dated in VS 1688 (Journal of Asiatic Society of Bengal, Vol. VIII, Part II, 693–701; the Narwar pillar inscription, Ibid., Vol. XXXI, 404, Plate IV.
- 297. Gazetteer of Oudh, II, 116-17.
- 298. District Gazetteer Hardoi, 76-77.
- 299. Gazetteer of Oudh, II, 117.
- 300. R.M. Edwards, Reminiscences of a Bengal Civilian, 197.
- 301. District Gazetteer Hardoi, 77-78.
- 302. Ibid., 78.
- 303. Amritlal Nagar, *Gadar Ke Phool* (Lucknow, Deptt of Information, UP Government, 1957), 253.
- 304. District Gazetteer Hardoi, 78.
- 305. Golden Book of India, 130.
- 306. District Gazetteer Hardoi, 86.
- 307. Ibid., 86-87.
- 308. Ibid., 87.
- 309. Ibid., 79.
- 310. Ibid.
- 311. Ibid.
- 312. Hazi Ali Abbas Daroga, 1880-Short Memoir of Every Ta'alluqdar in Oudh, 44.

- 313. District Gazetteer Hardoi, 80
- 314. Ibid., 90-91.
- 315. Ibid., 91.
- 316. Ibid.
- 317. Hazi Ali Abbas Daroga, 1880-Short Memoir of Every Ta 'alluqdar in Oudh, 53.
- 318. District Gazetteer Hardoi, 91-92.
- 319. Ibid., 92.
- 320. Ibid.
- 321. Ibid., 80.
- 322. Ibid., 81-82.
- 323. Ibid., 82.
- 324. Ibid.
- 325. Ibid., 82-83.
- 326. Ibid., 82.
- 327. Gazetteer of Oudh, I, 221-22.
- 328. District Gazetteer Hardoi, 81.
- 329. Ibid., 88.
- 330. Gazetteer of Oudh, III, 327.
- 331. District Gazetteer Hardoi, 89.
- 332. Ibid., 84.
- 333. Ibid.
- 334. Ibid., 84-85.
- 335. Ibid., 85.
- 336. Ibid.
- 337. Ibid., 79.
- 338. Ibid., 88.
- 339. Ibid.
- 340. Ibid., 89-90.
- 341. Gazetteer of Oudh, II, 248.
- 342. Ibid., II, 249.
- 343. Ball, History of Mutinies, II, 338.
- 344. Gazetteer of Oudh, II, 249.
- 345. Ibid., 150.
- 346. Ibid., 150-51.
- 347. Ibid., 151-52.

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- 348. Ibid., 152.
- 349. District Gazetteer Kheri, 96-97.
- 350. Ibid., I, 81-82.
- 351. Gazetteer of Oudh, I, 82.
- 352. District Gazetteer Kheri, 95.
- 353. Gazetteer of Oudh, II, 265.
- 354. Ibid., 265-66.
- 355. Ibid., 266.
- 356. District Gazetteer Kheri, 87.
- 357. Gazetteer of Oudh, I, 298.
- 358. District Gazetteer Kheri, 87-88.
- 359. Ibid.
- 360. Gazetteer of Oudh, II, 257.
- 361. Ibid., 257-58.
- 362. Ibid., II, 258.
- 363. Ibid.
- 364. Ibid., 261-62.
- 365. Ibid., 264.
- 366. District Gazetteer Kheri, 94.
- 367. Gazetteer of Oudh, II, 258.
- 368. Ibid., 261-62.
- 369. Sleeman, Tour of Oudh, II, 97-99.
- 370. Gazetteer of Oudh, II, 264.
- 371. District Gazetteer Kheri, 94.
- 372. The founder of Chauhans is said to have been quadriform (*Chaturanga*), whence his name *Chauhan*. There are variants of this name: *Chahuana*, *EI*, Vol. XI, p. 70, fn. 4; Chahavana, *ZDMG*, Vol. XL, pp. 38 ff.; Chahuvana, *IA*, 1890, 216, fn. 5; also *Sarngadhara paddhati*, Ed. by Peterson, 1, sloka 2; Chahumana, *ASR*, Vol. XXI, 178 fl., No. 9.
- 373. Thus the Hansot plates of the Chahamana Bharttrtvaddha dated V. S. 813 (AD 756) show that he owed allegiance to Nagavaloka, rightly identified with Nagabhata I (c. AD 725), while the Harsa stone-inscription reveals the dependence of Guvaka I, on another Nagavaloka, alias Nagabhata II (c. AD 815). EI, Vol. XII, 199-200. The Partabgarh inscription of the time of Mahendrapala II (V.S. 1003, AD 946) mentions his feudatory the Cahamana Mahasamanta Indraraja. EI, Vol. XIV, 180-81. During the period c. 750 to 950 most of the regions over which the Chahamana ruled were certainly included in the Pratihara dominions.
- 374. The genealogy of Chauhan is based on Harsh Inscription VS 1030 and Bijolia Inscription VS 1226.

- 375. Gazetteer of Oudh, II, 271-72.
- 376. District Gazetteer Kheri, 83.
- 377. Gazetteer of Oudh, II, 271.
- 378. Ibid.
- 379. District Gazetteer Kheri, 83.
- 380. Gazetteer of Oudh, II, 272
- 381. District Gazetteer Kheri, 84.
- 382. Ibid. See also Judgement of Bombay High Court (Bench W. Phillimore, Bart, V Haldane, J Edge, A Ali) Thakur Rajindra Bahadur Singh vs Rani Raghubans Kunwar on 25/2/1918.
- 383. Raja Bhagwati Baksh Singh vs The Civil Judge and Ors. 13/9/1960. Allahabad High Court. Bench J Tandon.
- 384. District Gazetteer Kheri, 85.
- 385. Ibid., 85-86.
- 386. Gazetteer of Oudh, I, 385.
- 387. Ibid., 385-86.
- 388. Gazetteer of Oudh, I, 386.
- 389. Ibid., 401.
- 390. District Gazetteer Kheri, 86-87.
- 391. Gazetteer of Oudh, I, 401.
- 392. District Gazetteer Kheri, 88-89.
- 393. Gazetteer of Oudh, II, 130.
- 394. Ibid.
- 395. Ibid.
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- 397. Ibid., 131.
- 398. Ibid.
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- 400. Ibid., 132.
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- 403. Ibid., 91.
- 404. List I of Section 8 of Act I of 1869.
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- 410. Gazetteer of Oudh, III, 39.
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- 414. District Gazetteer Faizabad, 76.
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- 416. Ibid., I, 30.
- 417. Ibid., 29.
- 418. Ibid., 34.
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- 420. Ibid., 35.
- 421. Ibid., 34.
- 422. District Gazetteer Faizabad, 79.
- 423. Ibid.
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- 427. Ibid., 480.
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- 431. Ibid., 94.
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- 433. Ibid.
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- 444. Ibid., 423-24.
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- 462. Ibid., 327.
- 463. District Gazetteer Faizabad, 90-91.
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- 502. Ibid., I, 123.
- 503. Ibid., 124.
- 504. Ibid., 124-25.
- 505. District Gazetteer Bahraich, 80.
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- 512. Ibid., II, 88.
- 513. District Gazetteer Bahraich, 81.
- 514. Gazetteer of Oudh, I, 121.
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- 517. Gazetteer of Oudh, I, 121.
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- 519. Amritlal Nagar, Gadar Ke Phool, 125-26.
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- 540. Ibid.
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- 543. Sleeman W.H., A Journey through the Kingdom of Oudh, I, 59-60.
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- 554. Ibid., III, 58-59.
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- 570. Ibid., III, 572-73.
- 571. Ibid., 573.
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- 580. Gazetteer of Oudh, III, 222.
- 581. The rulers of Lata Malawa and Gurjara due to the fear of King Harsha of Kannauj submitted to the Chalukya Pulakeshin II. Aihole Inscription of Pulakeshin dated 632 AD, EI, VI, 10. Prince Vikramaditya was made governor of Malawa while his younger son Dharasraya Jayasimhvarman was made governor of Lata as per Nausari grant of Jayasimhvarman dated 671 AD.
- 582. S. Beal, Life of Huien Tsang, 83.
- 583. Thomas Walters, On Yuan Chwang's Travels in India (AD 629–645), Vol. I, ed. TW Rhys Davids and SW Bushell, (Delhi, Low Price Publications, 2004 [1904-05]), 344; Manjushri Mulkalpa (ed. Ganapati Sastri, Trivandrum, 1925) also describes the Thaneswara kings of Pushyabhuti dynasty as Bais. Banabhatt in Harshacharita writes about the marriage of Rajshri (sister of Harsha) to the Maukharis as the union of Solar and Lunar families (Banabhatt's Harshcharita, Uchchhavassa (I–VIII), tr PV Kane (Delhi, Motilal Banarasidas [1986], xxxviii). Another contemporary Vais Thakuri dynasty was ruling at Nayakot in Nepal who were following the Harsha Samvat, and claiming to be the descendants of the Lichchavis of Vaishali region.
- 584. Gwalior Inscription of Mihir Bhoj dated AD 875, Sloka 9. EI, I, 156.
- 585. William Charles Benett, A Report on the Family History of the Chief Clans of Ray Bareilly District, 8-9.
- 586. Ibid., 9-10.
- 587. Ibid., 11.
- 588. Ibid., III, 224.
- 589. Gazetteer of Oudh, II, 275.
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- 593. Ibid. 13-14.
- 594. Gazetteer of Oudh, II, 275.
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- 611. Ibid., 42.
- 612. Markand Nand Kishor Mehta, Hind Rajasthan, III, 61.
- 613. William Charles Benett, A Report on the Family History of the Chief Clans of Ray Bareilly District, 27.
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- 619. Hazi Ali Abbas Daroga, 1880 Short Memoir of Every Ta'alluqdar in Oudh, 46.
- 620. Rudra Singh Tomar, Gaur Itihas (Delhi, 1934), 124-26.
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# Conclusion

It is now an established fact that feudalism was the characteristic feature of the agrarian societies of the medieval period in different parts of the world.¹ Feudal lords were the governing class in those societies and had monopoly over the use of force; the status was based on inequality of power, privilege and honour given to a few people. The whole pattern of feudalism was based on traditional authority, which in turn, rested upon patriarchism.² The Oudh ta 'alluqdars, true to their age, represented the purest form of feudalism if compared with the European model of feudalism. With the pace of time and process of development or progress in technological mode in society, the traditional authority also did undergo a drastic change. Such a change was witnessed after the advent of British Rule in Oudh. The ta 'alluqdars, being the pivot of the agrarian system that controlled almost all the resources of the country, have seen crests and troughs throughout the historical ages, and they recoiled and adjusted swiftly. The dark ages of medieval centuries lead to their rise, and the Order was sustained up to the British period. Their downfall was due to the neglect of the very those things that made their rise possible.

The ta 'alluquars evolved a feudal Order, which depended highly on the horizontal as well as vertical structural unity among them and their clansmen, to fight an alien force threatening their existence through a complicated form of primitive nationalism known as bhumiawat. The unity and cooperation between various ta 'allugdars, as well as unity among the ta 'alluquar's clan hierarchy was instrumental in generating a safety net, which used to repel the alien invader threatening the ta 'alluqdar's rights and territories. Sleeman writes, 'The government officers are afraid to measure ta 'allugdar's lands, or to make any inquiries on the estates into their value, lest they should turn robbers and plunder the country, as they are always prepared to do. They have always a number of armed and brave retainers, ready to support them in any enterprise, and can always add to their number on emergency... A ta 'alluqdar, however, when opposed to his government, does not venture to attack another ta 'allugdar or his tenants. He stands too much in need of his aid, or at least of his neutrality and forbearance.'3 He further tells, 'The landholders owed their strength to their union, for all were bound to turn out and afford aid to their neighbour on hearing the concerted signal of distress; that this league, 'offensive and defensive,' extended all over the countryside... all landholders were solemnly pledged to aid each other, to the death, when oppressed or attacked by the local officers.4 Thus we see the Conclusion 679

ta 'alluqdars, through this invisible network, gaining power throughout the Mughal period as well as nawabi period in Oudh.

The Uprising of 1857 was an eye-opener in many senses. Firstly, the ta 'alluquars were always against the Oudh government; however, they had developed a nascent idea of nationalism and they supported their staunch enemy, the Begum of Oudh in her fight with the foriegn British Government. The conduct of Rana Beni Madho of Shankarpur, Raja Drigbijay Singh of Gonda, the ta 'allugdars of Chahlari, Charda and Ikauna, Raja Narpat Singh of Ruea etc can never be treated as opportunistic, as they never changed their stand despite various British offers of amnesty and restoration of their estates. Secondly, the available documents suggest that the Uprising of 1857 in Oudh was a well planned synchronous effort of all the ta 'allugdars of Oudh to fight the foreign government of the British, and many ta 'allugdars as a matter of strategy sided with the British so that in case of reverses, they may help their fellow ta 'allugdars' families, so that the succession of the clan continues on their lands. When the Uprising was over, the ta 'allugdars on the British side supported the rebel ta 'allugdars and their family members in getting back their estates. In case it was not done, they supported the defeated families by perpetual grant of a few villages of their estate for the maintenance of those very families. Thirdly, the Uprising of 1857 once again displayed to the world the power of the blade of ta 'alluqdar's sword, and provided them the special status they deserved, and made the British Government to recognize them. The brave and dignified conduct of all the ta 'allugdars irrespective of whether they fought for or against the British government, impressed the British. The British government restored the ta 'allugdar and gave him a position and respect befitting a royal house of Europe. Special Acts were created to ensure the permanency of these Houses and their estates. This status was extended to all the ruling Houses of India irrespective of the matter whether they participated in the Uprising of 1857 or not. It not only served the purpose of the protection of the ta 'alluqdari estates and their regalia but also led to the survival of the other princely States of India.

And fourthly, the British were surprised to see the strong bond of trust and tradition between ta 'alluquars' and their people. The ta 'alluquars' of Oudh symbolized the sacred concept of kingship as a trust and not a divine right to rule as the interpreted by the Western version of feudalism. The ta 'alluquars' held their country which was entrusted to them by their bhayyachara or the ri' aya, i.e. their people. Their people too supported them throughout their struggle with the outside power whether it be the Mughals, or the Nawabs or the British. The tradition of succession and lineage of a ta 'alluquar' by the symbolic tying of the turban of his deceased father while sitting on the floor on a gaddi signifies the fact that it is merely a cushion which separates a king from his people. This bond of trust between the ta 'alluquar' and his people was evident in the Great Uprising of 1857 when the people of Oudh sacrificing the newly

made settlement of the British government with the *ryots* joined their *ta 'alluqdars* against their war with the 'outsider' British forces. It is a matter of fact that it was only in Oudh that the British forces got the fiercest fighting from the *ta 'alluqdars* and their people. However, in this regard Balrampur was an exception, as here the people, whose dignity and self-respect was wounded by the plunders, tortures and rapine of the successive *nazims* of the *nawabi* government, supported their king in remaining indifferent to the 'saviour' British government who had come to uproot the corrupt *nawabi* government in 1857.

Under the enlightened rule of these ta 'alluqdars, not only creative art, architecture, and other refinements flourished, but Oudh also witnessed great amount of public works such as opening of learning institutions, hospitals, libraries, bridges and roads. The proximity and the traditional bonds of the ta 'alluqdars made them to discharge their inherited duties as well as several diverse functions according to the requirement of their people. Their roles as temporal and religious heads epitomized secularism and social justice, while preserving heritage buildings, ecology, the environment and wildlife were their routine duties. Thus, Balrampur estate (now comprising of the newly carved district of Balrampur) could boast of a path of excellence and high standards set by the ruling House that lead to all round development of the estate and its people, which is in contrast to the lopsided development it witnessed after 1947 under the democratic government.

The Uprising of 1857 proved a point to the British, that the ta 'allugdar has its clan back-up. The strategy of the settlement with zamindars and tenants, and making them independent of the ta 'allugdar did not clicked in Oudh as the zamindars fully supported their ta 'alluqdars during the revolt. The clan-support of the ta 'alluqdar was viewed as the strongest weapon of the ta 'alluqdar. However, the 90 years of British Raj after the Revolt of 1857 made the ta 'alluquars loose their focus, and the martial qualities gave way to leisure. The sword blade got rust, and the ta 'allugdar forgot to move with his clan. The loss of bhayyachara due to the elevated status, led the loosening of ta 'allugdar's hold on his ta 'alluga. This fact came to surface during the peasant agitations supported by Congress in 1920s. The election of 1937 was a watermark in the Oudh agrarian polity. It proved that neither the ta 'allugdars were united horizontally, nor they were monolith vertically at clan level. The infighting between the ta 'allugdars and their not coming to a joint strategy for their survival in wake of Congress's manifesto of abolition of the Old Order, gave ample signals that the ta 'allugdars had to loose their ta 'allugas. Even the martial spirit of the ta 'alluqdars came to such low ebb during that period they gave away their estates and rights without any show of strength, unlike their Samurai counterparts in Japan. The peaceful transfer of power from the ta 'alluquars was very similar to the fate of the Scottish Highlanders, who fought against the British for their rights and territories

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for centuries but in the end, gave away everything with a stroke of signature. In the Oudh's case not even a signature was required for their elimination.

Thus, the political history of India witnessed a unique chain of struggles between the Old Order and the emerging 'progressive' social elite clad in *khaddar*, whose result were to dictate the destiny of the Indian nation. The rival front outrightly rejected both the theories – the superiority of the British race and the claim of the aristocracy to be the natural leader of the people – which sought to clothe the so-called 'tyrannical' imperial and feudal order into civilizing robes. Thus exposing the myth and the exploitative character of the Old Order as hyped by the new social elite, was instrumental in building up of a mighty front of the so-called progressive elements whose struggle ultimately won freedom for India.

The Indian subcontinent witnessed the trauma of a Caesarian birth, on the night of 14 August, when a major chunk broke away into separate existence as Pakistan. That midnight ushered a new tryst with destiny when India pledged for a 'New Order' discarding the tottering Old Order. The disregard of history is an old Hindu way of life, as one now witnessed the families after breaking the continuity of thousand years of succession over their lands signing Instrument of Accession at the altar of the new nation-state which will later on disobey those very first agreements that it signed. With a stroke of pen, the rajas and ta 'alluquars came to a sifar (zero). Their passion and fascination was the land of their ancestors and their halo of respect for which they waged so many battles, overpowered by the growing sense of patriotism to the new nation; the biradari also supported the merger into the new nation-state. Thus, the Revolt of 1857 could not be repeated, to the surprise of all. However, as a result, they suffered a loss of status as regards to power, prestige, honour and lands which they had not thought, while their counterparts in Europe and Pakistan had a better destiny, as they still survive under the legal protection enriching their regional history.

The unification of Italy and Germany are considered to be the most important events in the history of those countries, but the voluntary absorption of princely houses and ta 'alluquari estates into Union of India in 1947 is one of the most underhighlighted and ill-recorded event of Indian history. The peaceful and willingly termination of sovereignty of the houses and their loss of status was the biggest sacrifice that the rajas could offer to their great country, which has no parallel example in the world history. The ta 'alluquars' engulfed and absorbed the shock and agony when they realized that the opportunist politicians and intellectuals of the day, un-amused to the sacrifices of their estates, re-created the public opinion about the ta 'alluquars' and rajas as un-democratic and anti-people.

The status of authority, power, prestige, honour and respect which the ta 'alluquars' previously enjoyed was withdrawn after the social changes that India witnessed. The

compensation of the land taken away was negligible for ta 'alluquars to sustain their palaces and their lifestyles. So they could not venture into the business, as their Japanese counterparts could do by establishing clan-based zaibastus or business houses from the handsome compensations they got in lieu of their lands. Neither they could became great farmers with mechanized farming due to meager ceiling limits of their landholdings and contribute to the agrarian economy as their counterparts in Pakistan and Europe did with their vast landholdings; nor they become a legal entity and ceremonial recognition as given in Europe.

This status-withdrawl could have led to the various modes of adaptation -'conformity, ritualism, retreatism, innovation or rebellion'. In Oudh, the ta 'allugdars' adopted the course of retreatism. While many of the Muslim ta 'alluqdars, finding themselves alienated and deprived, migrated to Pakistan, and once they had gone so it was all the same whether they lived in Lucknow or in Karanchi. Those who remained in India insulated themselves from the populace, keeping public contacts limited to Muharram observations as evident in Mahmudabad. The memories of the suffering of Imam Husain and his companions in Karbala reminded of their own trials and tribulations. The lowering of the Imam's standard (alam) on the tenth day of Muharram symbolized their eclipse, their own sham-i-Ghariban (mournful culmination of ten days of Muharram).6 The majority of Hindu ta 'allugdars also retreated into their isolation; it was only a minority that confirmed with the new order, who joining politics, tried to imitate the khaddar-clad politicians. They too were shocked to see themselves marginalized by the new elite. It was only the next generation of the ta 'alluquars that went for 'innovation', as the wounds healed with passage of time. They moved out of their mansions in search of professional careers. But all the ta 'alluqdari families, irrespective of their religion, still try to sing their swan-song of the old order, upholding their religious and cultural values, which outshine them from the masses.

The abolition of zamindari in 1951 not only signified the loss of land to their lands to the tenants but also the end of a cultural and intellectual ambience they had fashioned meticulously. They were estranged from the 'new men', rustic and entrepreneurial, who thronged their bazaars and streets and disturbed their social poise and harmony. The abolition of zamindari shook them to the very foundations of their being. Though some of them joined the politics, administration and other posts in the Independent India, but when they retired to the privacy of their homes, they recounted the harsh encounters, the brute fact of living in a world that was not their own. Wallowing in grief, nostalgic of the bygone era, they cursed the khadi-clad politicians who had brought the angrezi-sarkar to an end. Accustomed to framing their own laws, codes and regulations, they were irked by the presence of local bureaucrats-the district magistrate, superintendent of police and revenue officials-who were visible

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symbols of the change in political power and authority. They were distanced from them, insulated from the populace and blissfully unaware of the changes that were visibly taking place in urban and rural areas. It was a frustrating experience trying to adapt to their lowered status in a society that was slipping out of their grasp and to live comfortably out of the dwindling assets in the countryside. By 1960's the ta 'alluqdars' were struggling to maintain a façade of high living, even at the cost of their family jewellery. They squandered their inherited resources to maintain their standard of living and allowed properties to be grabbed by unscrupulous land dealers. Their mango orchards, which yielded vast revenues, were generally converted into uneconomical farm lands. Their crumbling mansions at Lucknow, Hill Stations and at countryside bear testimony to their steady impoverishment. The proud Rajas and Nawabs lost the vigour and determination that they displayed during their eventful public life, now that they had to cope with harsh realities. Thus, with passage of time, most small ta 'alluqdars' went into depression and degeneration, from which they are still unable to recover.

Though the ta 'allugdars were downgraded to an immense extent compared to their vast resources of income and huge landholdings in the past, many of them, specially the rich one, still enjoyed considerably higher position compared to common man, because of their capability to manipulate, transmit and transfer the sources of income, power and prestige in the community by competing for positions of power and office in the new democratic setup. The ta 'alluquars of old generation who actually suffered from withdrawal of status suffered more by the strains and conflicts in comparison to those who belonged to second or new generation, specially born after the independence of India. The new generation in the ta 'alluqdari families have shown signs of creativity and they emerged as 'innovative' rather than authoritarian as their fathers or old generation men were. Though most of the ta 'allugdars are still maintaining themselves from their private farm incomes, yet the effect of education and exposure to outside world has made them to adopt the new values and purposes of life. They have taken to business and service sector as mode of occupation. However, a notable trend among the modern ta 'allugdars is that 'greater the achievement of the present ta 'allugdar in the new situation, more he tends to become traditional' in maintaining the age-old social structures of family kinship and marriage.

The royalty in Rajasthan, unlike the Oudh ta 'alluquars, saw a revival when they got easy term loans from the state government during the reign of Bhairon Singh Shekhawat as chief minister, for converting their deteriorating palaces and forts into heritage hotels. This gave a new lease of life to them along with great economic fortunes. However, no such initiatives were made by the ta 'alluquars in Oudh besides a few exceptions such as Shivgarh Resorts (Shivgarh), Jahangirabad Palace (Lucknow), Kasmanda Palace Heritage Hotel (Mussorie) or Balrampur Palace

(Nainital and Balrampur). Most of their palaces and forts, which are invaluable historical heritage property, are still in ruins and will be lost to the posterity if not repaired. Most of ta 'alluquars' developed no alternate sources of economy after their loss of lands. The selective marriages of the ta 'alluquars' into a small genetic pool, leading to their genetic superiority is not being translated into winning of Olympic Golds, Nobel Prizes, high ranks in military and government, political leadership, or business tycoons.

The ta 'alluquars' counterparts in Rajasthan are also a bit progressive and fetching somewhat better as they have still got hold and support of their clan-base, which is not visible in Oudh. While referring to a comment that 'Indira Gandhi made them relics of the Raj' in an article<sup>8</sup> on celebrations of his ascension, Maharaja Gaj Singh of Jodhpur wrote back, "She may have pulled the official ceremonial red carpet from under our feet but the gaddi of the clan is very much our own business. The privy purses, the official perks and the privileges went with the XXVI amendment to the Constitution but the centuries old gaddi of the Rathores will remain till such time as the clan and brotherhood will it and with it the social customs, our lifestyles and order of doing things."

However, ta 'allugdars of Oudh are able to keep their grandeur and traditions intact, which is still visible in their ceremonies of marriage etc and their celebrations of festivals. Despite the taking away of the ceremonial status, the ta 'allugdars are still respected among the people. Their present generations are somehow coming out of their cocoons and are performing functions as social workers, educationists, and human resource managers. The challenge to preserve and maintain the dignity of their inheritance has made them to look for commercial ventures of their properties. Strong finances are the sinews of any institution and ta 'allugdars of the present generation are realizing that the management of the assets and human resource available with them can be turned into viable commercial entities. This is the only way to maintain the continuance of their traditions and the resurgence of their pride and honour. It is also the need of the day to re-confirm the bond of trust with the people, which is the only way to continue the values and traditions of their ancestors. But the wave of westernization and modernization, that is, the 'New Order' is engulfing them. They are struggling hard to defend their eroding regalia by shutting themselves in their strongholds from the new waves of invasion, being a true specimen of their blue blooded ancestors who did the same against the imperial Sovereigns of Delhi and Lucknow, and rose again elastic and unbroken.

#### **ENDNOTES**

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## **ANNEXURE I**

## ANNEXED/CONFISCATED AND OTHER TA 'ALLUQAS

The Revolt of 1857 was a landmark in the history of Oudh. While many of the ta 'alluqdars who participated in the revolt were left untouched, yet some of them were not so lucky. Some of the best estates were declared as enemy property as their ta 'alluqdars, who were brave and great fighters, could not compromise and surrender after their defeat in the revolt. They never diluted their principles, and thus, had to pay the price of stubborn and non-flexible approach. Their ta 'alluqas were confiscated for their role in the revolt.

Some of the great ta 'alluques diminished or ruined before the annexation of Oudh by the East India Company. As such, they could not figure in the list of the ta 'alluques prepared with respect to the Oudh Estates Act. However, their ta 'alluque and family history is too great to be omitted and is still remembered in the region.

Similarly, a few additional ta 'alluquars were created by the British Government in the fag end of the British Raj, in twentieth century. Most of them were either from the royal families, or were important families of Oudh in social arena.

A List of such ta 'alluques is given below:

## A. Confiscated Ta 'Alluques after the Revolt of 1857

## 1. Shankarpur

The estate belonged to Bais clan of Rajputs. Its headquarters Shankarpur lies 10 miles from the town of Rae Bareli, which also lay in the estate of Shankarpur, belonging to Rana Beni Madho before the mutiny. Abdool Singh the *ta 'alluqdar* of Shankarpur, had three sons: Durga Baksh, to whom he gave three shares; second, Chundi Baksh, to whom he gave two shares; and third, Bhawani Baksh, to whom he gave one and half share. The three shares of Durga Baksh descended to his son, Sheoprasad, who died without issue. Chunda Baksh left two sons, Ramnarain and Gur Baksh. Ramnarain inherited the three shares of Sheoprasad, as well as the two shares of his father. He had three sons, Rana Beni Madho, Nirpat Singh and Jogray Singh. According to Sleeman, Rana Beni Madho was 'a man of great possessions, credit, and influence, and of good repute.' Beni Madho inherited the three shares, and one of

the other two were given to Nirpat Singh, and the other to Jogray Singh. Gur Baksh Singh left one son Shivprasad, who got one and half share of Bhawani Baksh, whose son Joorawun died issueless. Sleeman writes, "Beni Madho had a family feud with Raghunath Singh, the *ta 'alluqdar* of Khajurgaon for the title of Rana. Beni Madho assumed the title, and Raghunath wished to do the same, but Beni Madho thought that this would derogate from his dignity. They had some fighting, but Raghunath at last gave in and Beni Madho purchased, from the Court a recognition of his exclusive right to the title, which is a new one in Oudh. He had a force of five thousand."

During the Mutiny of 1857, the Rana was the major figure of resistance in the south Oudh. The Lucknow-Kanpur road itself was in danger of being attacked by Beni Madho who was hovering in the neighbourhood. He had orders from Birjis Qadr to collect an army of *Gohars*, royal servants, ta 'alluqdars and of others in Baiswara and for keeping them ready. "In accordance with his royal order, I (Beni Madho) have collected an army of 10,000 foot-soldiers and horsemen of the troops of the Government and the ta 'alluqdars in Baiswara." Beni Madho's soldiers were absolutely faithful and prepared for a fight unto death. In May their leader exulted over a 'crowning victory' he had won over the British. It was planned that the rebel ta 'alluqdars of Baundi, Charda, Chahlari, and Ikauna from Bahraich will join Rana Beni Madho's forces of Baiswara in a co-ordinated attack on Lucknow on 2 June 1858. The rebel ta 'alluqdars of Bahraich accordingly were at Nawabganj with 9000 infantry and cavalry and 13 guns. But their action was foiled by General Hope Grant cutting off Beni Madho's plan by his victory at Nawabgunj.

As the British columns entered Sultanpur and Fyzabad around August 1858, Beni Madho set about preparing to oppose them, collecting his forces in the directions of Pratabgarh and Sultanpur. Forsyth commented that, "Beni Madho has a large force estimated at 25,000 men and 28 guns, scattered all over Salone district and he is constantly moving about." He was so swift on foot that he was able to strategically spread out his force; in July he left five of his guns to Ram Baksh, and five spread all over Baiswara, and with his other seven marched towards Rae Bareli, changed his plan and marched towards Salon via his fort in Shankarpur. His followers encountered the British troops at Jabraoli. Beni Madho himself fought Lt Chamberlain and Major Bulwar in the vicinity of Purwa. He had about 10,000 men with him and was repulsed only after five hours of fighting.

Meanwhile, the British laid siege of the fort of Amethi and asked Lal Madho Singh to surrender. He surrendered but the rebel forces joined Rana Beni Madho at Shankarpur. From Amethi Lord Clyde moved through Baiswara, establishing military and civil posts, to meet Beni Madho at Shankarpur, He was asked to surrender, and the Raja of Tiloi also made a special effort to make him submit. The wily ta 'alluqdar got his son to write to the British saying that he (the son) was willing

to throw out the father, provided the British settle the estate with him. To the Raja of Tiloi, Beni Madho wrote, "One king was all he could serve and that he had pledged his fealty to Birjis Qadr, and should not desert him or his cause." While the British mustered forces to cordon off Shankarpur, Beni Madho escaped in the night with his entire following; when the British entered the fort the following morning, an old sick Brahmin was the sole human occupant.

The chase of Beni Madho across the plains of Baiswara was one of the most exciting episodes of the revolt. For seven days four British columns, under Lord Clyde, Hope Grant, Evelegh and Horseford, respectively - scoured the country to locate him. The rebel leader had become as elusive as the proverbial Pimpernel. As Russell remarked, "We have 'certain' intelligence that he is at all points of the compass of exactly the same hour of the same day, and we have not thirty-one columns to spare to verify these reports." Evelegh was attacked by a strong body of men as he passed through a narrow village, he was attacked again by Beni Madho on 17 November at Bera. The inevitable confrontation took place at Daundia Khera on the banks of the Ganges on 24 November 1858. Beni Madho suffered a defeat but escaped once again with his men and considerable treasure, snatching from his enemies the satisfaction of a complete victory. He then moved off towards the Ghagra with the British at his heels. He crossed over on 4 December to join his king in Bahraich with his 5,000 men. The disappearance of Beni Madho from Southern Oudh was the signal for the establishment of British authority. It is said that Beni Madho died in November 1859 fighting the Gurkhas led by Jang Bahadur, an ally of the British. The estate was confiscated.

The songs of bravery of Rana are sung in the whole Baiswara. They say' thus:

- 1. Awadh ma Rana bhayo mardana.
  - Pahel larai bhai Baksar ma Semri ke maidan/Huwa se jae Purwa ma jityo tabe laat ghabrana.
  - Nakki mile Man Singh milege milae Sudarsan Kana/Chattri bans eku na miahe jane sakal jahana.
  - Bhaibant au kutum kabila sabka karo salama/tumto jae milyo goran te hamka hai bhagwana.
  - Hath mein bhala bagal sirohi gora chale mastana/kahe dulare sun more pyare Rana kiyo payana.
- 2. Karke sabko bakhana chalyo gayo jag se Rana.
  - Pahel larai laryo Bhira ma, dusar Simari mukama.
  - Tisar dhawa bha Purwa ma, gaya bilait bakhana. Laat sune kai ghabarana.
  - Laat sahib ne likha parwana Rana tum mil jaana.
  - Jaldi hajir hou Baksar ma kaahe firat diwana. Rana parhe ke muskana.
  - Rana bulaen aapan biradar sabko karat bakhana.

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Ta 'allugdars of Oudh

Tum to jae mile goran te hamka hai bhagwana. Karab apna manmana. Marpite ke Rana nikrege goran man khisiyana. Bhagwatdas kahe kar jore amal kare bhagwana. Bhajo man Rame Rama. Chalyo gayo jag se Rana.

The Rana died in Nepal, but his son and brother returned back and were granted a small ta 'alluqari estate Rajpur Quotana for their maintenance in Chahlari ta 'alluqa of Sitapur district. Rana Beni Madho's son was Raghuraj Singh, who founded Raghurajganj Bazar. He was married to the daughter of Babu Kunwar Singh of Jagdishpur. He died issueless. He was succeeded to the estate by his uncle Thakur Shivgopal Singh. His sons were Chandrabhal Singh, Shivdayal Singh and Surya Vikram Singh. Shivdayal Singh's son is Ikbal Bahadur Singh. Of the two younger brothers of Rana Beni Madho, Narpat Singh remained at his father's house at Jagatpur, while Yuvraj Singh went to reside at Purwa, where he has a Garhi at Purana Thana.

#### 2. Nain

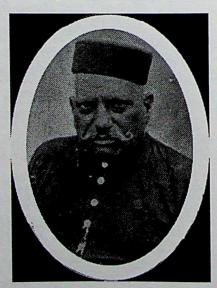
The Nain family is a branch of the Kanhpuria Rajputs, whose ancestor was the legendary Raja Kanh, who abandoned Manikpur, where he had succeeded as his mother's heir to the throne of Manik Chand Gaharwar, to his Bais wife's relations, and founded the village of Kanhpur on the road from Salon to Pratabgarh. His sons Sahas and Rahas completed the conquest of the territory to the north-west of Kanhpur by inflicting a decisive defeat on the Bhars, whose kings Tiloki and Biloki were left dead on the battlefield. From the elder son Rahas came up the family of Kaithola estate. In the fourth generation of Rahas came Rao Champan, established Nain Estate, the younger brother of Raja Chet Singh of Kaithola. He (Rao Champan) was the fourth



Rao Ambika Singh



Rao Mahipal Singh Rao



Bajrang Bhadur Singh

generation descendent of Raja Kanh, on whose name Kanhpuria clan of Kshtariyas is known. In the line of Rao Champan, Rao Basant Singh was born. The name of his father was Baij Nath Singh, who died early and was succeeded by Rao Basant Singh. Sooner, in his younger age, he fought a caste war at Handore in support of Raja Mohan Singh of Tiloi. This war was fought between Raja Mohan Singh of Tiloi and Raja Darshan Singh of Pratabgarh. Showing his valour, Basant singh won the war of Handore. The Kanhpuria brothern accorded the title of 'Rao' to Basant Singh. Five villagers were also given to Rao Basant Singh. At that time Rs 80,512 (Rs Eighty Thousand Five Hundred Twelve only) was being paid as land revenue to Nawab of Oudh by the ta 'alluqdar of Nain.

The Nain Estate was confiscated by Britishers because Rao Basant Singh helped Rana Beni Madho of Shankarpur, who was his relative. Rana Beni Madho rebelled against the British Raj and remained a rebel throughout his life. Later on, he exiled to Nepal along with Begum Hazrat Mahal of Lucknow. However, Rao Basant Singh took shelter in the jungles of Ijura on the bank of Ganges.

After the establishment of law and order in the country Britishers accorded the title of Rana to Thakur Raghunath Singh of Khajurgaon, who was the uncle of Rana Beni Madho. Rana's estate of Shankarpur was confiscated because of his participation in revolution. Rana Raghunath Singh's son Rana Shankar Baksh Singh, was married to a daughter of Rao Basant Singh in the jungles of Ijura as he still remained there. After the proclamation of Queen Victoria, Rao Basant Singh returned to Nain, as pardon was granted alongwith a small estate valuing Rs 15,000 for livelihood only because of the whole-hearted efforts of Rana Shankar Baksh Singh, his son-in-law. Nayan Kot, still existing, was constructed because the old fort of Nain was turned to ashes by British Army.

Rao Basant Singh was succeeded by his son Rao Harchand Singh who at the age of 51 died in the year 1894, leaving a bereaved family of three sons (namely Bajrang Bahadur Singh, Mahipal Singh and Chandra Pal Singh) and one daughter, who was married to Thakur Kaushal Kishore Singh, the Thikanedar of Pathrehi *thikana* of Rewa estate. The eldest son of Rao Harchand Singh was Jai Pal Singh, who took his last breath in the life time of his father, was married from Garaien estate of Pratabgarh district.

Now being eldest, Rao Bajrang Bahadur Singh took over the reins of Nain estate. It was his able craftsmanship, control and management that the estate reached its zenith before abolition in 1952. He took the membership of British Indian Association (B.I.A.) and he was enrolled as *Ta 'allugdar* of Nain estate of Rae Bareli district.

The first wife of Rao Bajrang Bahadur Singh was from Dhangarh ta 'alluqa of Pratabgarh District, belonging to Bisen family of Kshatriyas. After her demise in early age, second wife come from Chitauri also in Pratabgarh district belonging to

Durgbansi family. She also died after a few years, so third marriage was solemnized with Chandra Bhan Kunwari from Bhanpur of Basti District, daughter of Srinet Kshatriyas.

Rao Mahipal Singh the second brother of Rao Bajrang Bahadur Singh was married in Gorapur of Allahabad District. They are Tesahiya Kshatriya a clan of Parihar Kshatriya. In the year 1920 a son named Ambika Nath Singh was born.

Rao Chandra Pal Singh the third brother was married to daughter of Rao Jodha Singh of Charda Estate of Bahraich District. Rao Jodha Singh was a participant of 1857 mutiny so Charda Estate was also confiscated by British rulers. Rao Chandra Pal Singh and his wife died issueless.

Now, it is apparent that Lal Ambika Nath Singh was the only issue in between the brothers. So he succeeded Rao Bajrang Bahadur Singh after his death on 4th September, 1949.

Just two years after independence Rao Ambika Nath Singh became ta 'alluqdar of Nayan, at that time atmosphere was so charged against zamindars and ta 'allugdars that it was certain that zamindari will be abolished sooner. Rao Ambika Nath Singh himself was a member of Congress party and thus got a seat in All India Congress working committee along with Feroze Gandhi with whom he had a personal rapport, as Feroze Gandhi became Member of Parliament from Rae Bareli parliamentary seat. The personal relations of Rao Sahab was not only limited to Feroze Gandhi but C.B. Gupta, Sampurnand, Kamalapati Tripathi, Hukum Singh, Hargovind Singh, Mohan Lal Gautam and others were in his close contact. Due to differences with Munishwar Dutt Upadhyaya the then UP Congress President, Rao Ambika Nath Singh left the congress party and joined Bharatiya Jansangh, on the ticket of which he fought election for Assembly Membership in 1967. He was District Unit President of this party for a long time. In spite of this a close association and co-operation remained throughout life between Raja Dinesh Singh of Kala Kankar and Sri Yash Pal Kapoor (the then P.A. to Prime Minister Indira Gandhi) one side and Rai Sahab on other.

Rao Ambika Nath Singh was a social worker; in his view lack of education was the root cause of the distress, so he established an Intermediate College (Sarvodaya Vidyapeeth Inter College) in 1950 at Salon, tehsil Headquarter donating huge landed property and later on it progressed and a Degree College in the same name (Sarvodaya Vidyapeeth P.G. College) was started in the year 1976. Gauri Shanker Sanskrit Mahavidyalaya was also established in 1949-50 by him. Rao Sahab also helped in establishing of Rajarshri Ram Pal Singh Vedic Inter College and Acharya Dwivedi Inter College at Rai Bareli. Being a close associate of Feroze Gandhi and an eminent citizen of Rae Bareli District, Rao Ambika Nath Singh was instrumental in setting up of Rae Bareli Degree College Education Trust in 1960 by which Feroze

Gandhi College is being run. It is a leading institution of higher education in this district. Rao Sahab remained associated with this college throughout his life. He was a life trustee of Baiswara Education Trust and Mahatma Gandhi Inter College, Rae Bareli and other various institutions.

The first marriage of Rao Ambika Nath Singh was solemnized with Udai Raj Kumari Devi, daughter of Lal Jagdish Bahadur Singh, Bisen of Dhangarh ta 'alluqa, District Pratabgarh. In 1940 she died and a second marriage was performed with Jayanti Devi, daughter of Raja Surendra Narain Singh, Durgbansi ta 'alluqdar of Parhat (Raja Bazar), Jaunpur in the year 1941.

Rao Ambika Nath Singh, born on the midnight of 19 August 1920, breathed his last on 14 January 2002. He is survived by three sons and one daughter named Vimla Devi, who is married to Sri Thakur Krishna Pal Singh of Chauriya, ta 'alluqdar of Basaidih, Sitapur District. Vishwa Nath Singh is the eldest son followed by Amar Nath Singh and Uma Nath Singh.

Rao Vishwa Nath Singh is married to Krishna Kumari, daughter of Lal Shambhoo Narain Singh, Bachgoti Kshatriya, of Sarai Madhai of Pratabgarh District, a close family of Birapur (*Ta 'alluqdar* of Raipur Bichour *Ta 'alluqa*). Rao Amar Nath Singh's marriage is solemnized with Smt. Sumitra Singh, daughter of Babu Sant Prasad Singh of Belhari District Sultanpur and Rai Uma Nath Singh is married with Kusum Singh, daughter of Thakur Ganesh Singh of Rajepur, District Jaunpur.

Rao Vishwa Nath Singh, M.A., M.Ed. is an associate professor in Feroze Gandhi College, Rae Bareli. His only son Mritunjay Singh is an advocate practicing at Lucknow bench of Allahabad High



Rao Vishvnath Singh of Nain

Court. He is married to Meera Singh, daughter of Jitendra Kumar Singh, the Bais Kshatriya of village Alhaura of Rae Bareli District. He has a daughter Anandita Singh and a son Shatrunjay Singh.

#### 3. Baundi

The ta 'alluquar of Baundi were Raikwars whose ancestor was Saldeo, whose descendant were the ruler of Baundi or Baundi. About AD 1600, the estate was divided into Baundi and Rehua between Parasram Singh and Gajpat Singh respectively. Parasram Singh at Baundi was succeeded by Sabal Singh, Naseeb Singh and Sambhar Singh respectively. During the reign of Naseeb Singh, a third branch estate was founded by Dharmendra Singh, who took the pargana of Rajpur and set for himself in Chahlari.

It was at this time that the 'Haq Chaharum' in five out of the nine parganas granted to Harhardeo was resumed, viz., in Fakrapur, Hisampur, half Firozabad, Bansura and Sailuk.<sup>8</sup>

The next ruler, Shambhar Singh, was issueless, and his widow adopted Himmat Singh of Chahlari as successor. He was succeeded by Madan Singh, Shiv Prasad Singh, Mandhata Singh and Hardutt Singh respectively. During the Mutiny of 1857, Raja Hardatt Singh sheltered Begum Hazrat Mahal during her flight from Lucknow. The Queen of Oudh had secured his devotion by going to his fort after the capture of Lucknow and throwing herself upon his protection. Begum requested Hardutt Singh to fight for her cause and put a *tilak* on his forehead. The raja, being the head of the Raikwar clan, collected his clans-men, the Thakur of Chahlari, Rehuwa and Bhitauli and along with the Rajas of Gonda, Charda, Payagpur, Tulsipur, Gangwal, Jarwal, Bhinga, Nanpara, Mallapur and Ramnagar, they collected a considerable force of 25,000 and gave a gallant fight at Chinhut, in which they were defeated by Sir Hope Grant. The raja fled to Nepal with Begum Hazrat Mahal, where he is said to have died. But the British claims that the raja was captured and deported to Port Blair. The Boundi *ta 'alluqa* was confiscated and given to Maharaja Randhir Singh of Kapurthala.

After the death of Hardutt Singh, his two minor sons Mahesh Baksh Singh and Mahabir Baksh Singh were left with Raja Man Singh of Ayodhya. After some time, Raja of Ramnagar took them to his ta 'alluqa and gave him a village Sardaha in Barabanki district. It was in this village that he and his grandson Swami Baksh Singh died. Mahabir Baksh was issueless and he adopted Rajendra Baksh Singh of Harihar Raikwari. He had a daughter married to Raja Raghunath Singh of Paraspur ta 'alluqa. Their son Dharmavir Singh is residing at Narsutia.

The ta 'alluqa was given by the Maharaja Randhir Singh of Kapurthala to his younger son Raja Sir Harnam Singh Ahluwalia.

#### 4. Ikauna

Ikauna was an important ancient Janwar ta 'alluqdari, whose ancestor Bariar Sah, Janwar, a risaldar in the service of Firoz Tughlaq in 1374, was one of the first pioneers of the Rajput colonization of Oudh. Firoz Shah, soon after accession, in 1350, passed by way of Gorakhpur and Khurasa (Khorassur in Gonda) to the conquest of Bengal, and it was doubtless then, or at the later date, when he visited Bahraich itself in the year 1374, that Risaldar Bariar Shah, Janwar, the first lord of Ikauna, obtained his grant, on condition of putting down these marauders and keeping the country in order. Bariar Shah was the youngest son of Narsinghdeo, who lived in Pawagarh in the fort of Bomgarh near Nimach, and had taken service with the Delhi emperor. Tradition says little about either the ilaqa or the family until the time of Maha Singh,

ninth in descent, in whose time (in the year 1635 AD) the title and pay of a risaldar were lost to the family, though Shah Jahan confirmed the then holder in his proprietary right in the ilaqa. At that time the estates were almost conterminous with the present pargana, though the Sultan's farman entitled the grantee to a percentage on the revenue of several other parganas. The trans-Rapti portion of the estate seems to have been acquired by the Ikauna ta 'allugdar subsequent to the reign of Bahlol Lodi; for, in the year 1483 AD), pargana Dangdun, of which it was a portion, consisting of 192 villages, was held by a hill raja called Udatt Singh; whereas in 1667 the hill chiefs of Phalabang and Jumli possessed only 78 villages in this part. The Ikauna house had previously, viz., about the year 1566, thrown off a branch, that of Balrampur; and in Maha Singh's time the Gujiganj and Jagannathpur estates were occupied by cadets of this same family. Chain Singh, eleventh in descent from Bariar Sah, obtained another farman from Delhi to the same effect as that of Maha Singh in 1716, and it was in his time that his brother Partab Singh set up for himself in the Gangwal ilaga, which marched with that of the Gonda raja, and was consequently difficult to hold. From this time until 1816, the whole estate was under quasi-direct management, a tahsildar residing on it to protect the Government interests. Two generations after Chain Singh came Abdhut Singh, in whose person the curse of madness first came upon the family; Bijai Singh, the sixteenth in descent, and his son, Lal Bahadur Singh, both being afflicted in this way. It was three years only prior to annexation that Kishan Parshad Singh succeeded to the estates, the whole of which he has lost for complicity in rebellion. The Gangwal raj was formded by Partab Singh, as related above. For two generations the contests with the Gonda raja for this border estate, called the Dobaha and Mankapur ilaqas, were continuous. Partab Singh was killed in one of these fights, but his son Jaswant managed to hold his own well up to 1769. Kishan Parshad, his grandson, however, who succeeded, held only 12 or 15 villages, the remainder of the estates being held kham by the nazim up to 1816, in which year all the original estates held by Partab Singh were restored to the ta 'alluqdar, who thereafter held undisturbed possession. Like all the great estates in this district, the ilaga grew greater still during the forty years immediately preceding annexation, but a Nemesis was coming in the shape of the tyrant Raghubar Dayal, nazim, who completely devastated the country side in 1846-47. A curse of childlessness is said to have descended on the family since Kishan Parshad Singh killed Himmat Singh, the first ta 'allugdar of Piagpur. The next ta 'allugdar, Raja Udit Prakash Singh was nephew of Kishan Parshad Singh, and had himself no son to succeed him. The estate of Ikauna was confiscated in 1858 for the rebellion of its owner, and conferred partly on the raja of Balrampur and partly on the raja of Kapurthala.10

#### 5. Chahlari

The ta 'alluquar of Chahlari were Raikwar Rajputs, whose ancestor was Parasram Singh who got 3/5 share of Baundi. His son was Man Singh. Man Singh had two sons Sabal Singh and Dharamvir Singh. The successors of Dharamvir Singh were Himmat Singh, Devi Singh, Uddat Singh, Prithi Singh, Ranjit Singh, Bariar Singh, Sripal Singh and Balbhadra Singh respectively. Thakur Balbhadra Singh was holding the Chahlari ta 'alluqu of 33 villages before the Mutiny of 1857 after which his estate was confiscated.

The Raikwars of Chahlari and Baundi gave the British Army such a great fight in the Battle of Nawabgunj/Chinhut, which is praised by Sir Hope Grant, the eye witness of the battle, thus — "A large body of fine, daring *zamindari* men brought two guns into the open and attacked us in rear. I have seen many battles in India, and many brave fellows fighting with a determination to conquer or die; but I never witnessed anything more magnificent than the conduct of these *zamindars*." Though the battle was won by the British leaving 600 rebels dead, yet the hero of the battle was young Balbhadra Singh of Baundi, a lad of eighteen years. The bravery of Balbhadra Singh in the battle of Nawabgunj is preserved in the local legends and poetry<sup>11</sup> thus:

- 1. Chahlari ko naresh nijdal mo salah keen/top ko pasara jo sameepe dagi dina hai. Tegan se mare topan ko chhena leta/goran ko kate kate gidhan ko dina hai. Landan angrez tahan kampani ki fauz beech/mare tarwarin ke keech kari dina hai.
  - Beta Sripal ko alenda Balbhadra Singh/Saaka Raikwari beech banka bandhe dina hai.
- 2. Bich Obari ke maidanwa ma sahib logan kihin parav desh ke raja ek thauri hoege le le Ramchand ka naam.
  Topen garzin angrezan ki dharti agene dehen barsai Jahike lage top ka gola uki dhaja sarag mandarai.
  Jaheke lage seese ka danda dehea took took hoe jai.
  Are gosaiyan parle hoege raje bhage peeth dikhai.
  Raja kaheye Chahlari wala jehike baant pari tarwar Byaha ka kangana kar maa baje lakhi mor deya bahar.
  Hati ghirega jab raja ka mahavat gaya sanaka khai Bola mahawat tab raja te bhaiya deen bandhu maharaj.
  Marji pavun sahjade ki turate Chahlari deu pahuchai Suneke raja rahut hoega karea nain laal hoe jai.
  Bola Raja Chahlari wala jehika Balbhadra Singh naam kahai Hataja hataja mere aage se tera kaal raha niyarai.
  Dharam Chhatri ka yu nahi hai bhage ran te peeth dekhai

Are mahawat hathi bitha de sone kada dehon dono haath. Ghora mangaes khase wala raja koode bhaya asawar Jaise Bheriha bheran paithe waise faujan ma ga sidhiyai. Purab mare pachchim dhave raja uttar dakhin kare sanhaar Gyarah sahib thaure marese au goran ki giniti nai. Maare pachasan ka hani darase jinka bhagat rasta nai Teen ghari ma parle kinhisi gora bhage jaan bachai. Tab maharaj Chahlari ko des ma naam amar hai jai Haiga naam tora Landan ma kai tere barabar nai.

After the Mutiny the ta 'alluqa of Chahlari was confiscated, but on request of the only daughter of Balbhadra Singh, 2200 bigha of land was given to her in the villages Chahlari, Thangaon, Gangapurva, Bachmaria, Bhainsi, Rajapur Kalan, Baijwari and Mujehana. The daughter settled at the ancestral village Murewan, where her grandson Girja Shankar Singh is the *Pradhan* of *Gram Panchayat*. In the nearby Tikuri village resides the descendants of the nephew of Balbhadra Singh.

#### 6. Charda

In old days the eastern portion of Charda pargana was known as Sultanpur Kundri, while the western formed Mahmudabad, a tappa of pargana Bahraich. In 1486, however, Sultanpur Kundri was nominally paying revenue of Rs 25,983, the holders probably being the hill rajas of Saliana and of Dang. In Akbar's time the revenue was admittedly only Rs 4,172. It was after this time that Rudr Singh, own brother of the great Maha Singh of Ikauna, settled himself here, on the strength, it may be, of the farman which his elder brother obtained from Shah Jahan. The estate founded by him, comprising nearly the whole of the Sultanpur Kundri pargana, was subsequently called the Gujigani estate, from Guji Beg, who obtained it in jagir. Rudr Singh's descendants, however, resented this grant, and at last became so refractory that orders were issued from Lucknow, in accordance with which, in 1803, Dariao Singh, the ta 'alluqdar of the time, was crushed and his estates divided among the neighbouring landholders. The western portion of the pargana seems at one time to have been called Jagannathpur, after one Jagannath Singh, also a cadet of the house of Ikauna, who probably established himself here about the same time as Rudr Singh in Sultanpur Kundri; but prior to his arrival one Syed Abti Muhammad is related to have obtained a grant of fourteen villages in this part, whence the name Charda, or Chahardah, is said to have originated. The Sayyads, however, made but little of the jungle tracts, and about the year 1600, the year of the cursing of Dugaon they left the country for the south. Jagannath Singh does not seem to have done more than bequeath his name to the country side, for in Shujd-ud-daula's time the jungle had once more claimed its own. The Raja of Nanpara, Mustafa Khan, then undertook the task of clearing the forest, but was soon tired of the work, and in 1778, Asif-ud-daula, on a shooting tour, found the country side deserted. Himmat Singh, of Piagpur, was named to the king as a likely man to accomplish the hopeless task, and was granted a *sanad* for the purpose (see Nanpara). His efforts were crowned with success, and this portion of the *pargana* became almost completely cleared of wood. His nephew succeeded him, and it was his descendant Raja Jagjot Singh from whom the estate was confiscated for rebellion and conferred on the loyal grantees.<sup>12</sup>

Raja Jagjot Singh succeeded the ta 'alluga after the death of his father Raja Mahipat Singh in 1846. He was instrumental in the revolt of 1857. When the mutineers were defeated, Peshwa Nana Saheb took refuge in the fort of Charda. The British government approached the Raja and asked for the refugee, in lieu of a huge grant in district Bahraich. The Raja refused to handover the person who has come to his protection as it was against the principle of Rajput chivalry. The British forces attacked the fort of Charda. The Raja defended the fort for three day with help of his single cannon. He released Nana Saheb Peshwa along with his co-brother Raja Debi Baksh Singh through a tunnel towards Nepal. On the fourth day, the Raja put country liquer around the fort and lit the fire so that the evidences and documents of mutiny are destroyed. He then slipped towards Masjidia where he had a strong fortress in the tarai jungle. On leaving Charda he took vow that he will return back to Charda only after taking revenge of this defeat. The Biritish troops chased them at Masjidia. After a fight, the Raja left the place and shifted to his fort at Bargadaha in the jungle northwestern side of Nanpara. Here he had a skirmish with the British forces, but he left the fort and went to Nepal, where he got an asylum. Later on he was given clemency and was given a mauza named Rampur in Malawan tehsil, district Bahraich. He was succeeded by his son Raja Shivraj Singh who was residing at village Daundhe, near Nepalganj. His family was sustained by the grants from the ta 'alluqdars who always support the royal families who were having misfortune. Thus, the family got a grant of Rs 300 per year from Nanpara, Rs 500 per year and Rs 100 in muafi from Payagpur, Rs 1,200 and five villages from Balrampur, one village in muafi from Bhinga, zamindari of Rampur Malawan from British government and six hundred bigha land in muafi and a mauza in zamindari from the Nepal government in 1957. His elder son is Kunwar Harnam Singh. 13

#### 7. Gonda

The site on which Gonda stands was originally a jungle in the estate of the Bisen rajas of Khurasa, and the spot where the first habitations which became the centre of the town in after times were built was a fold in which Ahirs kept their cattle at night. This fold was constructed with stakes driven into the ground and interwoven with twigs, and was used as a protection against the nocturnal raids of wild animals. The

name of this enclosure is Gontha or Gotha, the place of cows, and from it the name of the town has been derived. One day, Raja Man Singh of Khurasa came to hunt in this jungle and encamped near the Gontha because there was a well at hand. A fox came out of the jungle, and Man Singh let a hunting dog loose upon him. The fox ran into the Gontha and took up his position to fight the dog. The dog would not face the fox. This annoyed the huntsman, who appealed to his pandits and astrologers to explain this strange incident. These learned impostors held a consultation and announced that this was a charmed spot, that no enemy could overcome its tenant. Thereupon the raja determined to make this his dwelling-place, and performed the usual ceremonies of new, marking the foundations of his intended house. The raja returned to Khurasa that evening, and after his departure the Ahirs came to their fold at sunset, and found the rice, turmeric and flowers lying about which had been used in the ceremony by Man Singh. They were terrified lest there had been a visit of some enemies in their absence, and they threw the remains of the sacrificial preparations into the well close by. Next day the hunter returned with masons, carpenters, and other workmen to set in hand the building of his mansion, but found all traces of his foundation gone. He was perplexed and asked an Ahir what had happened in his absence. The Ahir told the story of his brothers and what they had done. Thereupon struck in the pandits with ready adulation, "Wah! behold how deep the foundations have gone in one night, even into a well! This is well!" Man Singh accepted the omen, filled in the well and built one wall of his palace across it. The traces of the well are still extant at the base of one of the walls of the palace.14

From the time that this palace was built the name Khurasa was dropped, and the pargana was styled the Gonda pargana. Gonda became the permanent residence of Man Singh, who was the first raja of Gonda. In the times of Man Singh it was necessary to fortify the palace and the surrounding dwellings of the raja's retainers. For this purpose a deep moat was dug round the qasba, and the earth thrown up as a rampart. The traces of this are visible, as already said, in the ponds now filled with filth appearing here and there in the modern town. The extent of the ancient qasba may still be marked by four cardinal points-north, the Nagi garhi; south, an old well lately discovered in the chauk near Raja Krishan Datt's houses; east, the long pit in the qanungos' muhalla; and west, the house of Sita Ram. Tradition has preserved no memory of the events of Man Singh's life, and nothing remarkable occurred to give notoriety to the reigns of any of his successors for four generations. It is sufficient to note the succession by genealogical table up to the appearance of Datt Singh. (1) Man Singh (2) Lochan Singh (3) Nirbahan Singh (4) Durian (5) His brother Ambar Singh (6) Ram Singh. Ram Singh had two sons, the elder Datt Singh, and the younger Bhayya Bhawani Singh. Both were renovmed warriors, and have left their marks on the history of their age. The latter conquered the raja of Bhinga and possessed himself of his kingdom.15

Datt Singh succeeded his father in 1693, and under his rule began the growth of Gonda town and of the fame of its chieftains. He was a bold and enterprising commander, who collected round him a vast following of Rajputs, and with their aid he carried his arms victoriously beyond the limits of Oudh. He won no less than 22 pitched battles against other rajas. He conquered the raja of Bansi and sacked his palace, bearing away the *chaukhat* of the main gate, which he afterwards erected at the entrance of his own palace at Gonda, where it may still be seen. He is the subject of most of the *pawanras*, which are sung throughout the district at village gatherings; and the story of his victory over Alawal Khan at Balpurghat is the theme of a song which will gather Thakurs together and rouse their hearts in these quiet days. 16

During the reign of Datt Singh many Rajputs of the Katharia, Sombansi and Bais clans settled at Gonda, and by them the Katharia and Baistola muhallas were peopled. The latter muhalla is outside the ramparts which surrounded the ancient gasba, and we may conclude that the growth of Gonda outside the fortified limits began with the victories of Datt Singh, and the absence of any extension of the moat to embrace the new muhalla shows that Datt Singh's arms aifforded a safe protection against the approach of marauders and the troops of hostile rajas. Datt Singh had two sons, Udatt Singh and Azmat Singh. The latter was adopted by the widow of the raja of Mankapur, she being the sister of Datt Singh's wife. Udatt Singh succeeded his father, and his son Mangal Singh succeeded him. When Mangal Singh had been six years on the gaddi he was murdered by Zalim Singh, the raja of Amorha, in zilla Basti. Zalim Singh was a relation of the raja of Bansi, and he determined to slay one of the Gonda rajas by way of avenging the defeat of the Bansi raja by Datt Singh. He therefore invited Mangal Singh to meet him at the border of the Gonda and Basti zillas for a friendly interview, and promised a spectacle. Both came to the rendezvous with their troops. Zalim Singh pitched a tent between the armies and called Mangal Singh to a private conference. Mangal Singh went alone to the interview and was murdered in the tent. He was succeeded by his son Shiu Parshad, who gave up the excitement of war and the chase, and devoted himself to study and religion. He went on many pilgrimages to places held sacred by the Hindus; and bringing back with him a lively recollection of the spots he visited, he built along the banks of the Sagar, rude imitations of those sacred places. He built the thakurdwara in the island in the lake, and he was there buried by the side of Datt Singh and Rani Dharm Kunwar. Shiu Parshad was succeeded by Jai Singh, who married Phul Kunwar. A European officer was sent in his reign to survey the Gonda pargana; and although he came under the authority of the Lucknow darbar, Jai Singh opposed him. The Lucknow Government sent troops to punish the insubordination of Jai Singh. He fled. His estate was then held kham, but was restored to the Rani Phul Kunwar by the darbar.17 The rani made Hindupat Singh her manager, and adopted Guman Singh, the

son of Dunia Singh. Dunia Singh was elder brother of Hindupat Singh, and they were sons of Pahlwan Singh, a younger son of Udatt Singh. Hindupat was anxious to seize the estate by taking advantage of the minority of Guman Singh. He therefore induced the rani, on pretence of anxiety to provide for her greater comfort and security than was afforded by Gonda in those turbulent days, to undertake a journey in a palki to Bankata, an old family residence, with a view to her residing there. The rani was attacked in her palki on the road and murdered. Then Hindupat seized the estate. Guman Singh thought it wise to conceal himself. He found friends in Karia Ram, Mardan Ram, and Umrao Ram, Pandes, connected with his family as mahajans. Hindupat lived by the Radhakund, and the Pandes not far off. The latter watched their opportunity, and one day Karia Ram and Mardan Ram, hearing that Hindupat was lying ill at home, called on him. He was not aware that they were leagued with Guman Singh, and admitted them. They found him alone on his bed and sympathised with him in his sickness, but suddenly fell on him and killed him. Zorawar Kunwar, finding her husband murdered, rushed out with her infant son in her arms, but the murderers pursued her, seized her child at the side of the Radha Kund and killed him. Guman Singh then ascended the gaddi. The widow, Zorawar Kunwar, went to Lucknow to entreat the darbar to avenge her husband's murder. She went daily with torches at noon to the entrance of the darbar, and succeeded in attracting attention. When asked what she meant by this strange conduct, she replied that all was now dark to her even by day and she needed light. Then she told her story. The darbar imprisoned her husband's murderers for life, and gave her the ilaga of Mahnon, which she passed to her husband's younger brother's nephew. This did not put an end to the Pandes. Raja Tikait Rae, a Kayath, was diwan of Nawab A'sif-ud-daula, and had therefore much influence in the Lucknow darbar. Jagjiwan Das, a faqir of Kotwa, in Bara Banki zilla, held the diwan under some obligation. He wished to have Guman Singh marry his daughter. Tikait Rae proposed to Guman Singh to procure the release of the Pandes if he married this young lady. Guman Singh assented. The marriage took place. The darbar ordered that the Pandes should be transported beyond the Ganges. They were accordingly brought out from prison in Lucknow, publicly shaved, paraded on donkeys through the streets of the city, and conveyed beyond the sacred stream. They returned, however, to Gonda, and became the proteges in turn of their protege. Raja Guman Singh lived much at Khargupur. He was a debauchee, and his wife, who was of a faqir's stock, quarrelled with him on this ground. He had no issue, because, they say, his father-in-law took offence at some occurrence during the marriage ceremony of his daughter, and breathed a curse on him. Guman Singh was succeeded by his nephew, Debi Baksh, who was the last of the Gonda rajas. The ill-omened monkey appeared on the chilbil tree of Bhagwan Gir in his reign, and fate solved the prophecy of that seer on Debi Baksh. He joined the rebels in the mutiny of 1857.18

Raja Debi Baksh, who had been in Lucknow for government business, returned and honourably escorted the Government treasure into Fyzabad. He then assumed the leading part in the rebellion of the district, and his first care was to level to the ground all the forts in the possession of the Pandes, the only family capable of offering him any resistance. They were no longer led by the strong arm and head of Ram Datt Ram, and Raja Krishan Datt fled to Lucknow, where he was soon followed by the Gonda raja, who, with a thousand men, joined the Begum's standard. Soon after his arrival he was reinforced by four hundred Gorha Bisens under the several heads of the clan. In the meantime the raja of Balrampur had received the English officers, with Mr. Wingfield, the commissioner of Gonda and Bahraich, at Balrampur, and after keeping them for a short time in his strong fort of Pathoan Garh, between the two Raptis, sent them, with a sufficient force for their protection, through the north of the district into Gorakhpur. He steadily declined to recognise the rebel government, and orders for the confiscation of his raj were issued, which no one was found strong enough to carry out. The necessity of a strong hand to represent the central government was felt, and the Begum sent in Raja Debi Baksh Singh from Lucknow, with plenary powers in the whole country which had acknowledged the rule of his more powerful ancestors. He fixed his camp at Lampti, on the borders of Mankapur and Mahadewa, where he was joined by levies amounting, it is said, to nearly twenty thousand men, and watched the course of events. 19

The first British force, which came into the district were the Gurkhas who crossed the eastern frontier from Basti. On the news of their approach the raja's forces dispersed from Basti leaving him only about fifteen hundred men, with whom he marched towards the north. A slight skirmish at Machhligaon only served to hasten his movements; and in the meantime the main Oudh army had passed the Ghagra, and commenced the campaign which swept the broken remnants of the rebel forces across the Rapti, and over the lower range of the Himalayas into Nepal. The other ta 'alluquars' accepted the amnesty, but the rani of Tulsipur and raja of Gonda could not be induced to come in from Nepal, and their estates were confiscated and conferred in reward for good services on Maharaja Sir Digbijai Singh of Balrampur, and Maharaja Sir Man Singh. <sup>20</sup>

## 8. Daundia Khera

The ta 'alluquar of Daundia Khera was Rao Ram Baksh Singh Bais who lived in a fort in this town on the banks of the river Ganges. He held five perganahs as hereditary possessions, Bhagwantnugur, Daundia Khera, Mugraen, Punheen and Ghatumpur. Since he was a bad paymaster, the nazim seized his estate. Sleeman remarks that "It is a singular fact among the Rajput landholders that Rambuksh wants courage himself, and is too niggardly to induce others to fight for him with spirit." But

somehow, Ram Baksh recovered the management of his estate, and had it transferred to *Huzur Tehsil*; but he failed in the payment of the expected gratuities; and in April 1851, he was attacked by a large force, and driven across the Ganges, into the British territory. He had gone off in pretence of a visit to some shrine, and his followers would not fight. The fort was destroyed, and estate confiscated. The king's men committed all atrocities upon the poor tenants; many men were murdered, many women threw themselves down in wells, after they had been dishonoure; and all were indiscriminately plundered.

During the Mutiny of 1857, he supported the cause of the rebels and sided with Rana Beni Madho Baksh. Rao Ram Baksh Singh was known for his skills in swordfighting and he daily worshiped his khadga. After the fall of Kanpur, 13 Britishers including Mobre Thomason and Delafroz, took a boat and moved towards Allahabad in the Ganges. Somehow, they left the boat at Najafgarh where their boat got stuck in the sand. The British moved to Buksar via road, and were discovered by Babu Yadunath Singh of Daundia Khera. In the ensuing skirmish the Babu died of a bulletshot, while the British officers ran along the banks of the Ganges. Rao Ram Baksh with his contingent came in search of the Britishers who had killed the Babu. The Britishers took refuge in a temple, which the angry mob set on fire. Those who escaped tried to run away through a boat but were fired upon. The remaining persons reached the Gahroli village which was under the estate of Raja of Murarmau and were given asylum. The Rao also fought in the battle of Semri. In the battle of Daundia Khera with British, Rao with his men was defeated. The Rao fled to Benaras after the defeat of the rebels, but was arrested on the basis of the information given by his servant Chandi. On 8 June 1861, he was hanged to death on a Banyan tree in Baksar,<sup>21</sup> and the estate was confiscated.

# 9. Fatehpur Chaurasi

The ta 'alluquar belonged to the Janwar clan. After the taking of Kanauj and the expulsion of the Rathors by the Turks, the earliest colonists were the Janwars, who settled in the pargana of Bangermau. The Janwars are said to have come from Balabhgarh, near Delhi<sup>22</sup> and colonized twenty-four villages, which lie partly in the north-western corner of pargana Bangarmau and partly in the Hardoi district. Sooruj and Dasoo were their leaders; but Sooruj would not stop here, and went on to the country beyond the Ghagra, were he founded the Ikauna Raj, of which the Maharaja of Balrampur, through rebellion and extinction of the elder branch, became the head.<sup>23</sup>

Dasoo, the younger brother, received the title of Rawut, and when his descendants divided their twenty-four villages into four portions (or turufs), the eldest and principal branch was called the Rotana Turuf or the Rawut branch. They received six

villages, and an equal share to each of the three younger branches, who are named after Lal, Bhan, and Seethoo, their respective heads. These four branches have this peculiarity, that the estate has always descended entire to the eldest son, and the cadets are provided for by receiving a few fields for cultivation at low rent rates. One village has been given to the Chandels as the marriage portion of a Janwar bride, and one or two have been alienated through debts and mortgages; but each of the four branches of the family still retain the majority of their original villages, and the eldest son holds the whole of the lands belonging to his branch. Whether it was this uncommon law of primogeniture that drove out the cadets, or whether a younger son entered the Delhi service and received the tract as a jagir, is doubtful; but nine generations, or about 250 years ago, a large branch of these Janwars settled in the pargana of Fatehpur Chaurasi, taking the land from the aboriginal 'Thatheras' (or braziers) and Lodhs. They divided into three branches, two of which take their names from places Thuktaya and Serai, and the third, strangely enough, either from its original head, or, as the common story goes, from the murder by two of its chiefs of the eldest son of the eldest or Serai branch. It is called 'Murkaha' or 'Murderous House.' But the elder branch kept up its superiority, and completely subjugated the other two divisions of the family in the end.24

Within the present century, Sawul Singh, the chief of the Serai Turuf, was high in favor with the Lucknow Court, and received the office of chakladar; on which he made the whole pargana of Futtehpore his own estate. At his death, Saadut Ali gave the pargana to Jussa Singh, his son, who for a long time was one of the most notorious men in the country. His known daring and his large following induced all, the Government officials to treat him with great respect; and though he behaved most independently, and frequently sheltered outlaws or defaulters of whom the Government was in search, he was never attacked by the king's forces, and never quarrelled with the local officials. His end was an evil one. He seized the English fugitives who were escaping from Futtehgurh by boat in the rebellion of 1857, and gave them up to the tender mercies of the Nana, who massacred them all on the Cawnpore parade. His followers were prominent in opposing General Havelock's forces in the battle of Unnao. At length, in an attack on Unnao, he was wounded in the hand by a shot from the garrison; the wound mortified, and on the fourth day he died. One of his sons was hanged, and the other remained in hiding; and his cousin and partner, Bhopal Singh, died in March 1861 of cholera, after having lost his wife, his mother, and his child, within one month, by the same terrible disease. Their own personal estates were confiscated and given to strangers, but those which Sawul had annexed from the other branches of the family were restored to the owners.25

#### 10. Mitauli

An ancient ta 'alluqa was established by the Ahbans of Bhurwara and Nimkhar, which was later on broken up into Haidarabad, Kukra Mailani, Paila, Bhur, Pasgawan, besides Misrikh, Maholi, and others in Sitapur. It is said to have been originally peopled by Pasis whose leader (Bhurwa) showed the Emperor Ala-ud-din good sport, and was granted the territory with permission to call it Bhurwara after his own name. They gave place to the Ahban Kshatriyas who claim a long descent in Oudh, such as no other clan can rival or approach. Their first ancestors in Oudh are stated to have been Gopi and Sopi, two brothers of the Chawara race, which ruled in Anhalwara Patan in Gujarat. The capital of the Chawaras was the insular Deobunder on the coast of Saurashtra, and the celebrated temple of Somnath, with many others on this coast, dedicated to Balnath, or the sun, is attributed to this tribe. At all events, the prince of Deo laid the foundation of Anhalwara Patan in AD 746, which henceforth became the capital city of this portion of India in lieu of Vallabhipura, which gave the title of Balicaraes to its princes, the Balhara of the earlier Arabian travellers, and following them, the geographers of Europe. 26

Local tradition declares that the inroads of the Musalmans compelled these brothers to leave their country and seek a refuge further east. The dates do not correspond with this. Muhammad Qasim, the leader of the first great Musalman invasion, captured Alor, 712 AD; from thence he spread his forces north and south. Deo or Deobunder was then the capital of the Chawaras; they very probably abandoned it shortly afber Qasim's inroad, as they established the great Sah dynasty of Anhalwara Patan in Saurashtra, which lasted from 746 to 931 AD. Now between Sopi and the members of the family now living seventy-six generations intervene, according to the more reliable genealogical tree furnished by the Musalman branch of the family, the Hindu branch entering 94 as the number of generations. This discrepancy, of course, throws doubt upon both, but even seventy-six generations, allowing 22 years to each, would carry us back 1670 years or to 200 AD. At this date the city of Anhalwara Patan did not exist, or at any rate the Chawars had nothing to say to it. But as already remarked, tradition is very apt to confuse the events which occurred in different ages to the same family. Very possibly there were two emigrations—one in early times from Deobander, another from Anhalwara. After the overturn of the Chawara dynasty (932 AD) successive waves of conquest and slaughter swept over the city from its foundation in 1246 to 1298, when Alla-ud-din, last and bloodiest of its destroyers, levelled every building with the ground. What more natural than that those who fled from each convulsion should follow the path traced out for them by the earlier emigrants, and seek a quiet home among their kindred in the far forests of Oudh.27

Gopi is alleged to have founded the town of Gopamau, to have held the *pargana* of that name, to have married the daughter of some raja of Kanauj, and to have received forty-two villages as her dowry. His descendants still hold considerable property in Bhainsari and neighbouring villages. Sopi, the second brother, settled first in the village of Bhurwara which was two miles north-east of Gola Gokarannath. He conquered the country subduing the Rajpasis, whose dominions then extended from Sandila to Dhaurahra, and preferred claims to be lords of the soil even in Humayun's time, one of whose *sanads* is still extant declaring that they had not proved their title. Raja Nirajdeo, eighth in descent firom Sopi, settled in the town of Pataunja, three miles west of Misrikh, in the Sitapur district. It is reported that he was aided in all his affairs by a supernatural being called *Ahbawan*. He and the clan ever since bore the name of Ahban.<sup>28</sup>

For twenty-six generations the family lived in Pataunja; then two brothers represented it, Alam Sah and Kunwar Sah. The latter left the old family castle and settled in Kunwar Danda in Khairabad, which town was founded by a Pasi Khaira, the servant of Bhim Sen, the Ahban raja of that day. After eighteen generations Raja Kalian Sah is mentioned. He had two sons, Narsinghdeo and Jamni Bhan. They quarrelled and divided the estate, the former keeping pargana Nimkhar and residing at Mitauli; the latter retiring to Kotwara, two miles south of Gola, close to Bhurwara, the old residence of his ancestors, and exercising authority over Bhurwara. Mul Sah was the son by a second wife of Khan Jahan, fifth in descent from Jamni Bhan. He was converted to Muhammadanism, and his descendants, it is alleged, acquired and retained possession of the whole pargana of Bhurwara containing 989 villages. Kala Pahar, nephew of Bahlol Lodi, was the missionary of Islam to whose persuasions Mul Sah succumbed in 1488. Khan Jahan had an elaer son by his first wife. He was ousted as above related; but thirteen generations afterwards his descendants, Kesri Singh and others, were allowed to take leases of the Bansi and other estates in pargana Bhur (Aliganj).29

When Akbar ascended the throne of Delhi there were four families of Ahbans holding estates that descended from Gopi in Gopamau; second, the offspring of Kunwar Sah, holding Kunwar Danda in Machhrehta; third, the main branch of the family, tracing from Narsinghdeo and lords of pargana Nimkhar, containing the six muhals of Sikandarabad, Maholi, Kasta Nigohan, Nimkhar, Misrikh; fourth, the Muhammadan branch residing at Kotwara and holding Aliganj, Haidarabad, Kukra Mailani. Raja Kesri Singh in the early part of Akbar's reign in a fit of passion killed his diwan and was deprived of his estate, when the murdered man's sons appealed to the emperor. The Mitauli raja when pressed by the rais of Maholi, who wanted his daughter in marriage applied for aid to his relation, the Ahban lord of Pataunja, and the two combined murdered the Pasis when drunk after a feast.<sup>30</sup>

The history of the Hindu branch of Mitauli is involved in many uncertainties, partly owing to the great stupidity of the family. In 1670, Alamgir sent against the raja a Mughal, Mirza Bahadur Beg, who compelled him to abandon Maholi, and reduced him to a few villages round Mitauli. On the other hand, one tradition states that Man Singh held the *pargana* of Misrikh lying south of and beyond Maholi till his death, which took place, after the battle of Buxar in 1764. Ahban's ill-luck has become proverbial, and it seems to arise from the act that they always hesitated about taking sides in civil wars till the contest was almost decided and then took the wrong one. Raja Man Singh, after the battle of Buxar, having delayed to join his sovereign till it was too late, presumed to oppose the march of the victorious English with his raw levies. The raja appeared at the head of his warriors swathed in the huge paijamas or sleeping drawers which are worn in the *zanana*. At the first charge his troops fled headed by the raja; the latter tumbled from his horse. He was unable to rise being entangled in the cumbrous folds of his dress, and a British soldier transfixed him with a bayonet as he lay on his stomach. <sup>31</sup>

It is probable that the estate was then broken up, or at least that the raja ceased to exercise semi-regal power over the parganas Kasta, Nigohan, Maholi, Nimkhar, and Misrikh, if he ever did do so. But it is more probable that the fall of the Ahban raj was due to the rise of the Gaurs. Man Singh's death, fighting against the British, would rather have rendered the Oudh authorities friendly to the family; but four years afterwards' in 1768, the Gaurs of Chandra pargana, who under Chandar Sen had entered Oudh in 1707, attacked the Ahbans and drove them from Maholi and Mitauli. Dal Singh was then the head of the family, he having survived Man Singh. The Ahbans fled north, and at last took refuge in the village of Paisar, about four miles east of Dhaurahra on the river Kauriala, where they lay hid in the dense forests and wildernesses of lofty prairies, which still skirt the banks of this river. They stayed ten years, till the Gaurs, who had been defeated by the Sayyads in 1773, had to contract their operations and abandon Kheri, Maholi and Kasta Abgaon. Then the Ahbans returned and the property was equally divided as related by Sleeman. In 1821 (1237 A.H.) Param Dhan was chakladar, and Rae Singh the chief of the Ahbans, but possessing a very small portion of the landed property. Param Dhan had leased the chakla of Muhamdi from the Lucknow Government, bidding three lakhs more than Hakim Mehndi. He was of course oppressing the zamindars, and extorting rackrents from them in order to recoup himself. They had been kindly treated by Hakim Mehndi, the previous chakladar who had brought many of them into the country. They looked round for some one to protect them from the grasping Government, and the ancient lord of the soil seemed the most fitting person.<sup>32</sup>

The chakladar was then encamped at Marauncha Ghat on the Chauka. The zamindars laid their views before Khanjan Singh, Rae Singh's eldest son. He stood up

to his knees in the river, and swore on its sacred waters to the zamindars assembled on its banks that he would preserve their rights intact, and never extort from or oppress them. The zamindars then went before the chakladar and declined to take the leases which he offered. Khanjan Singh was given the lease for the three parganas Maholi, Kasta, and Abgaon at a reduced rate, and this advantage he shared proportionately among the zamindars, giving them sub-leases on more favourable terms than the chakladar had been offering. The growing power of this Ahban lord now rendered him formidable to all his neighbours. To the east his estates were bordered by pargana Paila which is alleged to have formerly been a portion of Bhurwara. But at any rate had been separate from it since Akbar's time. It consisted of two estates, Paila proper, of 116 villages, held since 1838 by Thakur Umrao Singh of Mahewa, and Atwa Shankarpur, held since same date by Umrao Singh of Oel, two Janwar landowners and cousins of the Raja of Kaimahra. The former was acquired by Raja Lone Singh in 1842, and the latter in 1851. The dispossessed Janwars gathered their forces and defeated Lone Singh in the first battle, capturing two of his cannons, but they were unable to recover the territory lost.33

Lone Singh acquired the estate of Kukra Mailani in 1851 from an old widow lady who was then confined in his castle. Similarly, he about the same time acquired many villages in Haidarabad, Karanpur, Aliganj parganas. Pareli for instance was a large village paying Rs 2,000 revenue; the Government collector demanded Rs 3,000; the owners could not pay this sum; all their bullocks and stock were sold, and the lands became waste. Lone Singh then offered Rs 1,000 and got the village put into his estate. Similarly he acquired Mamri in Haidarabad, and even several villages in Magdapur on the bank of the Gumti.<sup>34</sup>

Sleeman writes of him as follows: "Lone Singh, who visited me yesterday afternoon, with a respectable train, has in this, and other ways less creditable, increased his estate of Mithouli from a rent-roll of forty to one of one hundred and fifty thousand rupees a year, out of which he pays fifty thousand to Government, and he is considered one of its best subjects. He is, as above stated, of the Ahban Rajput clan, and a shrewd and energetic man. The estate was divided into six shares. It had formed one under Rajah Davey Singh, whose only brother, Bhujun Singh, lived united with him, and took what he chose to give him for his own subsistence and that of his family. Davey Singh died without issue, leaving the whole estate to his brother, Bhujun Singh, who had two sons, Dul Singh and Man Singh, among whom he divided the estate. Dul Singh had six sons but Man Singh had none. He, however, adopted Bhowani Singh, to whom he left his portion of the estate. Dul Singh's share became subdivided among his six sons; but Khunjun Singh, the son of his eldest son, when he became head of the family, got together a large force, with some guns, and made use of it in the usual way by seizing upon the lands of his weaker neighbours. He attacked his

nephew, Bhowani Singh, and took all his lands, and got, on one pretence or another, the greater part of those of his other relatives. He died without issue, leaving his possession and military force to Lone Singh, his brother, who continued to pursue the same course. In 1847, he, with one thousand armed men and five guns, attacked his cousin, Monno Singh of Mohlee, the head of the family of the fourth son of Dul Singh, killed four and wounded two persons, and in collusion with tho local governor seized upon all his estate. Redress was sought for in vain."35

At annexation Bhurwara, with all Lone Singh's property, was included in the Muhamdi district, and although the raja's claim to most of this estate was absolutely nothing beyond a usurpation dating from a very few years back, his position was hardly at all disturbed. Of his fifteen hundred villages and hamlets about seventy were restored to the original owners, the rest were granted to the raja. Notwithstanding the lenity, or rather the partiality with which he was treated, Lone Singh took an active part against Government in the uprising of 1857. For a sum of Rs 8,000, he actually sold the fugitives from Shahjahanpur to the Lucknow rebel authorities, having kept them in chains previously near his fort. He was seized, condemned to transportation for life, and, the entire estate forfeited. His fort though strong offered no resistances and flight to the Kukra jungles was his only resource. The estate was made over to loyalist grantees. Captain Hearsey, Mrs. Orr, the Raja of Mahmudabad Mirza Abbas Beg, the Raja of Kapurthala, became the possessors, and the people are apt still to regret the overthrow of the great raja with his hundred elephants, who kept such estate in Bhurwara and Nimkhar.<sup>36</sup>

For one thousand years not a single man from the body of Ahbans has risen to distinction except one Raja Lone Singh, who was finally transported for life. The peasant points to no bridge or temple as proof that any single man in their many generations ever cared for the people or the country where he ruled. In fact, they claims that an ancient sage pronounced a curse upon any of their number who should ever place two bricks together in any building or well. According to District Collectors' report, "Ahbans are illiterate in the extreme; even family pride has not kept alive any interest in the past; not one of them can state correctly even his three or four immediate predecessors; annually a bard comes from the ancient city of their kings in Saurashtra, makes his rounds among them, and recites to dull or sleeping audiences annals which should thrill them with pride."

Raja Lone Singh was arrested in the fort of Mitauli, and was set for Rangoon. While in custody, the Raja left taking his food, and when he was to be deported at Calcutta, he had already been dead due to want of food. Raja Lone Singh had only a daughter, who was married to the Raja of Mainpuri. He had three brothers, Khanjan Singh, Bhagwant Singh and Madho Singh. The family of Bhagwant Singh resides in the village Lilasi, and has two sons. The other brothers had no issue.<sup>37</sup>

# 11. Tulsipur

The hill rajas of Dang were better known as Rajas of Tulsipur. Under hereditary chaudhary the original inhabitants had divided the pargana into the eight tappas of Bhambhar, Bijaipur, Pipra Dhoudi, Garawan, Dond, Chaurahia, and Dari, separated from each other by as many hill streams, and defended against aggression by strong mud forts. The first of the family of these hill Chauhans, who ruled a vast raj in Nepal covering three lower valleys of the lower Himalayan ranges, was Megh Raj, who, if the legend connected with his name is of any value, must have lived in the latter half of the fourteenth century. It is said that as he was one day hunting in the forest he wounded a deer, who proclaimed himself to be the great Ratan Nath, third in descent from Gorakh Nath, the founder of modern jogism. In return for his profuse apologies the disguised saint prophesied that his offspring should rule for 84 kos, as far as his eye could stretch.<sup>38</sup>

For many centuries his descendants ruled in the hills receiving their tribute from the plain Tharus. About a hundred years ago Raja Pirthipal Singh of Balrampur died, and his rightful heir, Newal Singh, was driven out by his cousin, the Bhayya of Kalwari, and took refuge in the hills. The Chauhan raja placed at his disposal a force of 2,000 Tharus, who drove out the usurper, and replaced Newal Singh on the gaddi of Balrampur. Not many years after this the same hill raja was himself driven into the plains by the powerful ruler of Nepal, and found refuge with his old ally. Raja Newal Singh of Balrampur, reciprocated his services by putting down the resistance of the Tharus of Tulsipur, and assuring the fugitive Chauhan in a chieftainship not inferior to the one he had just lost. In return for this, and in acknowledgment of some vague zamindari claims, Newal Singh of Tulsipur agreed to pay the Balrampur raja an annual tribute of Rs 1,500. His son, Dalel Singh, continued the payment, but when Dan Bahadur Singh succeeded to the chieftainship he asserted that it was due only as remuneration for military aid, which he could now dispense with, and declined to pay it any longer. This led to a long war with Balrampur, which up to annexation was renewed with varied success whenever a favourable opportunity presented itself. As a general rule, the gratitude of the Tulsipur raja was stronger than his pride, and the subsidy was paid without demur. In 1828, the Governor-General made a hunting expedition in the Tulsipur Tarai, and in reward for the sport induced the king of Oudh to give the raja a perpetual lease of the whole pargana at a fixed annual rent. After a long reign, remarkable rather for its material prosperity than its wars, Dan Bahadur Singh died in 1845, not without suspicion of violence from his son, Drigraj Singh, who succeeded him in the chieftainship. The crime if committed was more than avenged, and the reign of Drigraj Singh was embittered and cut short by the rebellion of his son, Drig Narain Singh, who in 1850 drove his father to seek

refuge with the Raja of Balrampur. The dispossessed chieftain sought and obtained assistance at Lucknow, and supported by the Government engagement and a small body of Government troops recovered his power for a few months in 1855. He was however unable permanently to resist his son, who defeated him, and, after a short imprisonment, had him carried off by poison. The unnatural conflict was brought about partly by the lust of rule, which would not let the younger chief wait till the succession became lawfully his, and partly by a disgraceful dispute between the father and the son for the possession of a celebrated Lucknow courtesan. At annexation Drig Narain Singh declined to pay his revenue, and was apprehended by the Commissioner and sent under guard to Lucknow, while the pargana was settled with the village heads, 10 per cent, on the collections being reserved for the raja's maintenance. In the meantime the mutiny broke out, and the captive was shut up with the British force in the Residency at Lucknow, where the hardship of the siege put an end to his life. His Rani seized the reins of power, and her first act was to imprison Pirthipal Singh, the next in succession to the raj, and Ram Singh, the general of her husband's forces, whom she suspected of having treacherously betrayed their master in order to secure the pargana for themselves, finding it inconvenient to keep a continual guard over them, she had the hut in which they were imprisoned set on fire, and they perished in the flames.39

During the whole of the mutiny she remained in arms, and at the conclusion joined the broken forces of Bala Rao Maratha, the Begum, Raja Debi Baksh Singh of Gonda, and the Nazim Muhammad Hasan Khan in their last futile stand under the hills. Driven with them across the Nepal frontier, she was unable to trust the promised amnesty of the British Government, and her contumacious absence was punished by the confiscation of her estates, which were conferred, in reward for his unshaken loyalty, on the Maharaja of Balrampur.<sup>40</sup>

# 12. Mustafabad Ateha

The ta 'alluqa' belonged to Kanhpuria branch of Rajputs in district Pratabgarh. Ateha was founded by Thakur Jodha Singh, who cut down the forest and founded a settlement. This was a famous place in the old times, many a battle having been fought here. Ranjit Singh Kanhpuria left the old fort here, in accordance with a treaty made with the imperial general, and fixed his residence in Rampur. There is a temple in Ateha, dedicated to a local deity, Bhainsa Swar; on its altar are offered buffaloes and goats, and the shrine is greatly reverenced by the Kanhpuria Rajputs. In 1766, Jham Singh was ta 'alluqdar of Ateha, which appears to have been but one estate, and by his violence and oppression drew the attention of the Bahu Begum, in whose jagir of Salon this pargana was. Jham Singh was forced to fly; but in 1770, he was caught and imprisoned at Fyzabad for 12 years. His mother got one village allotted to her

for her maintenance, viz., Rampur Kasia on the Sai River. The fugitive chief's estates were handed over to Bijai Singh, zamindar of the village of Lakehra, who held them up to AD 1790. Jham Singh never recovered anything; and, after gaining his liberty, died in 1799. His son Dirgpal formed an alliance with a freebooter, Zabar Singh of Bundaha, and so disturbed the country that it was found necessary to keep him quiet by giving him three villages. From this he rose speedily, and by the year 1827, his son Ram Ghulam had acquired all the villages known as the Mustafabad Ilaqa. In consequence of the misconduct of Shiuambar Singh, ta 'alluqdar of Rajapur, a small estate of nine villages, Ram Ghulam, in 1840, got this estate and whole pargana in revenue engagement. He was himself in opposition to the nazim in 1846, and in 1847, his engagement included only the Mustafabad estate. In 1848, he got only 11 villages out of the 28 of which that estate was composed. In 1849, Ram Ghulam adhered to the Baiswara chieftain Beni Madho; and his estates were confiscated and bestowed on the raja of Tiloi for services rendered to Government in the Mutiny of 1857. 41

The siege and capture of Rampur Kasia, the residence of the ta 'allugdar of Ateha, in 1858 were described as follows: The column under the orders of the Brigadier, consisted of the 1st Troop of royal horse artillery, a company of foot artillery with siege guns, a party of the 79th Highlanders, the Beluch Battalion, 9th Punjab Infantry, and the 1st Sikh Cavalry and Dehli Pioneers, and immediately in its line of march to join the head-quarters division, under the Commander-in-Chief, lay the important position of Rampur, which consisted of a fort surrounded on three sides by a very strong intrenchment, constructed, across the neck of a bend of the river Sai. The fortifications consisted of a line of six bastions, connected by curtains, of a total length of 700 yards, behind which was a kind of citadel; the whole being surrounded by a dense jungle, which concealed a village protected by a small mud fort. The approach to the place was difficult, on account of the jungle being thick and swampy; and, in one place, it became necessary to construct a causeway before the troops could advance. The force arrived before the place at 10 am on the 3rd of November, at which time the strength of the enemy consisted of about 4,000 men, most of them sepoys of the late 17th, 28th, and 32nd Native Infantry, many of them still wearing the uniform of the Government, and carrying its arms. Soon after 10 o'clock the heavy guns were put in position, and, under cover of their fire, a wing of the 9th Punjab Infantry, under Captain Thelwall, advanced towards the works on the face next the river. Here they were received by a heavy fire of grape; but Captain Thelwall, believing he should achieve a great success by a rapid movement, instead of waiting for his supports, gave the word to his Sikhs to charge, and in a minute those hardy soldiers dashed into the intrenchment, through the embrasures, capturing two guns, which they immediately turned against the flying enemy. The sepoys rallied, and seeing that their assailants were but few in number, made a vigorous

attempt to drive them out, but two companies of the 79th, with four companies of the Beluches, came opportunely to the assistance of their comrades, and the attack was repulsed; but the rebels fought with great bravery, and disputed the advance inch by inch.<sup>42</sup>

A series of hand-to-hand fights ensued, and in the midst of the struggle, a large mine containing 8,000 lbs. of powder, said to be the principal magazine, blew up, and hurled many of the combatants into the air. Colonel Farquhar, in command of the Beluch battalion, was shot through the knee while bringing up the support, and his leg had to be amputated. The fight continued with unflinching determination on both sides until 3 o'clock in the afternoon, when the enemy, having made one last and fruitless effort to expel the British troops, gave up the contest, and fled through the jungle, pursued, as well as possible, by the cavalry. No guns could be sent after them; but in the struggle and flight the loss of the enemy amounted to 300 men. Upon gaining possession of the fortifications, the captors found seventeen guns and five mortars, most of which were rendered unserviceable; they also discovered a foundry for casting cannon, an establishment for making gun carriages, and a laboratory for gunpowder. The colours of the 62nd Native Infantry, which had been carried off by the mutinous sepoys, were also captured, and the rebel bearer of them cut down by a Beluch in single combat. The loss on the side of the British force was comparatively trifling; and after dismantling and blowing up the fortifications the column pursued its march to join the Commander-in-Chief at Amethi. 43 In this battle, two British officers, 85 other officers, 950 soldiers lost their life from the British side. Raja Ramghulam Singh lost the battle but joined Rana Beni Madho Baksh at Shankarpur in Rae Bareli. Later, he fled to Nepal along with the Begum and after two years surrendered. His confiscated estate was transferred to Tiloi. On the return of the Thakur from Nepal, C Wingfield, Chief Commissioner of Oudh in his letter dated 28 February 1866 recommended him a grant of a small estate. Accordingly, he was awarded an estate of four villages in district Unnao.44

#### 13. Dhaurahra

The name of Dhaurahra is derived, either from *Deohr* near the town where a 'matasthan' still exists, or because the pargana was composed of portions taken out of three parganas, Garh Qila Nawa, Firozabad, and Kheri, at their boundaries or 'dhura.' It was in early times, prior to the conquest of Kanauj, the freehold property of Alha and Udal, the famous generals of Mahoba. It then formed a part of Garh Qila Nawa, which was settled and visited by Firoz Shah Khilji, who founded Firozabad. At this time it was probably owned by Pasis, whose raja lived at Dhaurahra; no remains of any consequence attest his greatness. There is a little fort in Goduria, which evidently was a mere protection against wild beasts, raised by a small community in the midst

of swamps. The Bisens held this *pargana* during the decline of the Mughal power; but the extent of their dominion is wholly lost in obscurity, nor is it possible to find out when they were first displaced by the Chauhan Jangres. 45

When the pargana was first organized in 1738, by Nawab Sufdarjung, 216 villages were taken from Garh Qila Nawa, 238 from Kheri, and 171 from Firozabad. The Jangres say that Chaturbhuj, who lived nine generations ago, came from Jalaun in Alamgir's time, and captured Kamp Dhaurahra, establishing his head-quarters in Dhaurahra. No one in Dhaurahra has any definite knowledge of any Jangre raja living there prior to Raja Jodh Singh, who, in the seventh generation from Chaturbhuj, held the entire country now occupied by the parganas of Dhaurahra, Nighosan, Bhur, and half of Firozabad, an area of 800 square miles, for which he paid a revenue of Rs 2,45,000. Jodh Singh himself had to contend with the Bisens in more than one battle. One was fought in 1774 at Naripur, near Dhaurahra, against Raja Qalandar Singh Bisen; the latter was killed. The Bisens again made an attempt under Raghunath Singh, the son of Qalandar Singh, but its failure caused their entire abandonment of Dhaurahra. They lingered on in Srinagar up to AD 1813. Rdja Jodh Singh was a Sombansi of Munda in Firozabad, adopted by Zalim Singh, the Jangre raja, who, as the best traditions record, lived in Bhur, not in Dhaurahra. He was killed in Dhaurahra by a Sayyad follower of Raja Sitalparshad, Nazim of Khairabad, in single combat, whict he had challenged, and with his expiring energies he wounded the Sayyad so severely that he also died the next day. Their tombs lie within a stone's throw. He left no- children. The estate was taken from his family; but his widow, although she did not engage, managed to maintain a power and position in the pargana almost equal to her husband's.46

In 1736, when the Bisens invaded her old dominion, she collected the retainers of the family, bravely led them to the field, and routed the Bisens at Nawapur. She recovered a large portion of the estate, and had more than eighty villages at her death in 1824. She adopted during her life Raja Achal Singh, a second cousin, as the head of the Jangres; but in 1808, Mr. Carbery, visiting the neighbourhood to purchase timber from the extensive sdl forest, was invited to, visit the raja and treacherously speared to death on the road. The Raja fled, but was apprehended, and died in Lucknow after 22 years' imprisonment. The English troops twice besieged Dhaurahra on this occasion. In 1839 the *Nazim* Bande Ali Beg handed over the whole *pargana* to Aijud Singh, grandnephew of Achal Singh. His son, Indra Bikrama Singh, engaged for the entire *pargana* at annexation; but during the mutiny he not only refused to aid, but plundered Mr. Gonne, the Deputy Commissioner of Mallapur. His estate was forfeited, and he died in the Andaman Islands<sup>47</sup> where he was deported.

# 14. Akbarpur/Bankata

The ancestor of the family was one Raja Jagat Raj Singh Kayasth who was born in 1488 in Mirjapur Kantit. He became a commander of the forces of Sikandar Lodi. During the reign of Emperor Akbar, he became the royal bodyguard of Akbar and later became the governor of Gujarat *Suba*. He got the title of Singh from Akbar when during a hunting expedition with the Emperor he killed a tiger who jumped on the Emperor. He was also given the *subedari* of Oudh.

He rescued a Brahmin girl who was being forced to marry the Bhar raja of Amorha, Basti by killing the culprit Raja. The Brahmin gave him the title of *Pandya*. Jagat Raj Singh had a son Dudh Nath Singh. He was married to a *Sipahsalar* in the army of Akbar. The *kanyadaan* of this daughter was done by Jodhabai, the chief queen of Akbar. Dudh Nath Singh was given the *ziledari* of Gorakhpur and Bahraich districts. Besides Amorha, Jagdishpur estate of Basti also belonged to this family, which was donatd to the Brahmans. In the 19th century the descendant of this family was Ram Singh. He revolted against the British government and was caught by a Brigadier. He was put in front of a canon and killed, and his fort of Chauri was destroyed.

The British government conferred back to his elder son Gopal Singh, the *jagir* of Chauri Kota Sikandarpur while the younger son Vanshgopal Singh was made Deputy Collector, and given the villages of Chilbili and Keshavpur in *muafi*. He had four sons, Shyam Sunder, Harihar Prasad, Nar Singh Narain and Nand Kishore. The latter two remained at Chilbili, while Harihar Prasad went to Akbarur Bankata in Azamgarh district. Harihar Prasad was given the title of Rae Bahadur. He had three sons, Chandra Shekhar Prasad, Nandeswar Prasad and Narvadeswar Prasad. Chandra Shekhar Prasad had three sons, Rama Kant, Umakant and Shashikant; while Narmadeshwar Prasad had a son Suryakant and daughters Beena, Madhulika and Sadhana Srivastava.

Suryakantji has four daughters – Mohita Srivastava, married to Abhishek Srivastava, IAS posted at Mumbai; Devika married to Dr. Amit who is a heart specialist in USA; Anukriti; and Chiteri. Dr Harivans Rae Bachchan and Dr. Rajendra Prasad are also related to this family. Bachchan has refered to this connection in his work 'kya bhulun kya yaad karun'. Suryakantji is residing at Aminabad, Lucknow.

# 15. Mau Jadubanspur

The Kurmi ta 'alluqdar of Mau Jadubamspur had a not so old history. Some seventy years ago before the Mutiny, one Gharib Das Kurmi is said to have started from his home in Padampur, pargana Birhar of Fyzabad district, for Lucknow, accompanied by his youthful son Darshan Kurmi. Tradition further affirms that for a time after their arrival the father and son obtained their livelihood by working as day labourers

on certain fortifications then being constructed. The boy was of comely countenance, and on this account is believed to have attracted the attention of the ruler of the day, Nawab Saadat Ali Khan, by whose order he was soon after enrolled in a regiment of youths kept up by that Nawab under the designation of the 'Shaitan-ki-Paltan,' which may be loosely translated as 'the devil's own.' The boy Darshan in time rose to be a jamadar and at a later period, when he had arrived at man's estate, he was selected by the same authority as one of the personal orderlies, whose chief duty it was to guard his master's bed. By Ghazi-ud-din Haidar, who succeeded Saadat Ali Khan, Darshan Singh was entrusted with the command of a regiment, and when that ruler was afterwards made king by the British, one of the first persons whom he in turn ennobled was the Kurmi Darshan Singh, who was then created a raja. In the reign of the next sovereign, Nasir-ud-din Haidar, the importance of Darshan Singh advanced by his being permitted to sit in the royal presence, with the additional title of Ghalibjang (conqueror in battle). Darshan Singh continued to prosper throughout the reigns of Mohammad Ali Shah and Amjad Ali Shah, and he died in 1851, while the last king of Oudh still sat on his throne, at the great age of eighty. 48

The career of this adventurer was not, however, without many vicissitudes, and they are all recorded in Sleeman's journal. In the year 1835, and again in 1843, he incurred the royal displeasure, in consequence of which the fine estate that he had previously created was broken up, and its component villages were restored to the former proprietors. The displeasure was, however, only of temporary duration, for at the annexation, the son of Darshan Singh, Raja Jai Lal Singh, was in possession of the Mau Jadubanspur ta 'alluqa, which on the death of his father he duly inherited. Raja Jai Lal, who played an important part in the mutiny as the commander-in-chief of the rebel army in Lucknow city, was committed for trial, and hanged at Lucknow, in September 1859, on proof of the following charges:

- "1. Being a leader in rebellion; in organizing a rebel government; in having placed himself at the head of rebel sepoys and murderers; in becoming the spokesman of the rebel officers to the Begum, and medium of communication between the rebel army and Birjis Qadr; in holding high office; in having a jail for the confinement of Christians, and in encouraging the arrest and extermination of Christians generally, and their followers.
- 2. Aiding and abetting in the murder of Mrs. Green, Miss Jackson, Mrs. Rodgers, Mr. Baptist Jones, Mr. Carew, Mr. J. Sullivan, Mrs. Feelow (insane), and other Christians, and Mahmud Khan, Kotwal, in all 22 or 23 persons on the 24th September, 1857."

His property, including rebel Government papers, was confiscated, and his estate was conferred on Raja Rustam Shah for conspious loyalty.<sup>49</sup>

#### 16. Ruea

Raja Narpat Singh of Ruea was one of the prominent ta 'alluqdar of Oudh who gave a tough fight to the British government. Ruea (Sadamau) village lies 10 miles from Bilgram in district Hardoi. The ta 'alluqdar's ancestor was Rana Pratap Bhanu Singh who left his parent estate Udaipur and was granted a fief including village Ruea by the Bilgram Sayyads. In the fourth generation of Pratap Bhanu, succeeded Raja Narpat Singh. He got the gaddi from his cousin Sumer Singh.

Raja Narpat Singh kept a good army and looked after their drills and discipline. After the advent of the uprising of 1857, he followed into the footsteps of his relative, Raja Satiprasad Chandel of Shivrajpur. He attacked the *zamindar* of Ganj Muradabad who was supporting the British government. The British government tried to rope in the Raja to their side but the Raja, being a true Kshatriya, did not changed his mind. Colonel Adrian Hope attacked the fort of Ruea from the east. Narpati Singh closed the gates of his fort. After a siege of many days, Colonel Hope died of a bullet shot and the British ordered ceasefire after a considerable loss. After some time, reinforcement crossed Ghagra, and British started attack. After a gallant fight over the walls of the fort, Raja Narpat Singh opened the gates of his fort and died fighting the british forces.<sup>50</sup>

## B. Confiscated Ta 'Allugas before the Annexation of Oudh

### 17. Pihani

The great Sayyad ta 'alluga of Pihani vanished much before the annexation of Oudh. Alla-ud-din, the eleventh son of Syed Kamal of Kaithal in Saharanpur, settled in Kanauj in the reign of Alla-ud-din Ghori. For eight generations the Sayyad family held the post of gazi in Kanauj, and at the date of the battle of Bilgram, near Kanauj, 1540 AD, Abdul Ghaffar was qazi. He had a younger brother Abdul Muqtad. After Humayun was expelled by Sher Shah, and took refuse with Shah Tuhmsp of Persia, it is alleged that the latter called on Sher Shah to state why he usurped the throne which belonged properly to the Mughal. Sher Shah in return collected various statements from nobles of India proving that Humayon was not a true believer. Abdul Ghaffar was required to send a similar statement. He refused to do so, and to escape Sher Shah's vengeance he left Kanauj, and concealed himself in the jungles on the opposite side of the Ganges, where Pihani now stands. In 1556 Humayun returned, and Abdul Ghaffar from his hiding place sent a letter of congratulation. Humayun gave him five villages rent-free in parganas Pasgawan and Pindarwa, also 5,000 bighas of the jungle in which he had found shelter. This spot was therefore called Pihani - Pinhani meaning concealment, and a town founded in the forest clearing.

Ghaffar Alam was the son of Abdul Muqtadi. He was sent to the Qazi-ul-Quzzat

of Delhi as a pupil. He made great progress, and was brought before the Emperor Akbar, who made him tutor to Jahangir, and was so pleased with the latter's success in his studies, that he entitled his precepter Nawab Sadr Jahan, and made him sadr or chief mufti of the empire. It is possible, however, that this promotion was due to Sadr Jahan's conversion to the new religion of which Akbar was the high priest, and into which Sadr Jahan led his two sons. Of him Budaoni says: "During the Muharram of 1004 A.H. (1595 AD), Sadr Jahin, mufti of the empire, who had been promoted to a commandership of one thousand, joined the divine faith, as did also his two overambitious sons, and having taken the Sh'ait of the new religion, he ran into the net like a fish, and got his hazariship. He even asked his majesty what he was to do with his bread, when he was told to let it be."

The Sadr was the fourth officer in the empire. He was the highest law officer. He was administrator-general and inquisitor into religious opinion. Sadr Jahan continued to serve under Jahangir-a proof, if any was needed, that the latter emperor shared the free-thinking views of his father, or he would never have allowed the official guardianship of the purity of the faith to be held by a pervert. Sadr Jahan is stated by Jahangir in his memoirs to have prayed beside the bedside of the dying Akbar: "On his arrival I placed Sadr Jahan on both knees by my father's side, and he commenced reciting the creed of the faithful. At this crisis my father desiring me to draw near threw his arms about my neck, and addressed me in the following terms: 'My dear boy (baba), take this my last farewell, for here we never meet again. Beware that thou dost not withdraw thy protecting regards from the secluded in my harem; that thou continue the same allowance for subsistence as was allotted by myself Although my departure must cast a heavy burden upon thy mind, let not the words that are past be at once forgotten. Many a vow and many a covenant have been exchanged between us; break not the pledge which thou hast given me; forget it not. Beware! Many are the claims which I have upon thy' soul Be they great or be they small, do not thou forget them. Call to thy remembrance my deeds of martial glory. Forget not the exertions of that bounty which distributed so many a jewel to my servants and dependants. When I am gone, do not thou forget me, nor the afflicted in the hour of need. Ponder word for word on all that I have said; do thou bear all in mind, and again, forget me not.'

After expressing himself as above, he directed Sadr Jahan once more to repeat the Kelmah, and he recited the solemn text himself with a voice equally loud and distinct. He then desired the Sadr to continue repeating by his pillow the sourah neish, and another chapter of the Koran, together with the adeilah prayer, in order that he might be enabled to render up his soul with as little struggle as possible. Accordingly Sadr Jahan had finished the sourah neish, and had the last words of the prayer on his lips, when with no other symptom than a tear drop in the comer of his

eye, my noble father resigned his soul into the hands of his Creator."

Sadr Jahan's tomb is in Pihani: it was completed in 1661 AD. His descendants held high office under the Mughal emperors. Like his masters, Akbar and Jahangir, he had married Hindu wives, by one of whom, Parbati, a Brahmani, he had Murtaza Khan and Irtiza Khan. Murtaza Khan was faujdar of Gopamau, and Irtiza Khan held the more important charge of the Rantambhaur fort. Badr Jahdn, another son, held both Barwar and Kheri in rent-free tenure. After the death of Chhippi Khan, already mentioned, the management of Barwar was entrusted to Muqtadi Khan, grandson of Murtaza Khan. He proceeded to Barwar, and built a large quadrangular fort there on the ruins of a Bhar or Bachhil stronghold



Ali Wahab Zaidi

of older date. He greatly enlarged the estate during the reign of Alamgir. He kept the Ahban Raja of Mitauli, a Hindu, in prison for twelve years, pressing him to sign a deed of sale of estate in his favour. Baz Khan, Ahban of Bhurwara, who belonged to the Musalman branch of the family, was summoned to Delhi by the Emperor Aurangzeb to give security for the revenue due on his estate. The Ahban, a rural magnate, unfamiliar with the ways of courts, applied to his more polished neighbour, the Sayyad of Barwar, for advice. The latter promised himself to be security, and the pair travelled together to Delhi. Arrived there, the crafty Sayyad made excuses for not immediately furnishing the security. The imperial officials threatened the Ahban with imprisonment, the Sayyad insidiously advised him to abscond for a short time till he could complete arrangements which would satisfy the revenue authorities. The lord of Bhurwara fled from Delhi, and his friend applied for and received the estate which had belonged to the absentee. The usurper held it for generations. He was an able and active man. He covered the estate with forts at Ahmadnagar, Kheri, Bel, Muhamdi, Siathu, Muhammadabad, Barkhar, and other places. He died about 1683 AD, and was succeeded by Syed Khurram, who removed the family residence to Aurangabad, a more central position, as the estate now included Bhurwara and Kheri, lying far east of Barwar. He died in 1709, and on his decease this overgrown barony was reduced by the severance of Kheri, which was restored to the original zamindars. And now occurs a romantic event in the annals of this house which resulted in the downfall of the family, and the elevation upon its ruins of a member of that very Ahban lineage which it had so treacherously and tyrannously robbed.

Dan Sah was the Ahban chief of Badiagaon in Gopamau of the Hardoi district. He had married his daughter to a Sombansi, and her two sons, Badar Singh and

Bahadur Singh, were staying with their maternal grandfather in 1700. In that year Syed Khurram, who had bought up some claim upon a grove in Badiagan on purpose to embroil himself with his weaker neighbour, attacked the village and murdered every one he found except the two boys whom he carried prisoners to Aurangabad. Bahadur was released, but Badar Singh became a convert to Islam, was named Ibadulla, married to a natural daughtet of his patron, and being an able man was made general manager and leader of his troops.

Muhammad Ali, the eldest son, succeeded Syed Khurram in 1709 AD. He was the son of one wife. Another younger one was a Hindu mahajan's daughter, whose affections Syed Khurram had secretly won, and who abandoned her religion and her father's house to marry her lover. The father complained, and Khurram had to purchase his consent with a lakh of rupees—a proof that Aurangzeb's bigotry did not interfere with the fair administration of justice. Her son, Imam-ud-din Khan, claimed a share in the estate, instigated by his mother and by Ibadulla Khan, who being also a Hindu by blood made common cause with her. The estate was at once filled with tumult and disorder, the brothers at open war, and each harrying whatever villages took part with or paid revenue to his opponent. No revenue could be collected, and Muhammad Ali, thinking that the old dowager, who had instigated the rebellion, and who was the mistress of great hoards which she had accumulated, should contribute to its expenses, confined her in a small hot room till she should pay up, meanwhile dismissing her ally Ibadulla.

The latter came at night, dug through the wall of the lady's prison, released her, and the two, along with her son, fled to Delhi (1726 AD). They applied to the Emperor Muhammad Shah, and with the aid of the *Subedar* of Oudh, Saadat Khan, the estate was given to Imam-ud-din Khan, after two years' solicitation and heavy expenditure. While the old lady lived, Ibadulla, seemingly influenced by their common nationality, was faithful to her interests, but she died in 1729. Then Ibad-ulla secured the favour of Raja Newal Rae, the Oudh *diwan*, by assenting to the latter's getting Barkhar in Muhamdi *pargana* as *jagir*; and Newal Rae aided him to gain possession of the entire estate, ousting the sons of Syed Khurram, whose descendant, Nashigar Ali, became a *zamindar* holding six villages in Aurangabad and Pasgawan.

Sadr Jahan of Pihani family was a great sufi of his times. Once there was a conference in Pihani, to discuses religious issues, which was attended by numerious Hindu Muslim Saints and Fakirs, and Tulsidas the author of *Ramcharit Manas* was one of them. From those times till today, the Hindu Muslims of Pihani celebrated Holi, Diwali and Moharram, etc., together. This tradition is being followed from generation to generation. At present, Ali Wahab Zaidi the preent representative of Pihani family is carrying forward this tradition.

Ali Wahab Zaidi, was born on 15th June 1956. He took is education till class xii

at Pihani. In 1989, he was elected as President of the Nagar Panchayat of Pihani. Till today he continues to hold this post. Only once, was this seat reserved for a lady candidate, at that time it was held by his Begum Mehtab Zaidi.

During his time, Pihani had developed in all fields. All the *kuchcha* roads have been transformed in to pucca ones. You are the Manager of Hamid Inter College, Madarsa jamia Hamidul Madaris and President of Ramlila Committee. Apart from this, continue hold various other posts in many other agencies of this regien. You are member of Baba Laxman Das Mandir Singh Bhawani Committee also. He has one son Yasir Zaidi and one daughter Kakul Zaidi.

## 18. Kamp Dhaurahra

The ta 'alluga belonged to the Bachhil clan. In Shah Jahan's reign a Buchhil chief held possession of Barwar pargana and also of Kamp Dhaurahra, which lies along both banks of the Chauka, and includes the present parganas of Dhaurahra, Nighasan, and Bhur. The emperor Shah Jahan sent the Bachhil leader to reduce some rebels in Karra Manikpur. He defeated them, and returning rapidly to Delhi entered the presence with the blood stains of battle yet upon his clothes. The courtiers were shocked, but Shah Jahan addressed him with the title 'Beta Chhipi Khan', which means 'my son, you gore-besprinkled chief.' The Bachhil retained his authority for some time, but his dominions, however extensive, must have been mostly a wilderness. His fort at Kamp in pargana Bhur, whose brick walls still remain on a bluff overlooking the Chauka, was not much larger than the houses of many a village owner. The site was well chosen, the ground is high: it is defended in front by the river, across which extended the forests of Khairigarh to the base of the hills. Behind it still spreads a vast forest from the Chauka to the Kathna. This would protect Chhipi Khan from the assaults of the Governor of Khairabad in which province Barwar, the unknown, was supposed to be situated; but the whole geography of the locality was but dimly defined.

It is not exactly clear what Chhipi Khan's domain included, because the Sayyads of Pihani, must almost certainly have come in collision with him and probably driven him to Kamp. Here he was besieged by the Chauhan Chief Chitrgupt, who had come from Rajputana, and under the Emperor Alamgir's orders attacked Chhipi Khan, who had become turbulent. The royal forces took ground between the fort and the river, and blockaded not only the fort but also a redoubt a mile to the west, which was defended with masculine resolution by a dancing girl, Chhipi Khan's mistress. She collected stores, enabled her lover to hold out by secretly sending in supplies for the garrison maintaining her own possession and aiding him. At last after eighteen months' blockade, the imperial general managed to run a mine from the low grounds into the interior of the fort, the troops broke in from this at night time, and put the sleeping garrison to the sword, killing Chhipi Khan. The usual supplies were

that night being forwarded, but the porters who carried them found the fort in the enemy's possession. They fled back with the news, and this heroine of the forest hearing of her lover's death thrust a dageer into her heart. Chhipi Khan had eleven Hindu brothers; their descendants had degenerated to a set of bold and turbulent robbers, one of whom, Bhagwant Singh, distinguished himself much in later Oudh history, and his career is the last sketch from the Bachhil annals which has survived.

During the eighteenth century the Bachhils had lost all their former prestige. The Jangre Chauhans had taken possession of Bhur to the north, the Rajas of Muhamdi succeeding to the Sayyads of Barwar, had driven them from the cis-Gumti parganas; while Sital Parshad, the terrible chakladar of Asif-ud-daula, was prepared to crush the chief of any old Kshatriya clan who attempted to assert his claims to the leadership of the people. After the death of Saadat Ali Khan, Bhagwant Singh long crouched in a little fort on the western edge of the same great jungle on whose eastern border his ancestor Chhipi Khan had built Kamp. This was Atwa, about a mile from the Kathna, another of his ancestor's canal, and in Paruhar, where a third ancestor, as he believed, entertained the Pandu heroes 3,600 years previously. When the great Muhamdi and Mitauli principalities had been broken up, and the reins of administration were relaxed, during the reigns of Nasir-ud-din Haidar and Muhammad Ali Shah, there was nothing to hinder Bhagwant Singh against asserting his claims as a chief. He did it in the time-honoured Indian way by harrying the country and plundering all who would not recognize his ancient lordship of the soil and pay tribute.

One belt of land between the Kathna and the Gumti contained many good villages, all bordered by the strip of forest which extends down the banks of the former river: under its shelter the freebooter used to travel with his followers, and emerging from the thickets when he came opposite the residence of some wealthy banker would rob and torture him, probably canying off the village cattle and the headman himself for ransom. At last he ventured down along the Kathna till its junction with the Gomti, and then crossing the latter river into the jungles of Gopamau and the lawless Bangar would cany his raids as far as Sandila, retreating to the friendly forest in case of pursuit by a powerful force. In 1841, Colonel Low issued special orders for the arrest of this dacoit as he was called, or descendant of a line of kings as he called himself. The chief, during the rainy season, thinking that the Government forces would not move out of cantonments, had taken up his quarters at Ahrori, then and now noted for the large numbers of Pasis, skilled in robbery of all kinds, who reside in the surrounding jungles. Captain Hollings marched from Nimkhar on the 3rd July with three Compaaies of Infantry, reached the rebels' position at midnight, surprised and stormed their camp with trifling loss. The band fled, and the sepoys dispersed to collect the plunder. Unfortunately there was throughout this pargana, and every part of the Bangar, a confederacy for robbery which embraced all the able-

bodied inhabitants of each village. This militia of banditti was prepared to help any member assailed, and to turn out on hearing a shot fired. It was called the gohar. The contingents from several villages rapidly assembled on hearing the firing; they, were accompanied by the Pasi bowmen, and assailed the dispersed sepoys from every side, firing upon them from behind the trees. They began to retire in disorder. The assailants were joined by a new band from every village they passed; all through the night they pressed upon the troops, and would have annihilated them had not a body of the special police of the Thuggee and Dacoitee Department which was engaged on duty in the neighbourhood, heard the firing and came to the rescue. The assailants then drew off having inflicted a loss of fifteen killed and wounded.

A few months afterwards the owner of this very village Ahrori, who had bravely defended Bhagwant Singh on this occasion, invited him to his house, treacherously cut off his head, and sent it to the Governor Farid-ud-din with an apology, for having by mistake attacked Captain Hollings' detachment. The widow of Bhagwant Singh—as he left no children—settled in a little hut under the ruins of her husband's fort. She had been decareed by the English courts a right to the adjoining hamlet of Atwa, with about 100 acres of cultivated land; and this was the humble ending of the lofty line which asserts for itself a royal genealogy above 100 generations old; and that its first famous ancestor entertained the five Pandus at the dawn of oriental civilization, nearly 2,000 years before our era.

# 19. Behtai and Kasimpur

The ta 'allugdar belonged to a branch of Bais clan of Rajputs. They can assign no date to their invasion and settlement in this region, but state that they left their native home of Bithar, in pargana Harha of Unnao, under Khema Rae, some fourteen generations ago. Their Kshatriya origin has been disputed, and a place amongst the low-bom Pasi tribes assigned to them; but, apart from any stain of blood which may be meant, there exists no knowledge of the time and manner of their admission to a place amongst the Rajput tribes, and it is altogether at variance with the popular belief; it seems to have been, in fact, an unwarranted aspersion on their lineage cast by the Musalmans of Dewa, who were prompted thereto by self-interest and revenge. Their title seems to have been Rawat, which has been alleged as one proof of their low extraction, whereas it is in truth due to their position as cadet members of the Rao family of Baiswara to which they belonged, and of whose possessions their village of Bithar formed a part. Rawat is a title unknown to Pasis or any other low caste, though Ahirs may sometimes address each other in language of compliment as such, at a marriage or any other occasion of mutual felicitation. When Khema Rae came into the pargana it was still largely inhabited by Bhars, but he took up his quarters in Kokampur, which he seems to have inherited from some Janwars of the Atri Gott tribe, into whose family he had married. Not very much is known of the way in which the Bais extended their possessions, or of the progress they made in the conquest of the *pargana*, yet something may be gathered from the position their descendants hold.<sup>51</sup>

Khema Rae had four sons:

1. Bhopal Singh, whose descendants still hold some *sir* in Dewa, a remnant of the old Bais proprietorship of the whole township.

2. Harbans, whose descendants hold Salarpur and Sarayyan.

- 3. Bhagirath, from whom the *zamindars* of Ukhri and other villages in the west of the *pargana*, a large and prosperous family, were sprung.
- 4. Lakhmi Chand, whose descendant, nine generations later, was Kanhai Singh, father of Bakkha and Bisram, founders of the two ta 'alluques of Eajauli and Haraura.

The one was held by Suphal and the other by Ganga Baksh, and each had strongly entrenched forts, the Garhis of Behtai and Qasimganj, in the centres of their estates. Perhaps the names Behtai on the one hand, and Haraura on the other, were given them in memory of their Bais home of Bithar in *pargana* Harha. <sup>52</sup>

These two ta 'allugdars got on well enough for themselves, though to the injury of all the other zamindars of the neighbourhood, till the time of their fall came, in 1841 AD, by which time the Rajauli estate had come to consist of forty-two villages, and that of Haraura of twenty-two, assessed altogether at Rs 29,300. In this year Ganga Baksh had a quarrel, land as usual being the cause of war, with Bagar Ali, brother of Abid Ali, the present ta 'allugdar, then a tumandar (gunner) in the service of the king. Abid Ali on this made complaint to his sovereign, and had influence enough to induce the Resident, Colonel Sleeman, to take the matter up. A force commanded by a British officer in the king's service was sent against Qasimganj, and preparation made to attack it; but Ganga Baksh decamped at night and made for his kinsman Suphal's fort of Behtai; thither the King's troops pursued him, and the place was invested. After a hard fight the fort was taken, but the British officer was killed in leading an attack against the gate. Ganga Baksh and his son Mahipat were captured and beheaded in Lucknow at the Akbari Darwaza (gate). Suphal Singh escaped, but fell in another attack made on him shortly after. The estates of both were confiscated, and for the next two years were held by Abid Ali and Bu Ali, and after that partitioned out amongst them and their relations, being other Sheikhs of Dewa. Some few villages were made over to their original owners, who had been dispossessed by the plundering Bais. The Sheikhs claimed to be the zamindars of all they got; but they had never previously any proprietary right in the north of the pargana and the very name of one of the ta 'alluques, Tera Kalan, comes from a village, part of which

has been decreed in sub-settlement to one of its old Janwar proprietors, who had never, even in the days of the Bais, lost possession. Kirat, son of Suphal, came in for a few villages at annexation, but he fell away after that to the rebels, and lost those few by the operation of the subsequent settlement. The *ta 'alluqdars* at the time of confiscation of the *ta 'alluqas* were fifteen removes from the first ancestor, Khema Rae. Sleeman writes that these Bais had been the terror of the whole neighbourhood, and not a *zamindar* but can tell some story of their violence; the Nawabi Government had up to that time proved quite powerless against them. Their two forts of Behtai and Qasimganj were situated in the midst of dense jungle, protected by high mud walls and deep moats. Here they lived and hence they issued out to plunder; and they attended the *chakladars*' courts to take their engagements and pay in their revenue pretty much as they pleased.<sup>53</sup>

## C. Additional Ta 'alluques Created at a Later Date

#### 20. Koira Kota

The founder of this ta 'alluqa was Thakur Chain Singh Rathor, a descendant of Rao Jodha of Jodhpur. He belonged to the thikana of Pokharan, and got the ta 'alluqa of Koira Kota in Rae Bareli. Born in 1889, he did his higher education from Jaswant Collage Jodhpur, and Allahabad University. He was a member of the Royal Educational Society, and was the first Rajput to be honoured by Victoria Jubily Medal. Thakur Chain Singh also remained a pleader at Allahabad High Court. In 1911, he maged the administration of Jodhpur State; was hon'ble Judge of Chiefs'

Court from 1922-27; ministerof Education and Legal department; and headed the Chairmanship of Army Board of Princely States for fifteen years. The Resident of Rajputana praised his services as 'historical in last fifteen years'.

He was an author of two books, 'Financial Implecations of the India Federation for the States', and 'Presidential Address At the All India Education Conference, New Delhi.' He was married to Rajkumari Brij Kumari, daughter of Raja Chandra Pal Singh of Koira Kota estate. His elder son Kunwar Bhawani Singh was born in 1908, and was BA Honours Bar et Law from Trinity College, Cambridge; and served as a Judge at Jodhpur State. His second son Kunwar Prithvi Singh did his engineering degree. The third son was Kunwar Fateh Singh and fourth son was Kunwar Abhai Singh.



Raja Saheb Bhadur Vikram Singh of Koira Kota



Thakur Chain Singh of Koira Kota



Raja Saheb Bhawani Singh of Koira Kota



Raja Saheb Nagendra Singh of Koira Kota

The three younger sons were given *zamindar*i in Sukkar region of Sindh province which was adjacent to Jodhpur.

Kunwar Bhawani Singh was married to Kunwarani Vidyavati Shekhawat, daughter of Thakur Pratap Bahadur Singh of Shyamgarh. Bhawani Singh died in 1956. His son Rajshree Vikram Singh was born on 6 April 1930. He was married to Rajkumari Shobhavati, daughter of Raja Ajit Singh of Pratabgarh. He died in 28 June 2003. The present representative of the family is his son, Thakur Sahab Rajshree Nagendra Singh ji. He was born ob 19 March 1960, and is married to Rajkumari Yashwant Kumari, daughter of Thakur Sundar Singhji of Sodhawas. He has a son Kunwar Param Vijay Singh, who was born on 16 December 1984. The family is residing at Pokharan, Rajasthan.

#### 21. Naval Kishore estate

The ancestor of the family was one Khemchand. One of his successor was Ramdas. He was succeeded by his son Dharmadas. Dharmdas had two sons Prayagdas and Kripaldas. The latter founded the town of Kripal Nagar in Alwar district. Kripaldas was succeeded by Baldas and Mahtabrai respectively. Both of them were *jagirdars* under the Mughals. Mahtab Rae's brother Sahaj Ram and nephew Khushal Chand were ministers during the reign of Aurangzeb. Sahaj Ram's son Indra Singh was a

commander of a Maratha contingent in the third battle of Panipat. Indra Singh's son Balmukund was diwan-i-ashraf (finance minister) of Mughal Emperor Shah Alam. Bal Mukund's son Yamuna Prasad got a large estate at Aligarh-Sasni region of western UP.

Yamuna Prasad had five sons, of which one of them was Nawal Kishor. He did his education from Agra Collage, and was married to Saraswati Devi. He was a scholar of Hindi, Sanskrit, Urdu, Arabic and Persian languages, and started writing in the famous newspaper of Agra – Safir Akhbar. He then joined Kohinoor Press run by Munshi Harsukh Rae in 1851. Slowly he became trained in functioning of Press work. In 1854, Munshi Harsukh Rae was arrested in a faujdari case, and Nawal Kishor was made the manager of the press. His hard work brought great fortunes the press, and the people of Lahore have his the title of 'Munshi'. He took efforts in getting Harsukh Rae released from the Prison.

In 1857, he left the service of Kohinoor Press and thought to start his own Press in Agra. But the Revolt of 1857 had disturbed Agra region and all the poets and writers were migrating to Lucknow. He changed his mind and founded Naval Kishor Press at Rakabganj, Lucknow with the permission of the Government. Due to paucity of space, he bought a building at Hazratganj and shifted his Press to the new location. He procured imported machines from Germany and launched an Urdu newspaper, Awadh Akhbar on Friday, 26 November, 1858. This newspaper was the also supported by Anjuman-i-Hind, Awadh. The newspaper got popular not only in India but also in Afghanistan, Iran and Arabian countries. He then started an English weekly 'Awadh Review.'

Munshi Nawal Kishor then started collection of old manuscripts of regional languages such as Hindi, Sanskrit, Urdu, Persian, Pali, Gurumukhi and Gujrati and invited scholars for their translation and edition. He then started their publication which made him immencely popular. He was pioneer in printing the first Kuran in Arabic in India. He printed Ramayan, Puranas, Maharata etc for the first time for the masses. His contribution to the growth of Hindi Literature canot be gauged.

The British Government made him the main *durbari* of 'Awadh Durbar'; member of Lucknow Municipality, fellow of Allahabad University, and Superintendent of Government Security Press, Allahabad. He was conferred the Companion of the Most Exalted Order of the Indian Empire (CIE). In 1877 Delhi Durbar, he was conferred the title of *Kaisar-i-Hind*.

In 1885, Indian National Congress was founded, in which Munshiji became a member. Mirza Ghalib was one of the friend of Munshiji. He has written a couplet on him describing him as 'firisht'. "Mushfiq likhun Shafiq likhun, mizarbaan likhun; hairaan hun apne aziz ko alqab kya likhun. Jo bhi lihun vah kam hai, uski shan mein; insaan nahin firisht thaw ah apni aan mein."

During his lifetime, he published more than 4000 books. He had no issues, thus he adopted his nephew Prayag Narain. He died in 19 February 1895. Prayag Narain expanded his business like his father. He founded Nawal Kishor Emporium and Fire Arms, and Nawal Kishor Ice Factory. He was founder Chairman of UP Chamber of Commerce. He donated handsome amount for Allahabad University, Benaras Hindu University and Lucknow University. In 1909 he was conferred the title of Rae Bahadur. He was succeeded by his son Munshi Vishnu Narain.

He launched the famous magazine 'Madhuri' in Hindi. He died in 1950. Munshi Premchand wrote in 'Jamana' that this sun of the family of Munshi Nawal Kishor has set when he was at his zenith. He was succeeded by his son Raja Ram Kumar Bhargava. He was chairman of Hindustan Scouts Association, UP Regional Development Council and Lucknow Improvement Trust. He gave large domnations to various institutions. He opened a Sanskrit Pathshala at Lucknow near Gomti. He was conferred the title of Raja on 13 June 1946 which was the last title granted to the Oudh ta 'alluqdars by the Government.

Raja Ram Kumar's daughter was married to Mahavir Singh of Bharawan, Hardoi. Ranjit Bhargava of this family was awarded by the Government of Netherlands with 'Order of the Golden arc' for contribution to environmental conservation and protection, and 'Order of Merit' by Germany. Ranjit Singh's younger son Lav Bhargava is active in politics and is Chairman of Lucknow Ist Committee. Smt Leela Bhargava was conferred *Padma Shree* for Social Welfare by Government of India and *Pran Raksha* Medal by UP Government.Ranjit Singh is residing at Nainital, while Lav Bhaargava is in Lucknow.

# 22. Moizuddinpur/Khun-Khunji Estate

The family of Moizuddinpur is quite ancient. Seth Navnidhi Rae was the ancestor, whose grandson Seth Gulab Rae and great grandson Seth Gobind Prasad was a prominent ta 'alluqdar of Oudh. Their zamindari was spread in the districts of Hardoi, Sitapur, Unnao and Kanpur. He founded in Chawk Lucknow a jewelry shop in the name 'Gulab Rae Govind Prasad' and soon his business spread far and wide. He renovated the mazar of Sufi saint Shah Mina Shah in Lucknow. The Nawab of Oudh granted him the title of 'Nagar Seth'. He died in 1916 at an old age. He had a daughter and two sons. The elder son Lala Nanhe Mal died early, while the second son Rae Bahadur Hare Krishna Das Khun-Khun ji became famous by his acumen and good deeds. He was born in 1870 and enlarged his business and zamindari. He was the second person after the Lt. Governor of UP to purchase a motor Car in Lucknow.

His estates included Channolia, Paharpur, Sandila, Chanda, Baija, Osarha, Paliarae Sahab, Mainuddinpur, Vusastnagar, Bilgram and Dilelnagar in district

Hardoi; Hardi, Basantpur, Chaja, Madaripur, Katsaraiya and Patti Apajhala in district Sitapur; CC Mohal, Bahadurpur, Buddi and Aldon in district Unnao. His residence at Gomti river called Durga Bhawan in the name of his wife, is a marvel of Lucknow architecture. For summer residence he constructed Khunkhunji Bhawan at Happy Valley, Mussorie. Rae Bahadur Khunkhunji founded in 1931 Khun-khunji Girls College in his old Haveli in Chawk, Lucknow, which was a milestone in the field of Girls' education in Lucknow. He also established Khunkhunji Dharmartha Trust which is running a Dharmashala in Varanasi for old widows. He donated the income of the villages adjacent to King George Medical College Lucknow.



Rai Bahadur Hare Krishan

For his social welfare activities he was conferred the title of Rae Bahadur in 1927, and MBE in 1935. He was also made honorary Magistrate for life-time by the

British Government. He was also made Treasurar of Imperial Bank, Lucknow. He died in 1945. In his memory Lucknow has Khunkhun Ji Road in Chawk, and Durga Devi Marg in Husainabad in the memory of his wife.

His son Sri Krishnadas Khunkhunji was born in 1911, and was married to Buddhan Devi, daughter of Seth Mahadeo Prasad Pannalal, of Lucknow. His second marriage was with Jairani Devi, daughter of Lala Ganesh Prasad of Allahabad. He consolidated his business and was witness to the days of *Zamindari* Abolition. In 1971 he established Gulab Cinema Hall in Golaganj, in memory of his ancestor, Lala Gulab Rae. Rae Bahadur Sri Krishna Das started organizing Gita Jayanti Mahotsava since 1938, as his son was born in 1938 on the same day. He was the



Om Parkash Khunkhun Ji

life-time Treasurar of Hind Provincial Flying Club, established by Pandit Jawahar Lal Nehru, PM of India. He was awarded the President Medal by the Government. He was Chairman of Sri Public Baal Ramlila, which is known all over India for development of theatre and Drama.

His eldest son is Sri Om Prakashji who was born in 1938. In 1982 he established the Anjuman Cinema Hall at Water Works Road, Aishbagh. In 1988 he established

'Khunkhunji Jewelers' Showroom at his Khunkhunji Bhawan, Aminabad. His wife Smt Usha Rani, is grand-daughter of famous sarraf and Zamindar Seth Raghunath Prasad of Rudauli. He was the State Chairman of Tarun Sanskritik Parishad, an organization founded by the efforts of Sri KM Munsi, Governor of UP for preservation and development of art and culture. He was instrumental in growth of Khunkhunji College into Girls Degree College in Lucknow. He started Bed in the College from 1974 onwards. He was Chairman of UP Sarraffa Association in 1979 and remained up to 2000. He was National Vice-Chairman of All India Junior Chamber of Commerce. His wife Usha Rani is also active in Social activities. She is managing the Varanasi Dharmashala, Khunkhunji Girls Post Graduate College and Khunkhunji Inter Collage.

Sri Om Prakash has two sons-Sriprakash and Manish. Sri Sriprakshji is married to Anita, daughter of Sri Paras Kumar Jain, a Buiseness tycoon of Haridwar, and is blessed with a son Utkarsh and two daughters. Manish, the younger son of Sri Omprakashji has a son Pavitra. Sri Omprakashji had a daughter Srimati Sunita who is married to Sri Rajiv Kumar ji who is a famous industrialist, and owner of DS Group who is making products like Baba Jarda, Tulsi Jarda, Rajni Gandha Pan Masala, etc.

## **ANNEXURE II**

# A. LORD CANNING'S PROCLAMATION OF THE 15<sup>TH</sup> MARCH 1858

The army of His Excellency the Commander-in-Chief is in possession of Lucknow, and the city lies at the mercy of the British Government, whose authority it has for nine months rebelliously defied and resisted.

This resistance, began by a mutinous soldiery, has found support from the inhabitants of the city and of the Province of Oude at large. Many who owed their prosperity to the British Government as well as those who believed themselves aggrieved by it have joined in this bad cause and have ranged themselves with the enemies of the State.

They have been guilty of a great crime and have subjected themselves to a just retribution.

The capital of their country is now once more in the hands of the British Troops. From this day it will be held by force which nothing can withstand and the authority of the Government will be carried into every corner of the province.

The time then has come at which the Right Hon'ble the Governor General of India deems it right to make known the mode in which the British Government will deal with the Talookdars, Chiefs, Landholders of Oude, and their followers.

The first care of the Governor-general will be to reward those who have been steadfast in their allegiance at a time when the authority of the Government was partially overborne, and who have proved this by the support and assistance which they have given to British officers.

Therefore the Right Hon'ble the Governor-General hereby declares, that Drigbyjeye Singh, Rajah of Bulrampore, Koolwunt Singh, Raja of Padnaha, Rao Hurdeo Buksh Singh of Kutiaree, Kashee Pershad, Talookdar of Sissaindee, Zuber Singh, Zemindar of Gopal Khair, and Chundee Lall Zemindar of Moran (Baiswarah) are henceforward the sole, hereditary proprietors of the land which they held when Oude came under the British Rule, subject only to such manner and to such extent as, upon consideration of their merits and their position, the Governor-General shall determine.

A proportionate measure of reward and honour, according to their deserts, will be conferred upon others in whose favor like claims may be established to this satisfaction of the government.

The Governor-General further proclaims to the people of Oude that, with the above-mentioned exceptions, the proprietary right in the soil of the Province is confiscated to the British Government, whill will dispose of that right in such manner as to it may seem fitting.

To those Tallokdars, Chiefs, Landholders, with their followers who shall make immediate submission to the Chief Commissioner of Oude, surrendering their arms and obeying their orders, the Right Hon'ble the Governor-General promises that their lives and honour shall be safe, provided that their hands are not stained with English blood murderously shed.

But as regards any further indulgence which may be extended to them, and the condition in which they may hereafter be placed, they must throw themselves upon the justice and mercy of the British Government.

To those amongst them who shall promptly come forward and give to the Chief Commissioner their support in the restoration of peace and order, this indulgence will be large and the Goernor General will be ready to view liberally the claim which they may thus acquire to a restitution of their former rights.

As participation in the murder of Englishmen or Englishwomen will exclude those who are guilty of it from all mercy, so will those who have protected English lives be specially entitled to consideration and leniency.

# B. PARWANAH ADDRESS TO LANDHOLDERS BY MAJOR GENERAL SIR J. OUTRAM, G.C.B., CHIEF COMMISSIONER OF OUDH

The Major Genral Chief Commissioner of Oudh in sending you this Proclamation wishes to inform you that if you at once come in ready to obey his orders, provided you

have taken no part in the atrocities committed on helpless Europeans, none of your lands will be confiscated, and your claims to lands held by you prior to annexation will be heard.

Lucknow 25th March, 1858.

# C. TRANSLATION OF A CIRCULAR LETTER ADDRESSED TO THE *TA 'ALLUQDAR'S* OF OUDH, DATED 3<sup>rd</sup> JUNE 1858

All the talookdars of Oudh are hereby informed that provided they present themselves at Lucknow and tender their allegiance, all their offences will be forgiven. Many Talookdars have presented themselves and have been pardoned and their estates have been re-settled with them for three years; but some are still at large in rebellion, and have not yet tendered their allegiance.

The Chief Commissioner has been given to understand that some persons, from ignorance and evil tendency, are trying to mislead the talookdars and others with evil reports and false represantations to the effect that the Government should not be trusted as all the persons returning to the city will be made Christians, and those will not present themselves will be hanged. These groundless rumours are spread by those only who, from complicity in the urder of Europians, are beyond te pale of mercy and pardon; and because they are well aware of this, they wish to mislead you also into the belief that the Government is equally severe upon you, and by keeping you back wish to deter you from taking advantage of the period of amnesty, after which, as a matter of course, you will be charged with protracted rebellion.

The object with which this letter is written to you is to assure you that the government will preserve to you your life and property and confirm you in the estates possessed by you during the nawabee. 'A Rahdaree Perwanah' (Safe conduct pass) is herein enclosed to pass you without any hindrance to the city; and on your presenting yourself, the conditions of the puttahs and kubooliyat will be made known to you, which if not acceptable, you will be at liberty to return unmolested.

The term allowed in the pass is 30 days, within which period they should attend, if not, the Government forces will proceed against the estates of recusants and destroy them as they have done the city of Lucknow, and such recusants will meet with the punishment which their protracted rebellion will entail upon them.

This is the last invitation to be issued, and if you do not take advantage of its liberal provisions, the result will be unfavourable to you; but the Chief Commissioner confidently trusts you will see the advantage to be gained by rendering your allegiance and the consequent benefit resulting to yourself therefrom.

If you cannot present yourself, you may send your agent to represent you.

### D. APPROVED FORM OF SANAD

Know all men that whereasd by the Proclamation of March 1858 by His Excellency the Right Hon'ble the Viceroy and Governor-general of India, all proprietary rights in the soil of Oude, with a few special exceptions were confiscated and passed to the British Government, which became free to dispose of them as it pleased, I, Charles John Wingfield, Chief Commissioner of Oude, under the authority of His Excellency the Governor-General of India in Council, do hereby confer on you the full proprietary right, title and possession of the estate \_\_\_\_\_ of consisting of the villages as per list attached to the Kubooliyut you have executed of which the present Governement Revenue is \_\_\_\_\_. Therefore, this sunnud is given you in ordre that it may be known to all whom it may concern, tht you and your heirs for ever, subject to the payment of such annual revenue as may from time to time be imposed and to the conditions of surrendering all arms, destroying all forts, preventing and reporting crime, rendering any service you may be called upon to perform and of showing constant good faith, loyalty, zeal and attachment to the British Government, according to the provisions of the engagement which you have executed, the breech of anyone of which at any time shall be held to annul the right asnd title now conferred on you and your heirs.

It is also a condition of the grant that you will, so far as un your power, promote the agricultureal prosperity of your estate, and that all holding under you shall be secured in the possession of all the subordinate rights they formerly

Enjoyed as long as the above obligations are observed by you and your heirs in good faith, so long will the Birtish Government mentain you and your heirs as proprietors of the above-mentioned estate. In confirmation of which I herewith attach my seal and signature.

## **ANNEXURE III**

# **OUDH ESTATES ACT (ACT NO. I OF 1869)**

The Act No. I was passed by the Governor General of India in Council (received the assent of the Governor General on the 12<sup>th</sup> January 1869. The Act defines the rights of ta 'alluquars' and others in certain estates in Oudh, and to regulate the succession thereto.

- 1. Preamble, Marginal Notes and Proceedings of the Legislature as an aid to interpretation.
- 2. What doubts were to arise.
  - (i) Act be cited as The Oudh Estates Act, 1869.

- (ii) Transfer means an alienation.
- (iii) Will means the legal declaration of the intentions of the testator with respect to the property affected by this act, which he desires to be carried into effect after his death.
- (iv) Ta 'alluquar means any person whose name is entered in the first of the lists mentioned in section 8.
- (v) Grantees means any person whose name is entered in the fifth or sixth of the lists mentioned in section 8.
- (vi) Estate means the *ta 'alluqas* or immovable property acquired or held by a *ta 'alluqdar* or grantee in the manner mentioned in section 3, section 4 or section 5 and other immovable property in UP in which a *ta 'alluqdar* or grantee or his heirs or legatee or a transferee referred in section 14 has a separate permanent heritable and transferable right, and in respect of which he has made a declaration in accordance with provision of section 32A of this act.
- (vii) Heir means a person who has inherited or inherits, otherwise as a widow or a mother, an estate or portion of an estate whether before or after the commencement of this Act.
- 3. Ta 'alluqdars to have heritable and transferable rights in their estates. Every ta 'alluqdar with whom a summary settlement of the government revenue was made between 1st April 1858 and the 10th October 1859, or to whom before the passing of this act and subsequently to 1st April 1858, a ta 'alluqdari sanad has been granted shall be deemed to have thereby acquired a permanent, heritable and transferable right in the estate comprising the villages and lands named in the list attached to the agreement or kabuliat executed by such ta 'alluqdar when the settlement was made, subject to all the conditions affecting the ta 'alluqdar contained in the Order passed by the Governor General Of India on the 10th and 19th October 1859 and republished in the First schedule.
- 4. Rights and liabilities of persons named in second schedule.

  These persons shall be deemed to possess, in the lands for which such person executed a *kabuliat* between 1st April 1858 and 1st April 1860, the same right and title which he would have possessed thereto if he had acquired the same in the manner mentioned in section 3.
- 5. Grantees' rights and liabilities.

  They shall possess the same rights and be subject of same conditions as a ta 'alluqdar.
- 6. Saving of certain redemption suits.
- 7. Heirlooms.

  If a ta 'alluqdar or grantee or any heir or legatee of a ta 'alluqdar or grantee desire

that any elephant, jewels, arms or other articles of movable property belonging to him, shall devolve along with his estate, he shall take an inventory of such articles, sign and deposited in the office of Dy. Commissioner of the district; and thereupon these articles shall be used and enjoyed by the person who is for the time being in actual possession of the estate.

- 8. Preparation of lists of ta 'allugdars and grantees.
  - Within six months after the passing of this act, the Chief Commissioner of Oudh shall cause to be prepared six lists, namely (i) A list of all persons who are to be considered ta 'alluqdars within the meaning of this Act. (ii) A list of ta 'alluqdars whose estates according to the custom of the family, on and before the 13th February 1856, ordinarily devolved upon a single heir. (iii) A list of ta 'alluqdars, not included in the second of such lists, to whom sanads or grants have been or may be given declaring that the succession to the estates shall thereafter be regulated by the rules of primogeniture. (iv) A list of the ta 'alluqdars to whom the provision of section 23 are applicable. (v) A list of the grantees to whom sanads or grants have been or may be given or made by British government, declaring that succession to the estate shall therafter be regulated by the rule of primogeniture. (vi) A list of the grantees to whom the provision of section 23 are applicable.
- 9. Publication of lists.

The lists to be published in the Gazette of India.

- 10. None but persons named in lists to be deemed ta 'alluquars or grantees.
- 11. Ta 'alluquars and grantees may transfer and bequeath.

  It can be done during his life time by sale, exchange, mortgage, lease or gift.
- 12. Rule against perpetuity.

No transfer or bequest is valid whereby the vesting of the thing may be delayed beyond the life time of the person living at the decease of the transferee.

- 13. Procedure relating to transfers by gift.
  - No ta 'alluquar' or grantee shall have power to give his estate, (a) had the donor died intestate at the time when the gift took effect except by a registered instrument signed by the donor and attested by two or more witnesses; (b) not less than three months before his death and presented for registration within one month from the date of its execution and registered. Further, no gift is valid unless followed within six months from the date of execution of the instrument of gift, by delivery by the donor or his representative, of possession of the property comprised therein.
- 13A. Procedure relating to bequests

No ta 'alluquar or grantee can be queath his estate (a) to a person who would have succeeded the estate, had the person so be queathing died intestate as to his estate at the time when the bequest took effect. (b) to his daughter (c) to a son of his daughter (d) to a younger son (e) to a person who might in the absence of other

heirs have succeeded to such estate had the person so bequeathing died intestate as to his estate at the time when the bequest took place except by a will duly executed and attested not less than three months before the death of the testator.

- 14. Result of transfer or bequest of estate to ta 'alluquars' or heirs.

  Under such transfers, the transferee or legatee and his heirs shall have the same rights and powers in regard to the property to which he or they have become entitled and shall hold the same subject to the same conditions and to the same rules of succession as the transferor or testator.
- 15. Result of transfer or bequest to persons out of line of succession.

  In such case the transfer and succession shall be regulated by the rules which would have governed the transfer of and succession of such property if the transferee or legatee had brought the same from a person not being a ta 'alluquar' or grantee, heir or legatee.
- 16. Procedure relating to transfer otherwise than by gift.
  No transfer other than gift of any estate is valid unless made by registered instrument signed by the transferer and attested by two or more witness.
- Further requisites to validity of gifts inter vivos.
   Act repealed by section 10 of the Amending Act of 1910.
- 18. Procedure relating to gifts to religious or charitable uses.

  It has to be done by an instrument of gift signed by the donor and attested by two or more witnesses not less than three months before his death and presented to registrar within one month from the date of its execution and registered.
- 19. Sections of Succession Act applied to wills of ta 'allugdars.
- 20. Bequests to religious and charitable uses.
  Limit cannot exceed the value of two thousand rupees, except by a will executed not less than three months before his death and registered within one month from the date of its execution.
- 21. Son, descendants, brother, male, agnates, widow defined.

  Son, descendants, brother, male agnates apply only to *najib-ul-tarfain*; and widow applies only to a woman belonging to the *ahl-i-bradri* of her deceased husband.
- 22. Special rules of succession to intestate ta 'alluquars and grantees.

  For ta 'alluquar or grantee listed in second, third or fifth list of Section 8, the estate shall descend as follows:
  - (i) to the eldest son, and his male lineal descendants.
  - (ii) if eldest son dies in lifetime, leaving male lineal descendant, then to eldest and every other son of such eldest son successively.
  - (iii) If eldest son dies in father's lifetime without leaving male lineal descendants, then to the second and every other son of the said ta 'alluquar or grantee;
  - (iv) in default of such son or male lineal descendants, then to such person as

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- the said ta 'alluqdar or grantee shall have adopted, and his male lineal . descendants;
- (v) or in default of such adopted son or male lineal descendants, then to the eldest and every other brother of such ta 'alluqdar, and their respective male lineal descendants;
- (vi) or in default of any such brother or his male lineal descendants, than to the widow of the deceased ta 'alluquar or grantee for her life-time only;
- (vii) and on the death of such widow, then such son as the said widow shall with the consent in writing of her deceased husband, have adopted, and his male lineal descendants;
- (viii) or on the death of such married widow and in default of a son adopted by her then to the other widow, next in the order of marriage;
  - (ix) or in default of any such widow or any such adopted son or any such male linear descendants then to the mother of the deceased ta 'alluqdar for her life time only;
  - (x) or in default of or on the death of such mother, then to the nearest male agnate according to the rule of lineal primogeniture;
  - (xi) or in default of any agnate then to such person as would have been entitled to succeed to the estate under the ordinary law to which persons of the religion and tribe of such ta 'alluquar' or grantee, heir or legatee are subject.
- 23. General rule of succession to intestate ta 'alluquars and grantees.
- 24. Maintenance of surviving relatives of ta 'alluquars' and grantees.

  It has to be done from the profits of the estate in twelve equal monthly installments for her life, in accordance with the custom of the country, provided that such relative was at the date of the death of the deceased living together with him, and provided that such relative is and continues to be without any such adequate means of maintenance.
- 25. Grand-parents, parents and senior widows.

  When annual revenue of estate payable to government is or exceeds 150,000, annuity should be a sum not exceeding 6000 rupees. If revenue is or exceeds 1,00,000, then amount 1200 rupees; if annual revenue exceeds 50,000 then amount is 600 rupees; if annual revenue is ir exceeds 15000 then amount 360 rupees; and if revenue is or exceeds 7000, then amount be 240 rupees; and if revenue is less than 7000, then amount not exceeding 180 rupees.
- 26. Brothers and minors.
  - The maximum amount of the annuity shall be a sum not more than 1,200 rupees.
- 27. Unmarried daughters, widows of sons and brothers and inferior widows. The maximum amount in such case be not more than 360 rupees.
- 28. Continuance of annuities.

- 29. Muhammadan ta 'alluqdars and grantees empowered to adopt.
- 30. Alteration of rules of intestate succession in cases of ta 'alluquars and grantees named in list 3 or list 5.

He may present to the local Government a declaration in writing executed and registered in the manner required by this Act for the execution and registration of an instrument of gift, that he is desirous that the succession to his estate shall, in the case of his intestacy, ceased to be regulated in the manner described in section 22, and that it shall in future be regulated by the ordinary law to which members of his tribe and religion are subject. On receiving such declaration, the said Local Government shall cause to be inserted the name of such ta 'alluquar' or grantee in the fourth or sixth of the lists mentioned in section 8.

- 31. Reverter to ordinary law of succession.
- 32. Saving of rights of creditors.
- 33. Awards as to compensation and maintenance.

#### **SCHEDULES**

#### First Schedule

No. 6268, dated 19th October 1859. From C Beadon, Secretary to Government of India, Foreign Deptt. To CJ Wingfield, Chief Commissioner of Oudh. Every ta 'alluquar has acquired a permanent hereditary and transferable proprietary right in the ta 'alluquas' including the perpetuary privilege of engaging with the Government for the revenue of the ta 'alluquas'. Hence Governor General in council desires that you will have ready a list of the taluquas upon whom a permanent proprietary right has now been conferred; and that you will prepare sanads to be issued to these ta 'alluquars.

No. 23, dated 19th October 1859. From C Beadon, Secretary to Government of India, Foreign Deptt. To CJ Wingfield, Chief Commissioner of Oudh. The approved form of *sanad* is hereby enclosed for adoption and for careful translation into the Hindustani language, in which the *sanads* will be prepared.

#### Second Schedule

1. Digbijay Singh, Raja of Balrampur. 2. Rao Hardeo Baksh Singh of Katiari. 3. Kashi Prasad, *Ta 'alluqdar* of Sissandi. 4. Jhabba Singh, *Zamindar* of Goral Khera. 5. Chandan Lal, *Zamindar* of Moraon.

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## **ANNEXURE IV**

## **BRITISH INDIA ASSOCIATION (BIA)**

## Anjuman-e-Hind, Avadh

After the First war of Independence and assumption of Government by the Crown, in the year 1861 the entire Kaiserbagh Complex was handed over to the ta 'alluqdars of Avadh, who had organized themselves to form the British Indian Association, Oudh (Anjuman-e-hind, Avadh) a society registered under the Societies Registration Act. The creation of a British India Association in Lucknow, modeled on the Calcutta institution of the same name, gave this assortment of rajput and Muslim ta 'alluqdars and loyal parvenus an institutional base.

The British Govt. made a grant of the building known as 'Safed Baradari' in the Kaiserbagh area to the late Maharaja Sir Digvijay Singh Bahadur, K.C.S.I. of Balrampur to be held and enjoyed as proprietor thereof with rights of transfer. The first President of this Organization was Maharaja Bahadur Sir Digvijay Singh, K.C.S.I. of Balrampur and the first Secretary was Raja Dakkhina Ranjan Mukherji of Shankarpur, Raebareli.

On 19th September, 1902, Maharaja Bahadur Sir Bhagwati Prasad Singh, descendant of Maharaja Sir Digvijay Singh transferred all the rights and title of Baradari to Anjuman-e-hind, Avadh for its use, maintenance and repairs etc. After Maharaja Sir Bhagwati Prasad Singh, ta 'alluqdars of different districts are manning the institution of British Indian Association.

According to Metcalf, 'although this association had periods of great activity chiefly related to warding off threats to the rights of the ta 'alluquars, it was dependent on the initiative of its Bengali 'babu' founder and secretary Dakhinaranjan Mukherjee and its vice-president Raja Man Singh of Ayodhya. In addition, the association failed as an institutional expression of the shared ties and values of a genuine aristocracy."54 Though Metcalf's conclusion is sound but it underestimates the practical and ceremonial role of the BIA, which brought together a hitherto recalcitrant group and reinforced the loyalty that bound them to the British Raj. The association had insinuated them into Lucknow society as an elite, with far easier access to the British than their nawabi counterparts. It was also a modern organization in which the members could let the impersonal voice of the institution expressing their grievances. It gave the British the reciprocal advantage of keeping track of the ta 'allugdars' collective opinion, which was channeled through this urban organization and expressed in or translated into English. With the ta 'allugdars on their side, it is possible to understand the less generous treatment the British meted out to the nawabi elite. The political equation had been reversed: instead of depending, as the king had done, on the civic gentry for loyal allegiance, the British depended more heavily on the rural gentry for support, converting them into urbanites in the process.<sup>55</sup>

The more concrete achievements of BIA was in the field of education. It established Canning College in 1864 and Colvin College in 1892, which were supported by a perpetual endowment. The ta 'allugdars enjoyed the status attached to being the founders of the foremost educational institution in the province and were jealous of their power to constitute half of the managing committee (the other half being government officials or their nominees) and the responsibility of its operation. Whether ta 'allugdars founded these institutions as a monument to their loyalty or as an expression of their own 'wise leadership', it certainly brought them the expected dividend of enhanced power and prestige with the local urban elite. The latter were compelled to approach the BIA or its individual members to admit their sons to the school. The government too addd to the ta 'allugdar's sense of prestige by lending their aura and expertise to the institutions. Canning College and Colvin Ta 'alluqdars' Colege emphasized hore riding, billiards, cricket, tennis, squash and swimming. Excellence in sport was to become a cherished ta 'allugdari ideal.56 The reporter for the Pioneer who was always an observer at the 'tamashas' at Kaiserbagh wrote of 'the little colony' of ta 'allugdars in Lucknow who 'have their billiard table and cricket ground' and attend 'the Canning College, like every petty Rothschild does in England.' Seriously speaking, he went on, 'I think they will someday form the nucleus of a body in Oudh which will make it the model province it ought to be. The idea of making the present aristocracy of Oudh understand the true principles of political economy, or wean them from prejudices and bigotry, or to make them see that their own interests and that of the Government are identical... is not to be accomplished in this generation.... It is to be done with the rising generations only."57

The ta 'alluquars' were ensconced in one of the more splendid palace complexes in Lucknow, the Kaiserbagh, in November 1861 shortly after the association was formed. One of the royal suites served as association office, and the remainder of the sprawling buildings were carved into several apartments where the ta 'alluquars' could reside on their expected trips into the city. These apartments soon became the town houses of the country 'gentlemen,' The Kaiserbagh had been built by the last king of Oudh, Wajid Ali Shah, to house his ever-growing harem, and it is ironic that the British, who set about so consciously to 'woo' the ta 'alluquars, should offer them these zenana suites as their first physical urban base.<sup>58</sup>

The Baradari had been used for many years and is being used by the British Indian Association as a place for assembling of meetings convened by British Indian Association and for many fold purposes as explained hereafter. The Organization of British Indian Association consists of 453 members (the ta 'alluqdars), out of which an Executive Committee is elected for a term of 5 years. It's President, Vice-

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President, Hon'y Secretary and Hon'y Jt Secretary are also elected for a term of 5 years from amongst the members of the Institution. These Office Bearers along with the Executive Committee look after the activities of the Institution. An office is maintained, with the Assistant Secretary as head of office, for attending to the work of the Institution.

The main activities of the Institution of British Indian Association are Charitable, Cultural, Social and Educational. A brief narrative of its activities is as under:

- 1. British Indian Association is the parent body of Colvin *Ta 'alluqdars'* College, which was established during the year 1892 for imparting education to the sons of *Ta 'alluqdars* of Oudh. Till 1933, the School was conducted exclusively for, and on behalf of, the *Ta 'alluqdar* Community, but when it was reorganized, as an Intermediate (Arts) College, admission was thrown open to all. In 1945, the College started class in Intermediate Science with the help of its Parent Body, the B.I.A. The College is run by a committee of Management, 10 members whereof are elected by the British Indian Association, Avadh in addition to two old Colvinions as Ex-Officio Members of the Managing Committee of the Colvin *Ta 'alluqdars* College. The President of British Indian Association, Avadh functions as Ex-Officio Member of the Managing Committee of the College. The British Indian Association also grants scholarships to deserving students and rewards to meritorious students of the College.
- 2. An elected Member of British Indian Association represents as a Member of the Managing Board of Ganga Prasad Memorial Society, Aminabad, Lucknow.
- 3. Sanctions Scholarship to the bonafide Students
- 4. Provides Financial assistance to the needy for the performance of marriages of Daughters.
- 5. Sanctions special grants towards natural calamities.
- 6. Sanctions special grant to Charitable Institutions as and if needed.

#### **ENDNOTES**

- 1. A Letter of Rana Beni Madho to Peshwa Rao Saheb, Rae Bareli Collectorate, Mutiny Basta, FSUP, ii, 395.
- 2. Rana Beni Madho to Bala Saheb Maratha, 6 *Shawwal* 1274 AH (20 May, 1858), Rae Bareli Collectorate Mutiny Basta, FSUP, ii, 392-93.
- 3. See Forsyth to Edmonstone, 23 October, 1858. For Deptt. Cons. 12 Nov, 1858. Cons. No. 195.

## Ta 'alluqdars of Oudh

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  - 4. Ball, Mutiny, ii, 532.
  - 5. Russell, Mutiny Diary, 231.
  - 6. Martin, Indian Empire, 498 n.
  - 7. Amritlal Nagar, Gadar Ke Phool, 176.
  - 8. Gazetteer of Oudh, I, 121.
  - 9. Ibid., 135.
  - 10. Ibid., II, 87-89.
  - 11. Amritlal Nagar, Gadar Ke Phool, 11, 2
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  - 14. Gazetteer of Oudh, I, 568-69
  - 15. Ibid., 569-70
  - 16. Ibid., 570.
  - 17. Ibid., 570-71
  - 18. Ibid., 571-72
  - 19. Ibid., 546
  - 20. Ibid.
  - 21. Amritlal Nagar, Gadar Ke Phool, 225-26.
  - 22. Elliot, Chronicles of Oonao, 32.
  - 23. Gazetteer of Oudh, I, 397.
  - 24. Ibid., 397-98.
  - 25. Ibid., 398
  - 26. Ibid., II, 253.
  - 27. Ibid., 254-55.
  - 28. Ibid., 257.
  - 29. Ibid., 258-59.
  - 30. Ibid., 258.
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  - 32. Ibid., 259-60.
  - 33. Ibid., 260.
  - 34. Ibid.
  - 35. Sleeman, II, 97-98.
  - 36. Gazetteer of Oudh, II, 261.
  - 37. Amritlal Nagar, Gadar Ke Phool, 146.
  - 38. Gazetteer of Oudh, III, 505-06.

- 39. Ibid., 506.
- 40. Ibid., 504.
- 41. Ibid., I, 76-77.
- 42. Ibid., 78.
- 43. Ibid., 76-77.
- 44. Amritlal Nagar, Gadar Ke Phool, 184-6.
- 45. Gazetteer of Oudh, I, 385
- 46. Ibid., 385-86.
- 47. Ibid., 385.
- 48. Ibid., II, 79-80
- 49. Ibid., 80.
- 50. Amritlal Nagar, Gadar Ke Phool, 223-4.
- 51. Gazetteer of Oudh, I, 78-79.
- 52. Ibid., 378
- 53. Ibid., 378-79.
- 54. TR Metcalf, Land Control and Social Structure in Indian History, ed. RE Frykenberg, 143-60.
- 55. Veena Talwar Oldenburg, *The Making of Colonial Lucknow 1856-1877*, 220-21 (pub, OUP 2001).
- 56. Veena Talwar Oldenburg, The Making of Colonial Lucknow 1856-1877, 242 (pub, OUP 2001).
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# Glossary

Amani A revenue arrangement during the Nawabi period in Oudh in

which the revenue as per actuals of the produce was collected and

deposited into the treasury.

Amil pre-British district revenue officer

Banjar waste-land
Begaar forced labour
Bhaibandh or biradari brotherhood

Bhaiyachara form of co-sharing land tenure in which the rights to land and

rent were regulated according to custom of the brotherhood

irrespective of the ancestral rights of the co-sharers

Bhum land

Bhumeawat fight for land, honour and identity by Rajput lineages.

Bigha a measure of land in north India usually 3,025 square yards.

In many landholding estates right to land were determined on

the bassis of fraction of a rupee or bigha.

Birt rent-free grant

Biswa a twentieth; a twentieth share of a village or estate. In ta

'alluqdari estates, the term used for a village sub-proprietor.

Buddun dowry

Chakladar revenue officer in the charge of a fixedregion (chakla) during

the Nawabi administration of Oudh.

Chaudhary a revenue officer, mostly the zamindar, who was entitled one-

fourth (chauth) of the collection of revenue.

Daan gift

Darbar court, royal audience, assembly Daroga superintendent of a department

Dastak demands for payment of revenue served on landlords

Dih, khera a high mound, often ruins of an old settlement

Diwan chief officer of State; Finance Minister Farman an imperial order signed by the emperor

Fasli of the fasl or harvest; Fasli year denotes the agricultural year,

from the sowing of kharif through to the harvesting of rabi,

June to April-May.

Faqir ascetic

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### Ta 'alluqdars of Oudh

Fauzdar a military officer representing a district looking after the law

and order.

Ganj small market, especially for grain

Gaon village

Garhi mud-built fortress

Gohar an auxiliary band of soldiers

Hasil actual revenue collected

haq right

hissa share. For example in the Bachgoti system, the elder son gets

a fraction of 11 out of twenty shares, called *hissa* XI; while the younger son gets the share of nine out of twenty, called *hissa* 

IX.

Hoormat honour Hundi treasury bills

Huzur Tehsil system of revenue collection in which revenuee is paid direct

to the government treasury.

Ijara a farm let out for a fixed sum jenerally through auction.

Ilaqa estate, sphere of influence.

Izzat honour, prestige

Jagir assignment of land revenue to support a military contingent general term used to describe the quasi-ritual redistribution

of resources within the caste system which strengthened the relations between jajman (patron who took care of his clint in

return for performance of certain duties) and his clints.

Jama aggregate revenue payable by a cultivator or estate

Jamabandi detailed rent roll or revenue statement of a village or estate

Kabuliat deed of acceptance

Khalisa revenue direct to the State
Khasra field book of a village

khil'at insignia and a robe of honour given by a superior.

Muafi land held rent-free

Madad-i-mash a revenue grant given for a life-time or may be hereditary to an

Islamic scholar with no obligation

Mahal An estate or a revenue-paying unit as defined in the revenue

accounts. In north India, it often coincides with lands

pertaining to a single village or parts of several villages.

Mahalwari system of land revenue settlement in which the Mahal was the

basic unit of revenue assessment.

Malguzari government revenue

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Malkiyat proprietary rights

Mansabdar a mughal imperial officer with a mansab (rank).

Maulavi a muslim divine or learned man

Malguzar one who pays revenue

Mauza village

Mofussal the countryside

Muqaddam one of the managers of a vollage proprietary body

Munshi scribe, secretary

Naib deputy

Najeeb a militia man

Nankar an assignment of revenue or land made as a reward for

undertaking revenue-management rights

Nazim head officer of a district

Nazar(nazrana) ritual gift or present given to an overlord, to acknowledge

loyalty

Nazul crown or government land

Pargana, patala, pethi administrative sub-division of a tehsil, consisting of a number

of villages

Parwana magistrate's notice

Pattidari system of tenure in which land is farmed in severalty but in

which the revenue demand on the estate is apportioned by the

kin group on ancestral shares

Patwari village accountant

Patta deed from a magistrate setting forth revenue liabilities, dues,

and duties.

Patti principal sub-division of an estate

Qanungo hereditary local revenue accountant of a pargana or group of

villages

Qasba a small township or village

Rais a man of position

Ri'aya people living under an estate or kingdom.

Rai'yat (ryot) pesant, cultivator
Risaldar an officer of cavalry
Riyasat kingdom, estate

Sala brother-in-law, also a term of abuse.

Sanad contract or treaty specifying rights and responsibilities

Sarkar government, State; administration; a sub-division of province

during the mughal period consisting of a group of districts, or

a british commissionary.

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### Ta 'allugdars of Oudh

Shurafa revenue grantees

Sir land cultivated by a landlord directly or with hired labour;

home farm

Suba, bhukti,iqta province or a kingdom governor of a province

Ta 'alluqa a revenue unit, generally a group of villages for which a single

individual contracted to collect and pay the revenue

Ta 'alluquar a person granted revenue-collecting rights in a ta 'alluqua.

Tappa a territorial unit comprising a cluster of villages

Taraf a clan territory

Ta'uhhud a revenue system during the nawabi period in Oudh in which

old zamindars were given sanads for revenue assignments along

with administrative and military duties.

Tehsil sub-division of a district

Tehsildar officer in charge of a tehsil who is collector of rent/ revenue of

tehsil.

Thakur, Rana, rawat title of respect given to a head. Usually denotes Rajput

landholder in north India.

Thana police station Vakil representative

Wazib-ul-arz a land revenue document that records the rights and duties of

a revenue assignee

Zamindar a revenue officer created by the Mughals at the pargana level

who collected revenue of the pargana in liew of one-tenth of

rent and other remunerations.

Zenana women's quarters

Zilla district

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Zastoupil Lynn, John Stuart Mill and India.

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Pawan Bakhshi was born at Tulsipur, a town of Oudh, Uttar Pradesh. He started his career by writing articles and short-stories in national journals and magazines, and soon made his mark in the world of historical writing. He was felicitated by the Rajakiya Sangrahalaya Jhansi for his book 'Sattavani Kranti Ka Antim Yuddha' on the eve of celebrations of 150 years of the first war of Independence. His important historical publications Saar Sankalan Tapobhumi, are Balrampur, and Avadh Ke Talukedars. He has devoted his life for the social and spiritual upliftment (as a spiritual healer) of people in the tribal regions of Himachal Pradesh, and his latest book on the subject are Hattee Samudaya Ka Itihas and Antas Ki Yatra, The Mohyal Chibbars in Indian History. His upcoming works in Hindi are Rajasthan Ke Thikanedars, Lord Shree Rama's son Kush Lineage including Amethi: Estate biographies on Veer Bahadur Singh (Ex. C.M. of U.P.) and Mirza Birjis Odar (Last King of Oudh, Rajput Jageerdars of Oudh and Muslim Jageerdars of Oudh.

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COVER DESIGN: KAM STUDIO

# TA 'ALLUQDARS OF OUDH

**Oudh** is a very colourful region in the world rostrum – chiefly because of its *sui generis* culture; basically reflective of the flamboyant *Nawabs* of Lucknow. However, very few are privy to the crystallisation of this culture. It was, in fact, the outcome of a unique system of feudal lordships which catapulted the concept of civilization to new heights.

The book, introduces the feudal lords, the *ta 'alluqdars* - with insights which have remained unattempted till date. The present study deconstructs the prevailing notion about Oudh. The book describes, not merely the *ta 'alluqdar* and "his" profile, but also the "institution" of *ta 'alluqdars*, their evolution trajectory and subsequent decline in the labyrinth of history, and their contributions to the societal fabric.

Through a combination of spirited chivalry, mass support, a superior code of conduct and pragmatism, the *ta 'alluqdars* of Oudh succeeded in creating an "Order" that remained stable throughout the Mughal, the *nawabi* and British periods and the *ta 'alluqdars* were at their zenith during the Mutiny of 1857 when they almost uprooted the British army-then a formidable military power of the world.

The brave and dignified conduct of the *ta 'alluqdars*, irrespective of whether they fought for or against the British government, had an indelible imprint on the British Crown—who re-organized them into 278 heads and offered them positions and respect befitting a royal house of Europe.

Post-mutiny Oudh was ta 'alluqdars' Oudh. Independent India, however, saw them as anachronistic entities with hardly any socio-economic utility. This book is a tribute to the ta 'alluqdars-their intensity and energy, which aided them in carving out a niche for themselves in history.

